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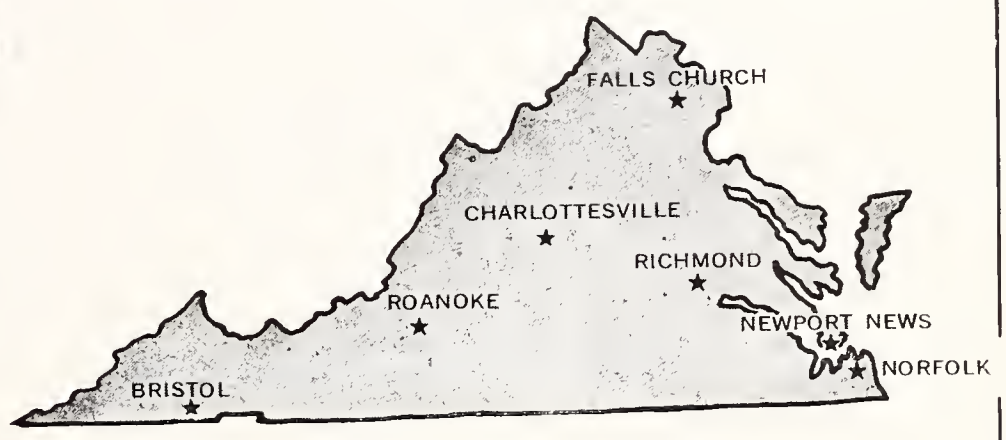
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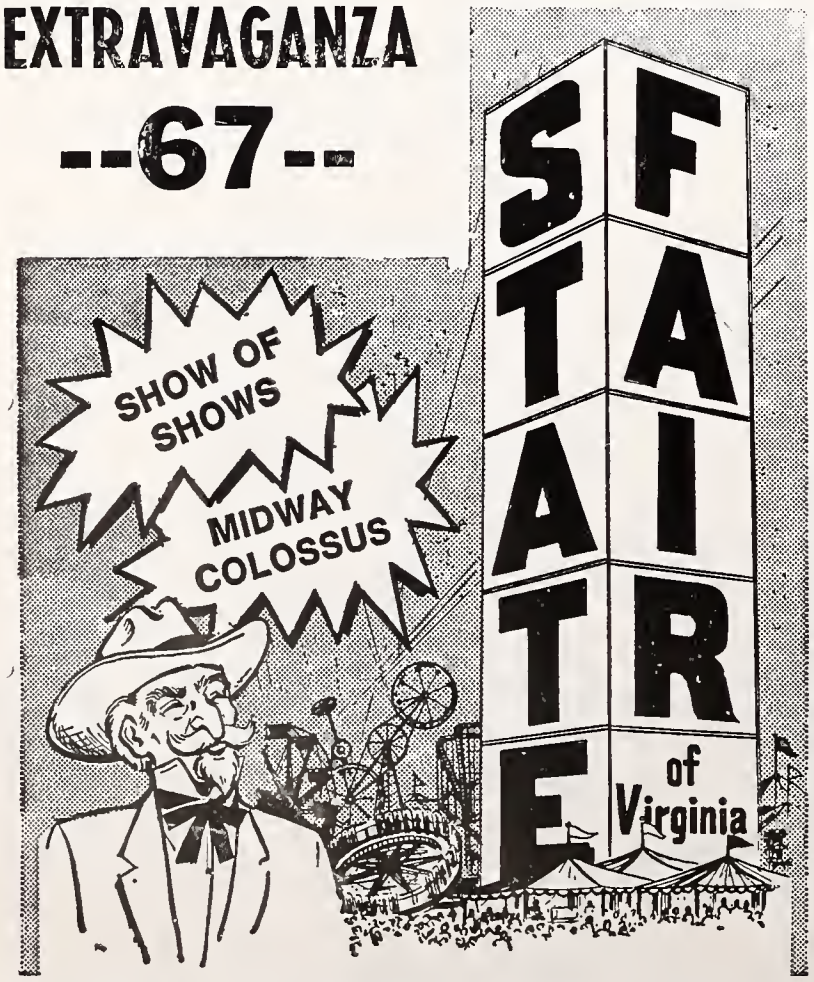
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The American Jewish TIMES-OUTLOOK

VOLUME XXXI • SEPTEMBER, 1967 NUMBER 1

EDITORIALS — **Chester A. Brown, Editor**

THE MEANING OF GENERAL ATONEMENT

GUEST EDITORIAL BY RABBI LEO J. STILLPASS
Temple Beth Or, Raleigh, N. C.

At the time of this writing there are cities in this country where ruins are smoldering from racial rioting, in Viet Nam village after village, north and south, form a wasteland, and in the Middle East damaged buildings and damaged bodies are being repaired after the famous "five-day war". All of these manifestations of our advanced civilization remind me, especially at this time of the High Holydays, that we Jews are failing to carry out our part of a four-thousand-year-old contract with God, and that we need to pray quite sincerely: "Chawtawnu, Awvinu, Pawshanu" — for indeed we and our neighbors throughout the world have sinned, we have erred. we have done perversely.

Those horrible sights, these "mumim," "blemishes" on the faces of the cities of the world, these homes and families scarred and broken by the sacrifices of men and women and children to men's emotions of hate and longing for vengeance, these are not God's "Yissurim shel ahavoh"—chastisements of love, but rather failures to be placed on the doorstep of each and every one of us who profess to believe in God and fail to manifest that belief.

Perhaps this year when we stand before the holy Ark in our Temples and Synagogues we can add a few thoughtful confessions to those sins "which we have sinned before Thee". Could we not ask forgiveness for our sin of remaining quiet since 1949 when the ships of Israel were not permitted to use the Suez Canal, although the right had been made clear in the United Nations? Did we not sin when we failed to protest that we Jews were not permitted to visit the "Wailing Wall", the Tomb of Rachel, the sacred "Rock", Qumrum and a host of other sites meaningful to the Jews?

Perhaps we should have beat our breasts as a sign of remorse that our Jewish community councils and anti-defamation organizations did not berate the Jewish and Christian slum landlords as much as they did the KKK and the Birchites. Was it not sinful that more of us did not protest the involvement of the United States in Viet Nam during the dozen or more years *before* American lives began to be lost?

Have the ethical and moral sensibilities of the American Jewish community become dulled by living in the non-Anti-Semitic, opulent atmosphere of this land of freedom and equality for us. I feel quite confident that a large percentage of our people, looking at the mess in which the world finds itself, will repeat the trite, false accusation that "Religion or God has failed man" instead of being honest enough to face up to the reality of the situation and admit that man has both failed God and religion, or at least he has failed to carry out the mandates of his religious teachings.

In Judaism we do not conceive of prayer as being very worthwhile unless it leads to action; therefore, most of us have to admit that even those who do attend religious services, seldom pray meaningfully. Our prayerbooks are full of prayers which, if carried into meaningful activity in our lives and in our communities would help to eradicate many of today's evils. In this way we could begin to serve our purpose of existence as Jews; we could begin to form ourselves into that catalytic agent which can transform a morally bungling society into a modern, progressive, beneficent one, working for the good and welfare of all peoples.

The purpose of our recitation of prayers of repentance during the High Holyday season is to remind us that our task is still far from completed and should we be allotted only one more year or even less, we should place a value upon time and make the most of it for good purposes in order to bring us an atonement and an at-one-ment with God.

The brutal headlines of each day's newspapers should make us more visibly aware of the Deuteronomic admonition: "*See,* I have set before thee *this day* life and good, and death and evil, in that I command thee this day to love the Lord thy God, to walk in his ways . . ." Chawtawnu, pawshanu, awvinu, yes, we have sinned, we have erred and we have acted preversely, the admission is half the cure of our illness, now let us take the second step and do something about self-improvement and community improvement before it is too late.

THE LOGIC OF ARITHMETIC

We have been taught in school that arithmetic has an irrefutable logic that no amount of pilpulism can change or thwart. The verity that one plus one equal two or that one minus one equates zero is immutable.

Yet the magicians in our State Department — whose unchanging climate from administration to administration is one of the most bizarre developments in our political life—would have us believe this isn't so and their magic wand is semantics.

This and this alone is the meaning of the recent testimony by Secretary of State Dean Rusk urging continuance of American shipment of arms to the Arab countries. His motivation was that continuance of that policy would tend to polarize instead of drawing together the Arab states. But what that logic fails to consider is the fact that if the Arabs get arms from both the Russian bloc and from us while Israel is precluded from getting enough weapons to counterbalance the Arab acquisition, the Arab leaders will be tempted anew into a war that could engulf more than that area alone.

The thrust of this editorial is not that we must not give military aid to the Arabs, but that it is folly to do so while the Soviet Union and its satellites are more than amply refilling their hardware larders. The danger to the Middle East is not alone in Arab bellicosity but in the fact that an imbalance of arms in favor of the Arabs might harden them into new warfare against Israel in the belief that Israel really has no friends anywhere.

American policy in that part of the world is indubitably predicated on the premise that it is dictated by American interests. Is it in the interest of the U.S. to see the Arabs being armed to the teeth while Israel is the victim of embargoes and a suspension policy by our own government?

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THE AMERICAN JEWISH TIMES-OUTLOOK, published monthly at 530 Southeastern Building Greensboro, N. C. 27401. I. D. Blumenthal, Publisher; Chester A. Brown, Editor; Nathan Kessler, Advertising Manager; Florence Byers, Virginia News Editor; Broad Grace Arcade, Richmond, Virginia. Member Seven Arts Feature Syndicate, Inc. $3.00 per year payable in advance. Second-Class Postage paid at Greensboro, N. C. The views expressed by contributors are not necessarily those of the publishers, but may be published in the interest of freedom of the press. THE AMERICAN JEWISH TIMES-OUTLOOK is owned and edited solely as an independent enterprise and is not a Jewish community undertaking.

A HAPPY AND PROSPEROUS FUTURE NEW YEAR

By Albert Friedman

Although Rosh Hashana will undoubtedly bring you joyous and painful remembrances of the passing year, maybe you ought to look ahead, instead. According to Prof. Marshall McLuhan, author of "The Medium is the Message", most of us tend to view events through a "rear view mirror".

This, he implies, disables us from adjusting to the bewildering new sensations made possible by what he calls the new "extensions of man", including computers, jet travel, television — and the like. Because k n o w l e d g e no longer comes to us primarily through the printed page — and we are no longer living entirely in a "visual" culture with a linear, logical, one-track mode of dealing with reality, we are assaulted on all sides by many things at once — with all our senses simultaneously engaged.

Most of the implications of these developments are bewildering to anybody over 30 — those of us who have been left far behind in the "generation gap". But one thing is clear: we don't need a tiresome trek into the past, as much as a blithe ramble into the future.

So, in the spirit of the McLuhan Age, let us discard the "rear view mirror", and replace it with a front-view reflector. Consider, for instance, Rosh Hashana 6727, instead of 5727. Here are a few possible items culled from the annals of future history:

CAIRO — Egyptian President Ad-bull Gimel Glubb today signed an order exiling members of an organization charged with anti-Israeli propaganda. According to the authoritative Egyptian newspaper El Chazar, the Egyptian leader declared "Israel is our trusted ally and friend. We cannot tolerate destructive demogogues bent on mischief against a nation with which our country, for the past 50 years, has been closely associated by democratic aspirations and economic cooperation."

CAMBRIDGE, M a s s. — Prof. Mark D. Golem of Harvard University today announced success in his trial run of the world's first "all-electronic institution", which he affectionately dubbed "Yenta", after a favorite aunt. The world-famed technological expert said the device soon would be offered for mass production, but would probably never fully replace human organizations such as the State Department or Harvard University. However, its flexibility was impressively demonstrated at a press conference here.

Among "Yenta's" capacities: it can "democratically" elect a national director and staff, hand out major assignments and press releases, engage in stringent follow-up procedures, cut wages, and deliver speeches. It can handle thousands of intricate details with the greatest speed and economy — and without requiring vacations.

Prof. Golem emphatically ruled out application of the device to fund-raising. "Yenta" is inclined to be stingy," he explained sadly. "Donation of big gifts is beyond its present capacity. It cannot be programmed for spontenaity or generosity. The mere mention of a substantial outlay disrupts its network of delicate sprockets and rectifers. In human terms, it throws a fit."

However, the machine is also provided with in-built tantrums and episodes of utter confusion — like human institutions. "It keeps the machine from seeming remote and strange," the professor told reporters.

JERUSALEM — Prime Minister Moshe Ben-Shimon, in a New Year message today expressed Israel's supreme gratitude for the staggering influx of American settlers during recent years, but urged it henceforth operate at a somewhat slower rate.

"Of course, we are delighted when our brethren from the diaspora come to live and work in the Jewish Homeland, but we are certainly not in favor of liquidating Jewish life abroad. If the present rate of emigration continues, great Jewish communities, with all their deep-rooted local associations and institutions, may wither away," he said.

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YAEL DAYAN

My Father, Moshe Dayan

By His Daughter, Yael Dayan

Extracts from an article appearing in the August 8th issue of Look magazine:

The helicopter landed in a whirlpool of dust. A few high-ranking officers descended, surrounding a man in khaki. Somewhat heavy, deep tan, thinning hair, steady farmer's hands, a black eye patch — my father.

An hour later, we were sitting on the bank of the Suez Canal, our feet dangling in the water. "It is beautiful here," I remarked, enjoying the body of water after three weeks of dunes, dust and smoke.

"Beautiful? I don't know. It is very important. Do you realize where we are?"

We were at the end of a long road. A road that for me had commenced three weeks earlier when I received a cable from my father in which he suggested I come home from Europe, and for him, perhaps three decades of battle earlier. A corpse in the water floated toward us. Someone suggested we move; cameras were clicking. "We didn't plant the corpse here, and it isn't the only one around," he said. Soldiers gathered around us. Some, he knew from previous wars; they addressed him as "Moshe." The jeep carried us to the next spot. Hot wind blew dust and debris of a destroyed enemy along the road, soldiers waved — General Dayan at home.

A number of young soldiers, mostly paratroopers, extract from him an unusual reaction of warmth and admiration. My mother, naturally, has a hard time coping with his walled-in, "undemanding" personality on occasion. We, his three children, find a way in, beyond the indifference and boredom, impatience and aloofness, to where the soul and the heart lie. And his granddaughter Gil, a laughing, witty, handsome redhead of three, may be the only person who makes him shed laughs and facades and, to the amazement of us all, turns him into a foolish, loving grandfather.

He taught me to read when I was her age. A Russian poetry book for children was the first; **Limpopo** it was called. He then had the patience to recite with me poems of a national poet, Shlonsky, which I still remember by heart. We were living in a village then, Nahalal; and although my father was born in Degania, a kibbutz in the Jordan Valley, Nahalal was his home. He grew up there, trained as a farmer, and in later years kept returning to Nahalal, where my brother Ehud tends the farm now. When he visits my brother, he talks to him farmer to farmer, he knows the crops, rainfall, irrigation problems. He cares for the land and loves what grows on it. When he served as Minister of Agriculture, it was a natural assignment for him. We left Nahalal during the 1948 War of Liberation to move to Jerusalem, where he commanded a brigade.

Adjustable to physical changes as he is, he didn't realize the change this move meant for us. From a small, modest house in Nahalal, roaming barefoot and in underwear, we were installed in an enormous ex-Arab house and subjected to city life. We saw him more often now, though in addition to his military duties as commander of the front, he was also involved in diplomatic negotiation with King Abdullah of Jordan.

We had seen little of him during this time, but on an occasional Saturday, he found an hour to take us for a drive. We first learned to use a gun then. Taking an old carbine we had, he would shoot wild pigeons and the stems of fruit on trees. My brother Ehud proved a good shot; I was more disturbed by the kickback.

As distant as he was, there were moments of interest. He cared to know what books I read, slapped my face once when he found me, aged 11, reading a cheap thriller and made sure I concentrated on Russian classics, which he loved.

He gave us a good amount of freedom, but at the same time, we had to be at home early in the evening, and disciplined routine was imposed even in his absence. I believe the three of us were rather afraid of him. His entrance to the house calmed our quarrels immediately, and we learned to differentiate between freedom and mere lack of discipline. I believe a whole army was trained similarly: initiative — yes, love of movement, of nature, natural courage — but at the same time, an established order that eventually prevents chaos.

His courage was legendary. I never quite found out whether it was lack of fear to an abnormal degree or a superb ability to overcome fear. A friend, Colonel Dov, tells me about an incident in Jerusalem during that time. He suspected my father was standing on an anti-vehicle mine. He suggested it to him. My father stepped aside and commented smiling, "I certainly am." His courage was always coupled with unexcitability and an almost mystic belief that nothing would happen to him, interpreted by many as show-off or opportunism.

An integral part of our education had to do with courage. Nothing was ever suggested to us as dangerous. He encouraged my younger brother to be a paratrooper and the other, into the naval commando, two most "dangerous" units. He was happy when I went to Vietnam or with combat units during the recent war, not for lack of love but in the belief that sensations should be real and strong: One should be where the action is, and only full participation enables one to understand an experience.

In the early fifties, we established a love affair with the south. the desert, the Negev. My father became commander of the Southern Command, and although Nahalal is in a green valley, and Jerusalem gave us the yellow-golden light and stones, it was now the dunes and the wadis, the canyons and the solitude that infiltrated our lives. He guided me into this new world not by telling me stories about it but by including me in many reconnaissance trips.

He drove the jeep himself. We camped overnight in wadis around a small fire, slept in sleeping bags, listened to war stories of soldiers and learned to know and love this yellow half of the country. It woke up for us. He told me to listen to the sounds at night and pointed out to me passing gazelles and hares during the day. I learned to read the map and disregard the heat and the dust.

After every trip, he sent me back to school with a note: "Dear teacher, I enabled Yael to join me on a patrol in the desert. I believe that in the long run this is no lesser contribution to her education than regular schooling." My teachers may not have liked it, but as long as I was a good pupil, they accepted, and a good pupil I had to be. My father never understood the possibility of failure in school.

He never helped me in my studies, but made sure often enough that I treated them as something that had to be done, and well. His own education was lacking. He graduated the Nahalal agriculture school, where he met my mother, who comes from a lawyer's family in Jerusalem. Only in his forties did he resume proper schooling and attend the Hebrew University faculty of law, sharing a bench with me. Lack of formal education never seemed to disturb him. He now reads very little, mostly non-fiction, and does not pretend to have read or to know things he is not familiar with. He reads history books occasionally, archaeological research books, and is a great admirer of an Israeli poet — Alterman, whom he respects, cherishes and recites.

Army is a profession; soldiers are love; archaeology, when practiced, is passion, challenge, escape. The hands become delicate when glueing together pieces of our history. The face brightens when something of sheer aesthetic beauty emerges from a dig. The eye shines when he talks about it. But then again, it is a solo performance; his hours alone. In our garden, there is a one-room structure, a little museum. In the house — shelves with tools, glasses and jars. He is on the whole law-abiding, but when it comes to driving and digging, his one eye disregards the regulations. "Let them prosecute me," he says.

Twenty-four hours before the Sinai campaign in 1956, he cabled me to come home. I was in New York then and made it in time to join the army and take part in the war. I did not see him upon arrival. When we did meet, I was in uniform, and after commenting on the marvelous quality of the army, he suggested my skirt needed fixing.

Himself a shabby dresser, he has good taste and is rather fussy about the clothes my mother and I wear. A good number of dresses were disposed of, not having met his approval. "Green makes your face green," he told me a short while ago, just when I thought he was his remote self, not noticing a thing. "I want a white dress," I told him once. "You may get one, and I'll pay," he said. I forgot about it, but a week later, he asked whether I got my white dress.

He writes with great care and precision. He allows a poetic phrase occasionally and is very hard-working, writing and re-writing, achieving an economy of written words identical with his economy of spoken words — never an empty phrase, never a banal analogy, always giving credit to the reader or the listener.

When young, he wrote poems in jail and in Nahalal; the human forces and conditions that motivate people — whether in Vietnam or the Sinai — are never underplayed in favor of high strategy or political observations.

He left the army in 1958. It took us time to get used to him out of uniform, away from commanders with whom he had worked for tens of years. After a period of studies, he entered Parliament and Israeli politics. He was always considered "Ben-Gurion's man," and I asked him often about it. He resents being grouped and therefore is not a party man. He has no interest in petty political bargains. He offered his qualities to the nation not as a representative of anybody but himself, but he has an admiration and love for B-G: "Unlike others, when I disagree with him, I tell him, and often he doesn't like to hear me." He listens to Ben-Gurion, respects his wisdom, but would never give up an opinion just because it doesn't agree with Ben-Gurion's attitude. When a friend asked him what B-G thought of the recent war, he answered, "I tend my own shop."

Having desperately tried to introduce him to good food in Paris or Rome, I've given up. He is happy with steak and salad. Although he doesn't drink, he identifies drink with mood and surprises me often with — "Let's have a martini!" or — "How about a Scotch?" Nothing to do with the taste or effect of the drink, but lending the moment a touch of festivity or suggested relaxation. He doesn't smoke, and that my brother Assaf, my mother and I do seems to disturb him. It is beyond him why we can't have the self-control to stop when we wish.

When political life in Israel pushed him to a back bench in the Opposition, he became again irritable and restless. He is made for action, for being in the center of things, for guiding. He found an outlet by going to Vietnam, where the action was, and when he returned, the question arose again: What now? He said to me, "Either I'll sit and write a book on guerrilla wars, or I'll complete the reconstruction of the jars and sarcophagi I have at home." He sounded bored, out of place, a horse stopped in the middle of a race.

As it is, he had only a short while to ponder. Events moved fast, and in May, he was recalled — as a result of popular demand — to act as Minister of Defense in the war that he named "The War of Victory." Once again, the moods disappeared; once again, surrounded by commanders — friends who speak his language; once again, a leader; once again, away from home days and nights.

Here, once again, he was running. He leaves the house early in the morning and returns late at night — heavy clumsy footsteps. Always unpredictable in moods, at times, he retires s i l e n t and thoughtful; another evening, he may sit us all up to listen to humorous tales. If he isn't a great or model father, he has given us the wisdom to realize that this is a minor price to pay for being at the disposal of a whole people.

While with combat troops in the Sinai, I got hold of a newspaper dated June 7. On the front page was a picture of my father on Mount Scopus. The fight for the old city was on, and the first soldiers had arrived at the Wailing Wall. Jerusalem, the whole of it, was again ours. I didn't envy him his first visit to the Wall with the Chief of Staff, I. Rabin, wearing helmets—and walking through the Lion's Gate. I knew I'd be there too one day. But I envied those who went with him. He knows how to lend the moment its true significance.

From among the stones, he plucked a flower and kept it with him. "Imagine," he said, "flowers sprouting from the Wailing Wall." He walked away and went down.

When the war was truly over, he went back to the Wall. He objected to a "victory parade" of any sort. Instead, he took the Chief of Staff and the brigadier generals of the army to the Temple Mount and the Wall. Once again, a group of lifelong friends — Arik, Shaike, Uzi, Eizer, Moti — back from battles in the south, north and east. A small group of people to whom he owed everything. They faced the Wall, and he asked the Chief of Staff to read the Order of the Day to the army. He followed with his own Order, and the generals read theirs. Thus the war ended, not in trumpets and drums but in the holy silence of a liberated compound of stones representing eternity.

MORRIS LEVINSON TO ESTABLISH IEF SCHOOL IN KIRYAT BIALIK



Model of Comprehensive High School being established in Kiryat Bialik, Israel, is shown by town official to benefactors Barbara and Morris L. Levinson of New York, as Henry C. Bernstein, Executive Director, UJA of Greater New York (seated, left) looks on. The Levinsons, who are making construction of the school possible with a donation to the Israel Education Fund of the United Jewish Appeal, visited the site last month. Standing: Dr. Yael Posener of the Israel Ministry of Education and Culture, and Eliezer Shavit, IEF representative in Israel. Levinson school is one of 38 activated by IEF, which is also building 24 other cultural facilities in Israel.



IDA M. BARKAN

Parade Of Jewish Holidays

By Ida M. Barkan

With a nostalgic thrill they all come before me — the Jewish holidays as I enjoyed them in the traditional manner of my childhood. Year in and year out the holidays are the same — but — oh, so very different!

Rosh Hashonah! The very sacredness of the name pervaded the air. I would wake up to find all dressed up in her holiday clothes, about to leave for shul. Papa had already left. Papa was a hazzan, and for weeks before the holidays the choir of men and boys had rehearsed at our home, and I was often lulled to sleep by the familiar melodies of "Kol Nidre", "Un'sane Tokef", "Areshes S'Fosenu". Rosh Hashonah was a time to dress up, crowd our way into the overcrowded synagogue where we were unwelcome by all except our own parents. We stayed for a little while, joyfully listening to the hazzan and choir, or mournfully watching our mothers cry as they prayed over their "mahzerim". But most of the morning we spent outdoor, near the shul, where all our friends gathered. What else was there for us to do?

Yom Kippur! Fast day! To see how many hours we could go without food was almost a game. I was eleven when I first fasted an entire day and I believe that was when I first moved into the ranks of grown-ups. Yom Kippur was felt not only in all Jewish homes but throughout the entire community. The schools were almost empty. Few street cars came down the tracks, bearing a small number of passengers. All stores were closed. Life was nearly at a standstill everywhere — except near the synagogues where the crowds were thick. Young girls and boys hung about all day. Grown-ups, sometimes men with prayer shawls, came out to get a bit of fresh air. Social contact was very much alive before the doors of every house of worship on that day.

Succoth! My tall, broad, stout father, fairly filling our little succo, not so much with his figure as with his spirit of joy, showed the pride of his domain. We used to crowd into the succo to hear papa make Kiddush. Often some neighbors who had no succos of their own came into ours for kiddush. Then mamma let me help her serve course after course as the family enjoyed the full holiday meal in the tabernacle on our own back piazze. That is where papa made his succo, and although mamma and papa are gone, and gone are the many men who had chanted kiddush, the succo is still there, in the same old house. Papa had engaged a carpenter to lift part of the roof of the rear piazza, forming a trap door. The opening was then covered with S'Chach. Sheets or old blankets were hung around as walls. We hated to see it rain on Succoth!

Mornings mamma woke us up hurriedly so that we'd be dressed and ready for the old man who came with the esrog and lulev. How proud I was to make the blessings!

Hanukah! Hanukah candles! Hanukah gelt! For several days the menorah had been polished and ready with its two candles — red and slim — one for the first night and one for the Shams. I often wondered why the Hanukah candles are made so puny, for before we knew it, they were burned out. As soon as it became dark we all gathered about papa as he joyfully recited the blessings and chanted the "Haneros Halolu". Each year I sewed a little bag in which to collect the coins my relatives gave me. For weeks before Hanukah we saved our pennies and wrote up list after lift of gifts for each member of the family. As the family grew larger we used place cards and I wrote rhymes on each card. What fun and laughter followed the reading of those lines! After dinner we gathered in the living room and as the gifts were exchanged the pile of paper wrappings and boxes grew higher and higher and the merriment greater and greater, filling all with a glow of happiness and contentment.

Purim! Those delicious Haman Tashin and Fludin that mamma made !I never tired of hearing the story of Esther. Each year it held new fascination for me. When I was to'd to deliver a daintily covered platter of "Shlach Monos" I felt it a privilege, especially when I was remuneratively rewarded for my efforts. On Purim the family had a Sudeh. It was the one holiday we youngsters were welcome in shul and encouraged to make noise with our "graggers". The greater the noise, the broader the smiles on the faces of the bearded men.

Passover! The prima donna of the holidays! Not enough that the food is different, but the dishes had to be changed, pots and pans changed or "kashered". Every nook and corner of our home was microscopically cleansed. Spring cleaning of today is a mere chore compared to the preparation for Pesach. What mattered if it rained that week or if a chill pervaded the air? We never failed to wear our new spring wardrobe which was as integral a part of the holiday as are the crispy matsohs, the delicious wine. The only feeling of dissatisfaction I experienced was at my failure to keep awake throughout the seder. To think of all the good food I missed eating!

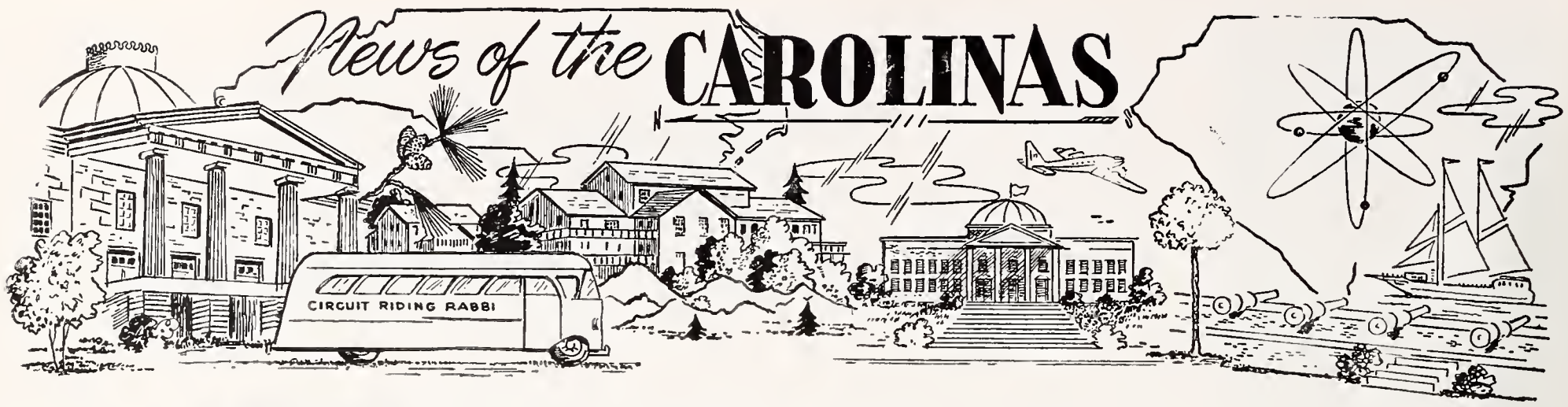
Shevueth! Beautiful, fragrant Shevueth. I can see papa cheerfully bringing in the lilacs and decorating the living and dining rooms with them. From the chandeliers, behind pictures — in every conceivable place he would hang large twigs. By the delicious, appetizing odors from the kitchen we knew that a treat was in store for us in all the knishes, blintzes and cakes that mamma had prepared for our "milchege" yom - tov. Cheese dishes never taste the same to me now as they did during the Shevueth of my childhood.

Perhaps experience and maturity are some of the compensations of lost childhood. And memories. As impressionable dates and events become matters of the past we are blessed with memories, a liberal supply of them, from which we draw at will to satisfy our moods.

Holidays did not mean the same to me when I was raising my children as they did when I was a child. That was only reasonable and understandable. But as I prepared for them and ushered in each yom-tov to our home I had the feeling that not only was I carrying on the traditions of our people but that I was building a liberal store of fond memories for my children to draw upon in their later years, as my parents did for me.

And now that I am a grandmother I have the keen satisfac-

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ROCK HILL, S. C.



MRS HENRY IRWIN GOLDMAN

Miss Judith Harriet Kurtzand Dr. Henry Irwin Goldman were married August 20th at two o'clock in the afternoon. The ceremony, attended by members of the immediate families, was held at the home of the bride.

Rabbi Michael Hecht of Temple Israel, Charlotte, officiated at the double-ring ceremony. Mr. Alan Kahn of Columbia, cousin of the bride, presented a program of wedding music on the piano. A champagne luncheon was held in the home of the bride following the ceremony.

The bride was given in marriage by her father. She wore a street-length gown of white worsted silk.

Mrs. Charles Meltsner of Charlotte, sister of the bride, was matron of honor.

Morris Goldman served as best man for his son.

Ushers were Donald Kurtz of New York, brother of the bride, and Mel Cohen of Charlotte, brother-in-law of the groom.

The bride, daughter of Mr. and Mrs. Ben Kurtz of Rock Hill, graduated from the University of Georgia. She was president of Sigma Delta Tau, Treasurer of Mortar Board, and elected to the collegiate Who's Who. She is employed by Kincaid Advertising in Charlotte.

The bridegroom, son of Mr. and Mrs. Morris Goldman of Miami, Florida, was graduated from the University of Florida. He was an officer of Tau Epsilon Phi. He attended graduate school at the University of Miami and New York University. He was graduated from the Illinois College of Optometry where he was president of Phi Theta Upsilon, professional optometric fraternity. He has his offices in Charlotte.

After a wedding trip to Puerto Rico, the couple will reside in Charlotte, N. C.

Kinston, N. C.

MRS. SOL SCHECHTER,
Correspondent

Dr. and Mrs. Joe Katz and their son, David, enjoyed an unusual treat when they visited their daughter, Brenda, in Sarasota, Florida to see her acting in Summer Stock. In addition to acting, Brenda is also gaining experience in directing.

Mr. and Mrs. Sam Fuchs have had the pleasure of their daughter, Estelle's company for the past several weeks. Estelle and her sons were visiting from Denver.

Morris and Ida Heilig spent the weekend in Baltimore where they attended their niece's wedding.

Sidney and Ida Kanter returned from a ten-day trip to Washington, D. C. and New York City, where they spent some time with their daughter, Brenda and sister, Mrs. Arthur Klein and her family.

Dr. and Mrs. Sidney Maerov, Max and Harriet Chused and Sol and Pearl Schechter returned elated from their three-day stay at Wildacres, Little Switzerland, N. C. The lecturers were excellent and stimulated the group with new and provoking thoughts. The people attending were most interesting and they are all looking forward to a return visit in this magnificent setting.

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MRS. HARRY KORNFELD,
Correspondent

Sunday School ended for the summer with a picnic held at Sunset Park. All members were invited and games were held for the children and the grownups.

Harry Kornfeld attended the B'nai B'rith Convention in Washington, D. C. as one of the Representatives of the Epstein-Rosenbloom Lodge.

We are happy to announce that Sylvia Greenberg is recuperating nicely.

Welcome home to Daisy Klitzner who just came back from a trip to Europe visiting Italy, Switzerland and England.

Welcome to all the newcomers who have moved here recently: Mr. and Mrs. Israel Benn, Mr. and Mrs. Meyer Benn and Mr. and Mrs. Martin Gilbert.

Mrs. Mallenbaum, wife of Rabbi Mallenbaum and their children are spending part of the summer in Middletown, New York. Rabbi Mallenbaum expects to join them shortly.

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Religion And Culture

By DR. SAMUEL NEWMAN, M.D., D.H.L.



DR. SAMUEL NEWMAN

Presented before the Unitarian -Universalist Fellowship, Martinsville Va. May 21, 1967.

What is religion? Man's ultimate concern. (Tillich)

What is meant by salvation? A modern Episcopalism definition defines it as 'health and wholeness of life'.

What does it mean to be liberal in religion? Religious liberalism does not ask that you subscribe to any creed or doctrinal statements. It does not believe that truth is ever fixed. It does believe that man's comprehension of truth is an emergent thing, which grows clearer as man grows wiser and better informed. Because liberal religion does not claim to have found a final truth, it is more tolerant of all world religions and welcomes them as equal partners on man's eternal pilgrimage.

Does the religious liberal believe in God? A religious liberal speaks only for himself. He may define the term God in accordance with his own light and experience. He applies only one test for the validity of a definition of God which he will accet. It must meet the test of honesty, objective reasoning and be acceptable to the modern mind. One may believe that God is a moral and spiritual force in the universe; that this force or spirit is present in all men; that it is revealed especially in the lives of great and noble man as well as in the operation of the natural universe.

Liberal religion is related to Humanism; some equate it with Humanism. What is Humanism? In the context of this presentation Humanism is any view in which interest in human welfare is central. Humanism may also be regarded as a sociological term for the extension of ideals, such as love, loyalty, kindness, service, honesty, from a primary or intimate group to non-primary groups —to the whole of humanity. There is a secular humanism and there is a religious humanism. Relegious Humanism found formal expression in "The Humanist Manesto", publshed n May 1933, wherein religion is broadly viewed as a "shared quest for the good life", and social justice and social reform are stressed as important in religious endeavor.

Religious liberalism has faith in man, in his nature, his future and his potentialities. It does not deny that through the exercise of faith a sense of certainty may be gained but it would submit that this faith is subjective.

Religious liberalism insists upon action as well as belief. Belief has meaning only if it expresses itself in some kind of practical action. The test of religion, for the religious liberal, is CHARACTER. Professions of belief church atendance, the mechanical following of ritual, are not true test of religion. The liberal examines a man's character to see whether it has unfolded like a flower in the sunlight and has become more sensitive, kindly and just in his dealings.

Liberal religion presents every rational argument and appeals to every worthy emotion to persuade people to do the various things they ought to do. What a glorious thing, the liberal thinks, to have faith in freedom, reason, man, in the necessity for social righteousness, and in the test of character as a valid measuring stick of religion.

The liberal's definition of religion is so broad and all-inclusive that it cannot be captured between the boundaries of a single definition, or limited to the context of churhes, preachers sermons, and creeds. For the liberal, religion is found wherever men work together to achieve a better world;; religion is the cooperative attempt to transform the ideal into the real.

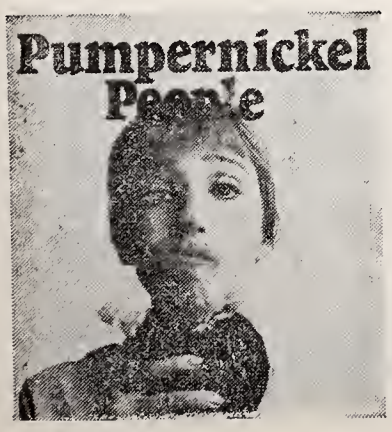
Are there Universal religions? In a qualified sense there are. Religion as you will recall, was defined as "man's ultimate concern". We may now indicate what these concerns are and thereby uncover the subject matter of religion. Religion deals with

1. Precepts on the cardinal quantities of the moral life — justice, patience, purity, truthfulness, love.
2. Spiritual sentiments — reverence, awe, aspiration, worship.
3. A passionate yearning for the perfect for actualizing the ideal.
4. The ethical content of the Old Testament Decalogue.
5. The Golden Rule.
6. God, duty, immortality.

A study of comparative religion shows that all universal religions (Hinduism, Buddhism, Zorastrianism, Confucianism, Judaism, Islam, Christianity) deal with the same subject matter; the difference is only in emphasis. The German philosopher, Herder likens the great religions to the strings of a harp each of which gives forth its own peculiar note. In Hinduism it is the note of spirit; in Buddhism renunciation; in Zorastranism, spiritual warfare, culminating in the triumph of the "good principle" at war with the "evil principle" in the universe. Confucianism contributes the note of order; Mohammedianism, the note "ilam", meaning submission to the "omnipotent and merciful Allah". Judaism sounds the note of righteousness; it resounds throughout the Old Testament, reaching its supreme expression in the Prophets. In Christianity it is the note of Love; not that the doctrine of love is absent from the scripture of the other religions; ;it is not; but the spiritual genius of Jesus and the particular circumstances under which his teaching came into the world were such as to give special emphasis and fresh interpretation to the conception of love.

Each religion insists on conduct that satisfies the Kantian Categorical Imperative. The Categorical Imperative is the supreme, absolute moral law of rational self-determining beings, distinguished

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WHERE RABBIS DWELL IN UNITY

By Rabbi David Max Eichhorn

The Commission on Jewish Chaplaincy After 25 Years

The Commission on Jewish Chaplaincy of the National Jewish Welfare Board, born in World War II as a unique example of war-time unity, is now marking its 25th anniversary. Rabbi Eichhorn, a World War II chaplain and director of the Commission's field operations, appraises the impact of the Commission's service over the last quarter century.—THE EDITOR

CANRA, DRA and CJC are letter combinations that stand respectively for Committee on Army and Navy Religious Activities, Division of Religious Activities and Commission on Jewish Chaplaincy. As titles, they represent the several names by which the National Jewish Welfare Board's Commission on Jewish Chaplaincy has been known since it was formally organized 25 years ago. But whatever its name, this unique agency's essential and unduplicated tasks have never changed: to recruit, endorse and assist the Jewish chaplains in the American Armed Forces and the VA hospitals and to serve as the advisor on Jewish religious matters to the military establishment and the Veterans Administration.

JWB was of couurse involved in recruiting and serving Jewish military chaplains from its inception in 1917. And before that there were Jewish chaplains in the U. S. Armed Forces as early as the Civil War. But the four Jewish chaplains in the Civil War volunteered as individuals and received little or no organized support from the Jewish community. Not until 1917 was a chaplaincy committee created within JWB. This committee, which operated throughout World War I and until 1942 as part of JWB, was composed of eminent rabbis and laymen who claimed to represent no one but themselves. In the post-World War I years, the committee was virtually a one-man enterprise headed by the late Dr. Cyrus Adler, and, after his death in 1940, by Rabbi David de Sola Pool.

Early in 1942, the three principal rabbinical organizations of the country, the Central Conference of American Rabbis (Reform), the Rabbinical Assembly (Conservative) and the Rabbinical Council of America (Orthodox), agreed to supervise jointly the Jewish federal chaplaincy program as part of JWB's overall responsibility to minister to the spiritual and morale needs of Jewish men and women in the Armed Forces and VA hospitals. Since then this federally recognized administrative and policy-making chaplaincy body has been composed almost entirely of rabbis, with equal numerical representation from each of the three rabbinical groups.

The Jewish federal chaplaincy effort has now operated harmoniously and effectively for a quarter of a century as a jointly sponsored and supervised project of the three major rabbinical organizations of the United States.

JWB's Commission on Jewish Chaplaincy, under this and its other two designations, has recruited 750 Jewish chaplains for the Armed Forces from the beginning of 1942 to July 1, 1967. From the Civil War until CANRA came into existence, there had been only 51 Jewish chaplains in the American Armed Forces: 4 in the Civil War; 23 in World War I; and 24 World War II Jewish chaplains who came on duty prior to January 1, 1942. 287 of the 750 entered

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When Epstein's Brush Lent Color To The Ghetto

By BERNARD G. RICHARDS

A struggling young artist, who was reared on the Lower East Side of New York, who gave lessons in drawing and illustrated articles for magazines and books for paltry sums of money, died in London some years ago as the greatest sculptor of his time. Naturally the passing of Jacob Epstein aroused the interest of the press in the whole world, and various elaborate obituary articles recorded his extraordinary career.

There was a discordant note struck in one newspaper article which said, in part, that the man "was born . . . on Hester Street, then crowded with the various overflow of Europe's slums and ghettos."

Yet, it should be remembered that not all the immigrants came from large and crowded cities and that many of the newcomers, though forced by political and economic conditions to seek bread in distant lands, came from beautiful countrysides and picturesque, rustic villages and towns like the one in Lithuania which the present writer left behind.

Generally, enthusiastic praise was bestowed on this artistic genius, who sprang from our people, but in a measure these descriptions might have been enhanced by describing the circumstances under which the young artist Jacob Epstein began his artistic career on the East Side and that by drawing-pen and brush he paid tribute and lent beauty to scenes of his early years.

Witness to this is a series of drawings which illustrated a notable book, portraying in a most impressive manner the proponents and exemplars of the artistic and intellectual life of the Lower East Side, which at the beginning of the century was in ferment with extraordinary literary and cultural activities, from the press to its theater, the production of stories, novels and poetry and other forms of vital expression, marking the American rebirth of Yiddish literature. "The Spirit of the Ghetto. Studies of the Jewish Quarter," by Hutchins Hapgood, illustrated by Jacob Epstein, was published by Funk and Wagnalls in 1902, and again in 1909.

Young Epstein's drawings of the poets Morris Rosenfeld, "the singer of the sweatshop," Eliakum Zunser, Abraham Lessin, Manchem Dolitzy, Naphtali Herz Imber, who like Dolitzky wrote in Hebrew and who later won world wide fame as the author of the Jewish national anthem "Hatikvah";' his delineations of playwrights like Jacob Gordin, Leon Korbin; of actors such as Jacob P. Adler, David Kessler, Kenny Lipzin, Maurice Moshkovitz, Sigmund Mogulesco and others, are not merely striking likenesses of these writers and artists, but unforgettable characterizations made by the man who then already gave indication of his extraordinary perceptions of human life.

It was the late Abraham Cahan, for many years editor of the Jewish Daily Forward, who introduced Mr. Hapgood to the East Side and its creative and artistic endeavors.

As the result he wrote a remarkable series of sketches and interpretations which to this day reflect in a most glowing manner the life and aspirations of these new Americans who in various constructive and beneficient ways were to repay the many blessings which the new land conferred upon them. This sense of gratitude was later to be echoed in various literary forms, and not least in a notable anthology edited by M. Bassin, "Yiddish Poetry on American Themes." (New York, 1953.)

Hapgood was not the only American writer or leader of thought who was attracted by the resurgence of old-world intellectual fervor grasping at and blending with American idealism and thus evolving new moral and spiritual values. Hapgood's brother, Norman Hapgood, for a time a dramatic critic, wrote enthusiastically about the high standards of the Yiddish stage, then rivalling the excellent German productions being presented by Seinrich Konrad at the Irving Place Theater.

Charles B. Stover, pioneer of playgrounds and parks (later Parks Commissioner), James K. Poulding, Edward King, Stanton Coit, Kellog Durland, J. G. Phelps Stokes, Mary McLeon, and among others, most notable of all, Professor Thomas Davidson, went to live and work on the Lower East Side, to watch and to have part in this extraordinary merging of the ideas of two worlds.

This was the atmosphere in which young Epstein lived and in which he gave earliest form to his creative urge as an artist. Ceaseless quest for the highest expression, a great endowment and unfathomable destiny carried him to the spheres far beyond the place of origin. But the spirit of the Ghetto, which he absorbed when together with other youthful, aspiring artists, who worked on the East Side, undoubtedly remained a lasting influence with him throughout his legendary and stormy career.

Hutchins Hapgood's book, "The Spirit of the Ghetto," which has long been out of print has been re-published this year, 1967, one by the Schocken Books Inc., and the other by the Harvard University Press.

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PHILLIP GOLDHAGEN JOINS ANTI-DEFAMATION LEAGUE

Phillip Goldhagen, former Director of Research, Daytona Beach Junior College, has joined the staff of the Anti-Defamation League of B'nai B'rith as Southern Director of Education. He will be in charge of the League's educational services in the States of Georgia, South Carolina, North Carolina, Tennessee, Florida, Louisiana, Arkansas, Texas, Oklahoma, Virginia, Mississippi, and Alabama.

Mr. Goldhagen reports that he is "especially concerned with the ADL's program to promote the use of classroom materials that will give young students more accurate information about the pluralistic composition of our American society. Many of the League's materials," he added, "are used as textbook supplements to implement the gaps that exist in reinforcing in the minds of students the contributions made by minority groups to American history."

Born in Philadelphia, Pa., Mr. Goldhagen earned a B.A. in history, a M.Ed. in secondary education, and Ed.S. in junior college administration from the University of Florida, where he was a Kellogg Fellow. He has taught a wide range of subject matter including world history, humanities and logic.

He served with the United States Marine Corps from 1956 to 1958 and was stationed in the United States and the Far East.

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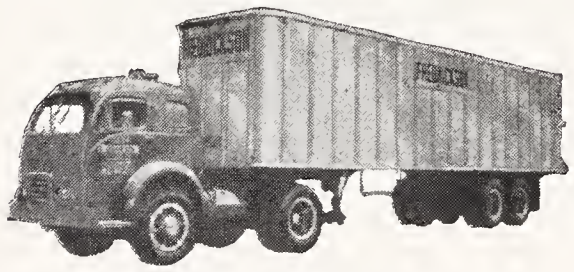
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Where Rabbis Dwell In Unity

(Concluded from Page 12)

service before the end of World War II; 14 between the end of World War II and the beginning of the Korean war; 117 during the Korean war; and 332 since the end of the Korean war. Four of the World War II chaplains had also served as chaplains in World War I. A grand total of 797 American rabbis have served as American military chaplains from the Civil War to July 1, 1967. CJC is also concerned with a very large part-time and Reserve military chaplaincy program, as well as the Jewish chaplaincy programs in the Veterans Administration and the U. S. Public Health Service.

As of July 1, 1967, there were 77 full-time chaplains and 265 part-time chaplains on duty. Sixty-nine of the full-time chaplains were in the Armed Forces and eight in the VA. In the United States, 53 full-time and 258 part-time chaplains were furnishing religious coverage to 563 federal installations.

Overseas, as of July 1, 1967, 24 full-time and 7 part-time chaplains were endeavoring to minister to Jewish personnel in the more than fifty countries in which American troops are stationed.

Eleven full-time chaplains are located in Europe: Germany, 8; Great Britain, 1; Italy, 1; Turkey, 1. Five part-time chaplains serve in Great Britain. Thirteen full-time chaplains are in the Pacific area: Alaska, 1; Hawaii, 1; Japan, 3; Korea, 2; Okinawa, 1; Philippines, 1; Thailand, 1; Vietnam, 3. One part-time chaplain serves in Panama and one in Puerto Rico. Many of these chaplains travel extensively in order to visit American Jewish personnel in countries far distant from the chaplain's home stations.

As of July 1, 1967, there were also 218 Jewish chaplains in the military Reserve.

As advisor to government on Jewish religious matters, CJC has achieved a professional status and working relationship which was non-existent 25 years ago. While the CANRA leadership worked closely and effectively with governmental agencies, particularly the military, CANRA was not what one mght call a fully organic part of the governmental policy making and action-producing machinery. Today CJC in represented on official governmental advisory boards, not only in the military and VA but also in other agencies such as the Peace Corps, Job Corps and anti-poverty program.

The CJC director attends, by invitation, all the annual supervisory chaplains' conferences conducted by the Chiefs of Chaplains. Members of the CJC go overseas annually to the European and Pacific areas, at governmental invitation and expense, to conduct religious retreats for Jewish chaplains and Torah convocations for servicemen and their families. CJC is an active participant in the council of chaplaincy agency executives, which meets periodically to discuss and to act on federal chaplaincy policy matters. Because of this lose working relationship with government, CJC has been able to persuade the government to assume the cost of major projects which formerly had to be paid for by the Jewish community. For example, the government now publishes and pays for the Jewish military prayer book edited by CJC, and also pays for some of the special foods used by Jewish

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SEASON'S GREETINGS FROM

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EVALUATION OF WORLD JEWRY'S RESPONSE TO ISRAEL'S EMERGENCY

By Dr. Israel Goldstein



DR. ISRAEL GOLDSTEIN
World Chairman of the Keren Hayesod - United Israel Appeal

Having been active on the American scene both on the fund-raising and on the political fronts in the period immediately before and after the establishment of Medinat Israel, I must say that never before has the response of Jewish communities reached the heights it has reached in the present emergency marked by the threats of Israel's very existence, and by the fantastic speedy victory of Israel's Defense Forces.

In the mobilization of financial help by world Jewry, led brilliantly by Finance Minister, Pinhas Sapir and Jewish Agency Chairman, Louis Pincus, it fell to my lot as Chairman of the Keren Hayesod to work particularly in Canada and in the Argentine, and for a time in England, and to share with the Government and the Agency in the general direction, guidance and stimulation of the Emergency campaigns in all the countries.

The magnificent response of American Jewry is well known and appreciated in Israel and throughout the world. Israel's Finance Minister and the Chairman of the Jewish Agency have brought back to Israel most laudatory reports. By the same token, American Jews are undoubtedly interested in knowing about the response of Jewish communities in other parts of the world.

Since figures are not usually mentioned, let it suffice to say that the amounts raised by Jewish communities outside the United States are 40 percent of the total amount raised in the United States. This compares with a figure of 30 percent pertaining to the normal campaigns for Israel in preceding years. The record speaks for itself, considering the differences in economic circumstances, tax exemption, and the fact that nearly one-half of the Jewish communities outside American Jewry are not free to conduct any campaigns for Israel.

Among the Jewish communities which have excelled in consideration of the size of their populations, have been South Africa, Great Britain and Ireland, Canada, Switzerland, Holland, Belgium, France and Italy. In proportion to its Jewish population of 117,000, South Africa takes first place.

In our various communities throughout the world we found no distinction between organized Zionists and Jews not identified as Zionists, in the measure of enthusiastic support and sacrificial living.

The sums which have been raised for the Emergency Appeal are on the average, ten times as much as the Keren Hayesod has been receiving annually from these countries.

(Please Turn to Page 44)

Yeshivah University has plans for the construction of a new $31-million building to meet the constantly expanding needs of the institution it was announced by Yeshivah president Dr. Samuel Belkin at the university's 37th annual Chanuka dinner. Senator Abraham A. Ribicoff of Connecticut was one of the speakers, with Charles H. Silver, former president of the New York City Board of Education, as guest of honor.

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NEWPORT NEWS, VA.

MRS. MARTHA B. SHAPIRO, Correspondent

Latest reports from JCC Camp Kadima indicate that all are having a wonderful time. In addition to Mr. Wilson, Camp Director, Mrs. Harriet Winger, who is in charge of the KinderKamp, and Mrs. Sheila Charlson, swimming instructor, the children have as their counselors Joel Fisher, Mark Workman, Cathy Crockin, Sue David, Harvey Anker, Sandye Fink, Sheila Bleichman, and serving as C.I.T.'s Joey Fink and Jo Posner. Messrs. Neil Britton and Norman DeHart are in charge of the arts and crafts program. Camp continued until Augusut 18.

College students met at the home of Ronni Green in Newport News and had as their guest speaker Edward Block, who recently returned from a tour of duty with the Peace Corps. He taught English as a Foreign Language to the children in High School in Unye, which is on the Black Sea coast of Turkey.



Red Speigle of the Hampton Country Club presenting trophies to winners of the 1967 JCC Golf Tournament. (Left to right) David Norad, fourth flight winner; Raymond Arroll, third flight winner; Stuart Peltz, first flight and championship winner; Mr. Speigle; Stanley Scher, second flight winner.

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Far-Away Dialogues

In the autumn of 1966, when the remaining members of the Lend-a-Word Club, at the end of a long interval, were reunited in the Top Notch Tavern on upper Broadway, they had many questions to ask. They were meeting after various national and international Jewish conferences had been held in this country and abroad, with Jerusalem, Geneva, and Brussels holding out the promise of new revelations.

Karabas, Levinsky, Pantofol, and the other old-time cronies wanted to know. They naturally looked to Keidansky, the self-appointed oracle of the circle, who always came late, but in time to steal the show.

"Yes," said Keidansky, "I have followed the conclaves both here and abroad and have absorbed their proceedings. I have my impressions, of course. But first of all, let me tell you something about gatherings abroad in general. There is an awesome aura hovering over them; international, world - wide, faraway, romantic! The floor is wide open to all delegates. The atmosphere is vacational, leisurely, and with no time limits. The orator invites his soul and indulges himself to the full. If, part way through his oration, he is still not sure of himself, or becomes doubtful of the effect of his effort, he starts all over again.

"There is a pattern. The European conferences of former years as I remember them had a system. First the speaker must **darstellen,** state his proposition. Then he must **constatiren,** that is, affirm his thesis, theme, or statement. After that, he must **resumieren,** summarize his argument. As each one of these sections of the presentation is good for half an hour, time is pretty well consumed.

"However, a change of air pollution is good. We have now attained perfect unity. All our leading competing organizations are united behind the idea of excursions abroad, with dialogues thrown in."

"Do you mean to say," interrupted Mr. Karabas, "that you have swallowed the complete proceedings of all these conferences?"

"Yes," replied Keidansky, "and as I have assimilated the substance of them, I am in a position to summarize what happened and to save my friends the trouble of reading voluminous accounts of the past and the future of Judaism.

"One. Antisemitism will increase in some countries and diminish in others. (For this disease, no wonder drug has as yet been found, even by our own miraculous medicine men, with or without Nobel prizes.) The differences between the peoples of various lands will be in exact proportion to their possession of knowledge and common sense and uncommon decency. The law of supply and demand does not operate here. Nor is it up to the Jews to make good for all shortages. All we can do is wait and hope and pray. "The Jew has taught me how to wait," says Peer Gynt.

"Two. Assimilation will proceed apace, but we will apply different designations to the process. Instead of assimilation, we will call it acculturation, adaptation, adjustment, and so on. We will take comfort in continuing to search for our elusive identity and in finding new illusions and chimeras.

"Three. Intermarriage. Marriage outside the fold is on the increase, and all signs point to a widening of the trend. The urge of impetuous youth, imbued with illusions of hasty and instant brotherhood, will impel young people to leap across all chasms and pitfalls, oblivious of the yawning abyss beyond, which engulfs all precious ties and cherished attachments. What young people will not realize is that all marriages are intermarriages, even within the fold — intermental, inter - temperamental, inter - experiential, inter - habitual, to stop short of cruelty to the language. It is an arduous and awesome task for two young people of distinctive personalities, with definite ideas and established habits of life, to discover and understand and finally set the course of their destiny. It is a bewildering and ever more complex world that they face. Neither art nor artifice offers a graphic vision of the passing of time, its changes and ravages, the decline of human faculties, loss upon loss.

(Please Turn to Page 63)

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THEY RESPONDED IN CRISIS

By Albert Remon

Years from now children in the United States will ask their grandfathers what they did during the third Arab-Israel war and the question will bring forth an answer that will prove to be a glowing page in the history of American Jewry's organized effort in the building and survival of the State of Israel.

It is an easy device to compare the action of the Jews in America to the heroic stand of the Israelis on the battlefronts of the Sinai Desert, the Syrian hills and the Jordan River. But there is really no need to go that far to bring into floodlight prominence the waves of personal generosity and involvement which the crisis and the subsequent six-day war produced only a few short months ago.

What happened in the Israel Bond campaign provides striking testimony to the extraordinary character and scope of the response to Israel's hour of gravest peril and challenge. Record sales of Israel Bonds were recorded in every community throughout the country. Those who participated in the Israel Bond drive in the past sharply increased their purchases. Many others who never bought Bonds at all came forward at this time and invested in Israel's future in very substantial amounts, in order to identify themselves with the strengthening of the country's economy and to support the wide program of economic reconstruction which will be needed the coming months.

Episodes which would have been most unusual a few months earlier became almost commonplace. In many communities Bar Mitzvah and graduation parties were cancelled and the money invested in Israel Bonds. Bar Mitzvah gifts were turned into Israel Bonds, cheder classes chipped in and bought Israel Bonds for their schools, banks gave low-interest and even interest-free loans to people who wanted to buy Israel Bonds.

Some of the individual stories that have been reported give a truly heart-warming picture of the strong desire to help Israel.

In New York, two non-Jewish sailors from a U.S. Navy ship entered the Israel Bond office with money for Bonds which they had collected from every member of the crew. They then rushed out, explaining that another ship was due in port momentarily and they wanted to get there to collect for Israel Bonds before the crew had a chance to spend all its money ashore.

A Pennsylvania truckman was making a delivery at the time that an Israel Bond luncheon was in progress. After listening to the proceedings for a few minutes, he bought a $5,000 bond. Then he approached all of the members of his association and they purchased a total of $42,000 in Bonds. The payment was delayed because the truckers wanted to have 100 percent participation of the members, and they had to wait for four of their number who were on the road and could not be reached. This group, incidentally, is composed of Americans of Italian extraction.

On another occasion, an Israel Bond volunteer took a cab to a meeting. Entering into conversation with the driver, he told him the purpose of the gathering which he was attending. Upon arriving at the destination, the cab driver refused to accept payment for the ride, bought an Israel Bond from his passenger, and drove off with a pile of subscription forms and prospectuses, promising to try to sell Bonds to all his fares.

There were numerous individuals like the elderly man who walked into the office in one city with $4,300 in cash to buy a Bond. It was his life's savings, he said. When asked how he would get along, he answered in Yiddish, "God will take care of me." In a similar occurrence, a working girl brought in her life's savings and bought Bonds, explaining that as long as she was working she would get by, and she wanted Israel to have the use of the money. A young man of 22 invested his family's life savings of $2,700 in Israel Bonds — $1,000 he had received as a wedding gift, $1,000 his wife had received, and $700 they had saved for their two-year-old child.

A bank in a small community was overrun with people making withdrawals or taking loans in order to buy Bonds. The atmosphere was electric, the enthusiasm was catching — and the bank itself

made a $75,000 purchase. In another community, a group of Jewish farmers, joined by many of their Christian neighbors, wanted to buy Israel Bonds despite the fact that they had no ready cash due to a bad season. Borrowing from local banks, they bought over $300,000 in Israel Bonds, nearly double their previous record.

Some of the stories are amusing, some of them are deeply moving, all of them are encouraging in terms of the human spirit.

One woman entered an Israel Bond office and asked for the ladies' room. She emerged a short time later carrying a money belt which she had just removed. Result? A purchase of $10,000.

An elderly lady came into one Bond office with $250 — the price of the new dentures she needed, representing all the money she had. She explained that Israel needed the money immediately, and added: "I have waited so long for my new teeth, I can wait a little bit longer."

A newspaperman, who lost his job in the recent closing of the New York World-Journal-Tribune, took his entire severance money and invested it in Israel Bonds.

In another community, the Bond office received a call from the wife of a man who had just undergone major surgery. She said: "The first thing my husband asked when he came out of the anesthetic was that I tell you that he wants to increase his purchase substantially. Please announce this increase at the Israel Bond dinner next week."

Various groups undertook efforts of a scope and intensity that they had never tried before. In Philadelphia, plant owners and union leaders canvassed the city's entire men's clothing industry, selling more than $285,000 in Israel Bonds, mainly to non-Jews. A group of teen-age boys and girls, students at a Hebrew academy, sold $40,000 in Israel Bonds within a few days by ringing doorbells.

On another occasion, a small synagogue group got together to plan an Israel Bond meeting to be held two days later. There was no intention of selling Bonds at the planning meeting. But when the session ended, a spontaneous current swept through the group, and they bought $29,000 in Bonds. One of the members, a working man of limited means, the next day brought in a fistful of rumpled bills of different denominations — an additional $1,000 purchase.

One of the most impressive stories concerns a small synagogue which had never scheduled any activity for Israel Bonds. During Israel's period of crisis, the synagogue officials called the Bond office on their own initiative, and asked that someone come to a meeting to tell them about the campaign. The Bond worker who planned to attend had a flat tire while driving out, and arrived at the synagogue to find the building almost completely dark, and the Rabbi getting ready to leave. The Bond representative didn't know whether the meeting had been held or not, but the Rabbi reassured him that it had taken place, and turned over checks totalling $190,000. This occurrence was a good instance of the role of volunteers in Israel's emergency; in numerous instances, when the heavy meeting schedule made it impossible for a Bond professional to be present, the people went ahead anyway and produced outstanding results for Israel.

These are but a few examples of the unprecedented response to the Israel Bond drive which was evoked by the events of the recent past. Americans once again demonstrated in the most compelling terms their warm feeling for Israel, and their faith in it as a courageous, democratic nation.

BRANDEIS SPORTS CENTER DEDICATED

Scores of prominent sports figures and government and community leaders attended the dedication of Brandeis University's Joseph M. Linsey Sports Center on September 10, in Waltham, Mass.

The $750,000 sports center, underwritten by Boston business leader and sports enthusiast Joseph M. Linsey and his friends and business associates, will make possible Brandeis' entrance into intercollegiate swimming competition by adding an olympic-size swimming pool to the university's athletic facilities.

Massachusetts Gov. John A. Volpe delivered the greetings of the Commonwealth at the dedication ceremonies, which followed.

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Where Jewishness Can't Be Taken For Granted

The Impact Of Jewish Experiences In The Armed Forces

By Lionel Koppman

"I am now a solid Jew from active interest and attempt, from some little knowledge of what I must contribute and practice, and from the realization of how much harder I must work at being more of a Jew. I owe all this enlightenment and discovery to the single fact that in the Navy I was no longer insulated from myself, and to be true to myself I had to find out what it meant to really be a Jew."

"During my military tour in Germany, I feel I have gained insight into myself, with the discovery of what it really means to be Jewish . . . I have progressed from being a person who had thought little about Judaism to one with new insight into himself and the tenets of his faith. . ."

"Perhaps it was because I was in a seemingly hostile environment. Or perhaps it was because there were no other Jews in my Company. The fact is I felt drawn to the Chapel . . . it did not matter to me that I did not completely understand the services, nor that I had not done this in civilian life. . . . Truly, I have found my religion and my God in this place."

"Service in the U. S. Army Air Force during World War II was the Passover of my Jewish life."

These quotations are from some of the entries in the essay contest which the National Jewish Welfare Board conducted as part of the celebration of its Golden Jubilee. Servicemen from stations across the nation and overseas and veterans wrote about how their Jewish experiences in the Armed Forces influenced their lives.

The essays reveal that service in the Armed Forces forces a Jewish consciousness upon those who take their Jewishness for granted in civilian life. After becoming possessed of this new Jewish awareness, these servicemen determine to do something about it.

Navy Lieutenant Neil Block, first prize winner in the JWB Golden Jubilee Essay Contest, explains how this works. Before going into the service from the Brownsville section of Brooklyn, he had thought of himself as "every inch a 100% red-blooded Jew." He went to heder, studied for his bar mitzvah, could even read and write a little Hebrew, understood a little Yiddish, and ate Jewish foods on week-ends at home.

All of a sudden, he found himself thrust into a society where he represented a "generally obscure" minority, with whom most of his fellow servicemen had had no prior real-life contact or experience. They looked to him as the "pillar of wisdom" in all things Jewish and bombarded him with many questions and some curiosity.

Lieutenant Block determined to educate himself. He began to listen in earnest to the chaplain's sermons. The more he read, the more he listened to and discussed with the chaplain, the more apparent it became to him that there is certainly much more to being a Jew than he had ever consciously realized. He increased his knowl-

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edge of Jewish history, culture, law, Talmud, Torah and the like, and decided that besides all this knowledge there is the more important necessity to "act" like a Jew. He sought means of identifying himself as a Jew. He says that he derived "supreme personal pleasure" from the simple act of taking the matzot which JWB had provided him to the mess hall during Passover. The more he learned about his heritage and the more he began making it a part of his life — "a slow process," as he put it — the more real identity he felt he had.

The second prize winner — Captain Allan Mayer Cohen, U. S. Army Medical Corpsman of Pottsville, Pa. — says that he became aware of Judaism through the absence of Judaism: there was no rabbi in his area, and there were no opportunities for religious activities. He began reading about the Jews and their history, attended a Jewish retreat with his wife, set up a discussion group with other Jewish soldiers and organized a Sabbath service. Through JWB, they were able to get gefilte fish and wine to help set a festive Sabbath atmosphere. They viewed a movie on the history of the Jews and even had a Jewish "hootenanny." Now that they were thrust into a religious vacuum and had to create for themselves their own Jewishness, the servicemen understood a little more the reasons why Jews have survived from the Diaspora to the Arab threats.

Some of the servicemen became Jewish leaders, serving either as Jewish Chaplains' Assistants, or as leaders in activities of local Jewish military communities, or pitching in where there were no chaplains. One of those who became a Jewish Chaplain's Assistant was Sp4 Jacob G. Buttnick, U. S. Army, of Seattle, Wash. — the third prize winner in the essay contest.

When Fort Ord, Calif., was left without a Jewish chaplain, Specialist Buttnick was made responsible for the 300 Jewish servicemen on the post. Without experience in conducting services or in the handling of a Jewish congregation, he undertook his new task with vigor and great hope. During the next nine months, he conducted services, led discussions, taught Hebrew, and prepared "Onegs." He spent many hours working to improve the services. He wrote to his rabbi back in Seattle, he spoke to the JWB representative in his area and sought advice from the Post Chaplain. Later, he was ordered to service in Vietnam, where he again took an active part in the Jewish religious program.

A World War II veteran — Harry Kolker of Albany, N. Y. — wrote that before entering the service, he was "a confused and uncertain Jewish American boy." Military service changed his whole frame of mind.

"In our search for companionship, we Jewish soldiers gravitated to each other," he wrote. "In the barracks, at the base chapels, the USO Clubs and the Jewish Community Centers . . . Jewish traditions and Sabbath services provided . . . a never-ending source of strength through the night flights, the long trans-oceanic trips in bombers and transports, in the heat and sweat of the New Guinea jungle strips, during the lonely nights under the Equatorial tropical skies." Mr. Kolker still has his copy of the JWB Prayerbook for Personnel of the Armed Forces, which he read often. He was strengthened in his determination to marry only a Jewish girl for, as he put it, "the sense of commitment to the tenets of our religion grew strong in my heart."

In the Army, Major Stanley Ebner of New Haven,— Conn., progressed from an initial inclination to minimize "or just plain suppress" the fact that he was Jewish to his election as the President of the Jewish Fund Council in Heidelberg, Germany. He and his wife attend services and are thoroughly involved in local Jewish

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Solomon Litt is now chairman of the Executive Committee of the National Jewish Welfare Board.

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FROM A REPORTER'S NOTEBOOK

By Ben G. Frank

New York Every crisis and every war has its light and touching moments and the war for Israel's survival is no exception.

Here in America, the following quotes and comments and views were picked up and seen as a result of the war between Israel and the Arab states.

For instance, it was reported that Israeli newspapers were now advertising for a "mashgiach" for the Cairo Hilton Hotel.

And an American student from Long Island, noting the recapture of the area around Mt. Scopus, Jerusalem, came up with: "You know, the Hebrew University now has both an uptown and downtown campus."

The mother of a young boy was seen crying more than the normal tears when she saw her son off to Israel to help rebuild the country. She has two boys—the one going to Israel; the other is in Vietnam.

American Jews realize that Israel paid a heavy price in lives for their superb military victory. Yet American Jews and non-Jews are proud of the Defence Army of Israel.

One joke told in Yiddish quotes Moshe Dayan shouting to Nasser not to run away so fast. "I'm out of breath trying to catch up with you," says Dayan.

Another story goes that Nasser is upset because he says, in his refeat, he was outnumbered by the Israelis.

"But President Nasser look at the millions of Arabs you have on your side.?"

"Yes," answers Nasser, "but Israel has 2 million Jews and I have none."

One American teenager noted that Egyptian tanks must have five gears Four reverse gears, one forward The one forward gear is in case they are attacked from the rear.

On the first day of the war, an Israeli, who is single, was going to return to Israel the next night. He spotted a beautiful blond girl in a Jewish organization to the Israel Army the next day. She went out with him.

Taxi cab drivers, police and candy store owners all love Moshe Dayan—which in their pronunciation sounds like the Israel Defense Minister came from the Deep South.

"They ought to send Dayan to Vietnam," said one cab driver, adding, "He'd show them how to win." In fact, it was reported that one U. S. Congressman made that very same suggestion.

At the huge support for Israel rally in Washington, D. C. in Lafayette Park across from the White House, several teenagers climbed to the top of the statue of the famous Frenchman of the American Revolution, Lafayette, and hoisted the Israeli flag. Another youth placed the Israel flag atop the statue of Andrew Jackson.

Knowing something about Lafayette, one American history student said, "the Frenchman would have liked the Israeli army and nation because of its esprit de corps and democratic principles. Too bad," he added, "the modern French general and president in Paris doesn't get the message."

Shlomo Carlsbach on the guitar gathered a hugh throng around him and they sang, young and old alike. Only they sang like they never sang before, for they were proud and jovial and they realized that the Israeli Army had achieved a great military victory for Israel and for all the Jewish people.

Like thousands of others, one Jew told this writer that when he saw Israeli soldiers praying at the Wailing Wall, he wept.

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A 13-year-old Bronx boy not particularly religious prayed every night during the war and even asked his father if he should sleep with his yarmelke.

And finally "ran away with the war. This really shows no Jew will ever be pushed around again."

"Let's hope you're right," said another.

JEWISH 'HAPPENINGS' FROM ROSH HASHONAH TO ROSH HASHONAH

How A Jewish Community Is Adding New Meaning To The Jewish Holidays and Holy Days

By Sy Hefter

The fresh and imaginative way in which the Wilkes-Barre, Pa., Jewish Community Center is giving added meaning and impact to the major Jewish holidays and holy days is described in this exciting article by Mr. Hafter, who as the Center's educational director, is responsible for this unique program which has attracted nation-wide interest.—THE EDITOR

Folk quality is the new—and successful — ingredient that has been injected into the celebration of Jewish festivals and holidays during the past year through the fertile imagination of staff of the Wilkes-Barre, Pa., Jewish Community Center, an affiliate of the National Jewish Welfare Board (JWB).

Designed to emphasize the beauty of Jewish customs and observances and taking place throughout the Jewish calendar year, the series of folk-laden Jewish happenings, which was created by staff with the blessings of Center lay leadership, drew together committed people, cooperative local rabbis and innovation-lovers from all corners of the community. It fired the imagination of Jewish Community Centers throughout the country, synagogues, national Jewish organizations and the English-Jewish press.

The fresh, bold, contemporary program had its genesis in September 1966 when, after a self-survey, the Wilkes-Barre Jewish Community Center engaged an enlarged Jewishly committed staff.

Rosh Hashonah

A ten year-old boy with a talent for blowing the Shofar brought some of the beauty, warmth, spiritual depth and meaning of Rosh Hashanah to hospitalized Jewish patients during the first event inaugurating this pioneering program.

Louis Smith, executive director of the Center, describing the Shofar-blowing activity in the **Center Digest**, wrote: "The Mitzvah I will relate had its origin on the day before Rosh Hashonah. Sy Hefter and his son, Seth, came to Mercy Hospital on Friday afternoon, the second day of Rosh Hashonah. They proceeded to walk from floor to floor and visited eight patients. At each stop, Sy explained the significance of Rosh Hashonah and the Shofar, and Seth stirred each with his



Philip Bernstein a member of the Council of Jewish Federations is a past president of the National Conference of Welfare Funds.

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clear notes as he responded to his father's chanting. . .

"How can these fleeting minutes in a patient's room have any pious meaning? One needed to be present, as I was, to sense the reaction of the patients. You would need to believe the hearing of the Shofar stirred in each one a feeling for God, a reaching out of the spirit for something more lasting and secure than mere material and temporary joys."

(Epilogue: Shofars have been collected all year, cleaned and drilled, to provide homemade Shofars for boys to blow this Rosh Hashanah in all six local hospitals. In February 1967, JWB recommended to all its affiliated members that they use the example of the Wilkes-Barre Center and initiate Shofar-blowing visitations to all Jews in their own local hospitals during Rosh Hashanah.)

SUKKOT

A Sukkah Walkin Tour featured the celebration of the Feast of Tabernacles. Hundreds of Center members took part in visits to 10 different home sukkot in Wilkes-Barre, as well as in Kingston across the Susquehanna River. Several sukkot were built especially for the Walking Tour, held on the first afternoon of the festival.

Rabbi Louis M. Levitsky of Oheb Sha'om Congregation in South Orange, New Jersey, and formerly in Wilkes-Barre, wrote in the November 8, 1966, issue of his synagogue's newsletter:

"In our metropolitan area, people make tours to inspect the homes of the 'great', the 'mighty', the 'leaders of society'. It is done in the name of sweet charity and always draws a crowd of women for whom this is the only way to crash the gates of the otherwise 'untouchables'.

"How different in purpose and spirit is an accomplishment of the Jewish Commuunity Center in Wilkes-Barre, Pa. There, they arranged a Sukkah Walking Tour, where 200 people visited the 10 outstanding sukkot in the community. The report tells of adults and children participating, thereby doubling the spiritual aspect of this brilliant idea. It was a seven-mile walk, an all day pilgrimage. Parents and children on the march were greeted warmly by the families whose sukkot they visited, thus adding another Jewish dimension to this experience—an opportunity on the part of the hosts to practice traditional hospitality in the sukkah.

"These are not recent immigrants. These are — sukkah buildings and sukkah visitors alike — second, third and fourth generation Americans, to whom Jewish life is as normal as breathing, and who demonstrate it amongst other things by sukkah building. This points to the vitality of Jewish life in the community."

Hanukkah

Hanukkah was something to see. There was a Dreidel Factory. Under the leadership of a young father, the Boy Scouts, Girl Scouts, children's craft club and the Leisure Lounge (club for the elderly), over 800 beautiful two and a half-inch wooden dreidels were constructed. Every pupil at the three local religious schools and the local Yeshiva Day School received one of these handmade dreidels.

The Center staff designed a huge outdoor menorah, using oil, which was attached to the flagpole in the front of the Center. The candle-lighting ceremony on the eve of the first day of Hanukkah was tied in with an Israeli ceremony, called "Mayrutz Halapid" or "Running of the Torch". Pre-Bar Mitzvah boys carrying torches lit from the outdoor menorah ran in a relay system to their respective religious schools. There, the principal or rabbi lit the school menorah, using fire from the torches. Each night, a dignitary of the Jewish community lit the outdoor menorah which burned for four hours.

As daily reminders of Hanukkah within the building, various decorative features were designed. Danny the Dreidel, a four-foot model, hung in the Center's lobby, was autographed by hundreds of children and adults. Beautiful paintings about the festival by teenagers were hung prominently in the lobby.

Tu B'Shvat

For an entire week around Tu B'Shvat, the New Year of Trees, the Center "swung" — especially with oranges. Thousands were sold during a five-day period from a booth in the Center. The plastic bags of oranges literally swung as the purchasers carried them through the halls and streets. A booth, manned by a teen group, distributed 300 marigold seedlings to Center children.

Finally, announcement was made that one thousand trees would be planted on land belong-

(Please Turn to Page 73)

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COMPARING THE ISRAELI AND THE JORDANIAN RECORDS OF THE HOLY PLACES

By Henry W. Levy

The Israelies are puzzled, as, too, are many American Jews by what seems to be an undue concern manifested in many circles over the unification of Jerusalem under Israel administrative and municipal integration. They can understand the desire expressed by church leaders, and others, that the Holy Shrines of the Christians and the Moslems be completely protected and that there should be some sort of denominational or international control and supervision over the Holy Places. But they can't understand why the Israeli and Jordanian records on the Holy Places are not compared and properly evaluated.

The Israelis, as Foreign Minister Abba Eban pointed out in his letter to the United Nations, proudly assert that since June 7th, when Israeli control began, "the entire city of Jerusalem has experienced peace and unity. The Holy Places of all faiths have been open to access by those who hold them sacred".

Further, as the letter continues, Israel's Knesset adopted legislation on June 27th which provides that "the Holy Places shall be protected from desecration and any other violations and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places". This legislation provides that "whoever desecrates or otherwise violates a Holy Place shall be liable for imprisonment for a term of seven years".

The Israeli position on the Holy Places is in direct contrast with that adopted by the Jordanians during the nineteen years that they occupied the Old City of Jerusalem following the creation of Israel. During that period, Jews —not only Israelis but all Jews— were denied access to the Jewish Holy Places in the Old City, and even the Moslems living in Israel were prevented from making their pilgrimages to the Moslem shrines in Old Jerusalem.

Further, incontrovertible evidence has been uncovered of the desecration of Jewish synagogues, cemeteries and other shrines by the Jordanians during the nineteen years of their occupation and administration of Old Jerusalem. One of the most shocking desecrations was the complete destruction of the Mount of Olives cemetery. Tombstones from the historical burial ground had been used in

(Please Turn to Page 67)



Ronald S. Kaiser of Minneapolis has been named director of professional field services for B'nai B'rith Vocational Service. Mr. Kaiser headed BBVS' Twin Cities office for two years and was formerly a teacher and counselor in the Los Angeles city school system. His new assignment at B'nai B'rith headquarters in Washington will include supervision of BBVS' 20 regional centers and participation in the group's research and publication programs.

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THE PROBLEM OF THE PROSELYTES

By Dr. H. Rabinowicz

It is interesting to trace the traditional Jewish attitude to this problem throughout the ages.

Our Sages tell us that, in Bible times, as soon as Abraham arrived at a desirable location he would pitch two tents, one for Sarah and one for himself; then he would proceed at once to make proselytes and to bring them under the wings of the Shechina. Thus he induced men to proclaim the name of God. His example was followed by his descendants. Jacob, his grand-son, declared that the only worthwhile portion of his life was that in which he was concerned with the making of proselytes. So it happened that when the children of Israel left Egypt they were accompanied by a "mixed multitude" of non-Israelite strangers.

Diverse, detailed, and humane are the laws regarding the strangers. "And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself." Even the children of the Edomites and Egyptians could enter the congregation in the third generation; and though the men of the Moabites were forever excluded from the Covenant, Ruth, the ancestress of David, was welcomed into the fold. Numerous, too, were the proselytes in the time of King Hezekiah and in the days of Queen Esther.

The prophets of Israel were not particularists. They preached a universal faith. Although Jonah betrayed reluctance to save the heathens, Isaiah looked forward to the time, when "the sons of the stranger that join themselves unto the Lord . . . even them will I bring to my holy mountain . . . for my house shall be called a house of prayer for all peoples." "The mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths'. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

These sentiments were echoed by the later prophets, Zechariah and Malachi, and the vision still lives in Jewish liturgy. Thrice daily it is proclaimed in the synagogues that "the Lord shall be king over all the earth; in that day shall the Lord be one and his Name one."

During the period of the Second Commonwealth, John Hyroanus and later Aristobulus resorted to force of arms in order to compel the Idumeans and Itureans to embrace Judaism; events notable as the only two instances of militant Judaism in history. Compulsion was normally unnecessary. Josephus relates that many Greeks and heathens adopted the observance of the Jewish Sabbath, the Festivals and the dietary laws. Among illustrious converts were Queen Helena of Adiabene and her sons Izates and Monobazus; Flavius Clemens, cousin of the Emperor Domitian; and Aquilla, who translated the Bible into Greek. Legend has it that the descendants of Sisera, Nebuzaradan, Haman and the Roman Emperor Nero all eventually "saw the light" and embraced Judaism. Outstanding Talmudists, such as Shemayah and Avtayon, Rabbi Akiba, Rabbi Judah ben Gerim, and Rabbi Meir, were said to be descended from proselytes. Hence R. Meir's maxim: "Even a Gentile who studies the Torah is equal to a high priest."

Converts were generally held in high esteem; a prayer was inserted in the Amida for them: "Towards the proselytes of righteousness . . . may thy tender mercies be stirred." They were on the whole treated as equals and suffered few legal disabilities. "An injury to a proselyte is an injury to God." "The Holy One, blessed be He, greatly loves the proselyte." And according to the Palestinian teacher Rabbi Elazar ben Pedat, "Israel was dispersed for the divine purpose of winning proselytes."

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The missionary activities of the early Christians were aimed at discrediting the Torah as a "dispensation of wrath" introduced "for the sake of transgressions," and on dispparaging the Mosiac Code as "transitory, subordinate, and intermediate." The repercussions of Bar Kochba's revolt and the Hadrianic persecutions led to a radical reorientation of the rabbis toward proselytes. Views were expressed that "proselytes are as burdensome to Israel as leprosy," and that "proselytes would not be accepted in the days of the Messiah," and that "evil is predicted to those who accept Gerim", because "they are corrupt, apt to become backsliders, and that they keep the practice of their fathers."

The rabbis categorically rejected the view of Philo that a proselyte is one 'who abandons polytheism and adopts the worship of one God." They stressed that "a proselyte who acknowledges the whole Torah save one commandment is not accepted." Rabbi Jose ben Judah, a Tenna of the second century, asserts that the proselyte must observe "all the precepts of the Scribes, even the least of them" Genuine love of Judaism was the only qualification for admission. "Both a man who becomes a proselyte for the sake of a man: similarly a man who becomes a proselyte for the sake of the table of kings (i.e., in order to become a king) or for the sake of joining Solomon's servants (i.e., in order to acquire an important post in the kingdom) — all these are not true proselytes."

Thus while Christianity was immersing reluctant multitudes in the baptismal fonts, and Islam was conquering many countries "with fire and sword" the Mother Religion was rigidly catechising prospective proselytes. "What reason have you for desiring to become a proselyte? Jews at the present time are opposed, harassed, rejected, and overcome by afflictions."

Despite Rabbinic discouragement, history records many momentous conversions. Entire Arab tribes embraced Judaism. The Khazar King, Bulan, and his nobility adopted Judaism—a story immortalized in Judah ha-Levi's Kuzari. The eighteenth century had its galaxy of illustrious names, among them the martyr Count Valentine Potocki (d. 1749) and England's erratic Lord George Gordon (1751-1793). According to Dr. Cecil Roth, from the resettlement of the Jews in this country to the accession of Queen Victoria, forty-one converts (thirty-seven of them women) were married under the auspices of the Spanish and Portuguese Synagogue in London.

The twentieth century, too has its proselytes. During the last decade the villagers of San Nicardro Garganico, in Southern Italy, embraced Judaism en masse and transplanted themselves to Israel, where they founded the village of Alma, on a hill in Galilee.

The attitude of Orthodox Batei



Herbert Millman, associate executive of the National Jewish Welfare Board, is also president of the National Association of Jewish Center Workers.

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Din in actively discouraging the would-be proselytes is due not to particularism or chauvinistic exclusivism, but to the knowledge, born of experience, that only "Proselytes of righteousness" unburdened by ulterior motives, can faithfully and scrupulously fulfill the manifold obligations that the new faith imposes upon them.

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ALL EYES ON HAIFA. Mrs. Caroline Greenfield of New York joins Ralph I. Goldman, executive director of UJA'S Israel Education Fund, in setting sights on Haifa location of planned new Leo Baeck School, beneficiary of her $356,000 IEF donation. New gift, largest IEF has received from an individual woman, completes first stage financing and assures start of construction for major facility this year. Other Leo Baeck School donors: Union of American Hebrew Congregations; Walter A. Haas, Sr., Daniel Koshland and Mrs. Philip N. Lilienthal of San Francisco; Max R. Kargman of Belmont, Mass.; Jerome Klorfein of New York; Maurice H. Saltzman of Cleveland, and Robert I. Wishrick of New York.

CONTROVERSIAL LAW

A recently-enacted State law that would grant parochial schools part of the revenue raised by the New Hampshire sweepstakes was criticized as "unprecedented" and "plainly unconstitutional" in a memorandum of law submitted to the New Hampshire Supreme Court by the National Council of Churches, American Jewish Congress and American Civil Liberties Union.

The statute, which went into effect July 7 as Chapter 421 of the New Hampshire laws of 1967, was described as a "novel and unprecedented departure" from the principles of church-state separation that "goes far beyond any form of aid to religious institutions that has received judicial approval."

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A TIME OF CHANGE

By Ben Nathan

Rosh Hashana – the time of change–and again the New Year.

This time the change is radical–as when is it not? For, in fact, the change from one year to the next grows, it seems, more radical and radical each year.

It seems as if the very velocity of the planet, and all that's on it, is undergoing an intensive acceleration. Things are not as they used to be. The change now between one year and the next is absolutely dazzling. From the vantage of the present one can hardly recognize the past.

But a change to what? Indeed a change to what? Indeed, where does it go from here? The double-talk of politics seems to have reached its penultimate absurdity. There is an opposite word for everything. And the double road of morality seems to have reached its final schism too. It seems as if we have simultaneously reached the reconstruction of the Tower of Babel and, at the same time, the end of days too.

But one must beware, I suppose, of final dictums because what pertains to the Jew and what pertains to the world is not the same thing. Whither the world goes and whither the Jew goes is not the same path.

Change for the one and change for the other is a change not necessarily identical. In fact, perhaps, never identical. The world's destiny and the Jewish destiny go on two separate directions . . . at least now.

Formerly, the more progressive and liberal the world became, the more progressive and liberal, it was thought, became of its attitude toward the Jew. To make it so seemed the goal of Jewish efforts for centuries.

But is that where it all leads? Is forging a world where it is easier for the Jew to live the whole or the real answer? Or has the time come, the time and the change come, when that answer is no longer enough? In short, has the time come when the world's attituude toward the Jew is only of secondary consideration? What we mean is: Has the time come when what the world does and what the world thinks is no longer of sole consequence?

This Rosh Hashana is a particularly good time to ponder these thoughts, a good and choice time to ponder the path of world and Jew.

In recent years some wise men in our pasture have sought to bridge the differences between Jew and Gentile, between Judaism and Christianity, in dialogues that sounded lofty in pronouncement but demeaning in performance. Were it not better if we were left to our faith and the Gentiles were permitted to walk in their own paths? What good is it to gain concessions from holy places in Christendom if in the process we weaken the distinctiveness of our own faith? Knowledge of the religions is a virtue. Synthesizing of religious polarities is a folly, an impossible task.

And so, when this writer davens in shul on Rosh Hashana he will be praying for the health and prosperity of Jews and Gentiles alike, hopeful that the Gentiles will pray for him too but without asking him or expecting him to enter other portals of prayer.

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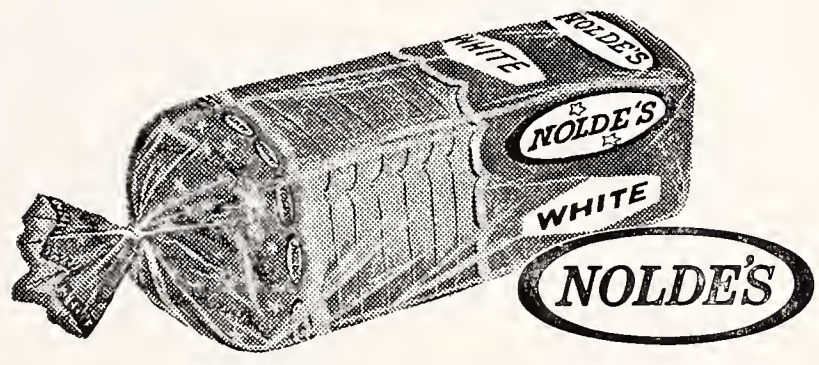
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TEN TO BE TENDER

By Dr. Samuel Silver

Although Rosh Hashana is known as the New Year, it inaugurates not the first month of the year but the seventh.

Why?

Apparently our sages wanted to differentiate between the secular year and the ethical one.

The calendar may begin with Month No. 1, originally Nissan, when Spring breaks out upon the world.

But the time for moral stock-taking ought to be associated with another month. The one chosen was the Seventh month, Tishri. Thus we read in the Bible that the time of the sounding of the Shofar should be the first day of the seventh month, and the time to "afflict our souls," that is, to fast, should be on the tenth day of Tishri.

That the seventh month should be chosen should not astonish us because seven is a favorite religious numeral in Jewish life. Perhaps because each day is precious to us, and the week is regarded as moving towards its climax, the Sabbath, seven is special. The seventh day is a holy one. The seventh month is the time for the beginning of the spiritual year. Seven times seven weeks was the interlude between Egypt and Sinai. Seven times seven years constitutes the period of the Jubilee when freedom and release are called for. Incidentally, the English word, jubilate, comes from this verbal source.

If the number seven is underscored on the High Holydays, so is the number ten.

The High Holydays are a span of ten days during which we are urged to consider our own deeds, adjudge our lives with candor, strive to reform the quality of our life, recall the wrongs we have committed, seek to gain pardon from those we have hurt, find the strength to forgive those who have harmed us and gird ourselves for the following year.

Why ten days?

Well, our moral law is predicated upon Ten Words, the Commandments given on Sinai. The Decalogue comprises the headlines which ought to be translated into heartlines. It is as though our tradition were asking us to take one day to ponder each of the Commandments and inquire of ourselves to what extent we are heeding them.

What if we ignore the Ten Commandments? Then we are putting ourselves in the position of Pharaoh, who repudiated the call to nobility. And what happened to Pharaoh? He too had a tenfold confrontation: the Plagues. During the Ten Days, then, we are asked to avoid the Ten Plagues by adhering to the Ten Commandments.

One rabbinical sage has opined that the number ten was chosen because it was so handy. That is, the number corresponds to the number of fingers on our hand. As we look at them we have a rule of thumb, as it were, to inventory our spiritual status.

Tradition has it that Yom Kippur commemorates the pardon given to the ancient Israelites for making the Golden Calf whilst the Commandments were being promulgated. The Lord, according to Holy Writ, wanted to destroy the Jews for that sacrilege, but he was stayed in His wrath by Moses, who pleaded for his people.

The High Holyday period is our opportunity to emulate the All-Highest in terms of compassion and concern. In other words, we are offered ten days to learn to be tender.

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An historic celebration of David-Ben Gurion's 80th birthday attended by more than 3,000 Jewish leaders from the United States and Canada launched the 1967 Israel Bond campaign. In tribute to the founder and first Prime Minister of Israel and in recognition of Israel's extraordinary economic needs, the Inaugural Conference at Miami produced a record-breaking initial sale of $30,150,000 in Israel Bonds towards this year's goal of $115 million. Photo shows some of the outstanding personalities at the Miami conference: Standing (left to right) Louis H. Boyar, Chairman of the Board of Governors; Israel Ambassador Avraham Harman; and Dr. Joseph J. Schwartz, Vice President. Seated (left to right) Samuel Rothberg, National Campaign Chairman; Mr. Ben Gurion-and Abraham Feinberg, Israel Bond President.

New Year Greetings

(Continued from Page 6)

AMMAN — A celebration here marked the tenth anniversary of the Joint Israel-Jordan Valley Authority, the project which brings clear, fresh water and electricity to thousands of Arab and Jewish villages and settlements. In a message from Washington, U. S. officials hailed the decade of progress that the irrigation and power project had made possible.

NEW YORK — Critic Teddy Turquoise today decried the trend of certain TV channels to interrupt important and interesting commercial messages with "news analysis, drama, classical music, poetry and similar tripe". In his nationally-syndicated column the noted commentator complained that during Sunday night's suspenseful "Which Detergents Perform the Best?" program, several moments of the show were given over to an announcement of the outbreak of Soviet-Chinese conflict. "The interruption," Mr. Turquoise said, "did not even once refer to any known product purchaseable by an average listen-

(Please Turn to Page 35)

NEW YEAR
GREETINGS

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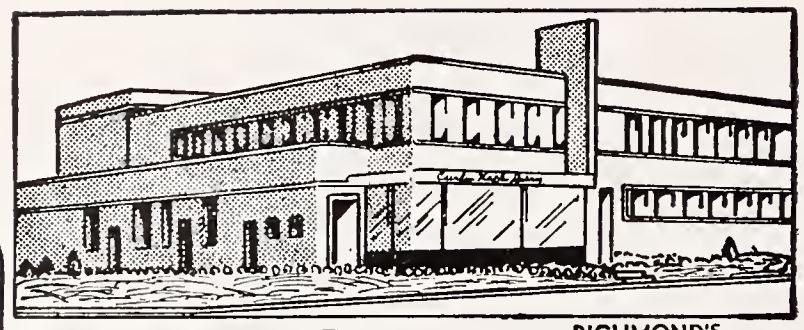


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Where Rabbis Dwell In Unity

(Concluded from Page 14)

service personnel during the Passover season.

There have been many striking changes in the program emphases in the work of the Commission on Jewish Chaplaincy in the last quarter century. The 1942 Jewish serviceman was, for the most part, young and unmarried. He expected to remain in service only for the duration of the war. Dependents were not permitted to accompany married servicemen overseas to most assignments, even to non-combat areas. There were very few professional Jewish soldiers and most of these took little or no interest in Jewish religious life.

In 1967, because of Vietnam, there are again many young, unmarried Jews in service; but now there is also a growing number of Jews who are making the military their career. These are mostly professional people in the fields of medicine, dentistry, law, engineering, and electronics; but there are also regular line officers in the Air Force, Army and Navy. Jewish generals whose Jewishness is unconcealed are no longer rare. There are sizable family-type Jewish military congregations in all major military areas except Korea and Vietnam, where dependents are not allowed to accompany their husbands and fathers. The newly assigned Jewish chaplain, when he arrives at his domestic or overseas post, will find awaiting him, in most cases, a functioning lay leadership, Sisterhood, religious school and other organized activities normally associated with civilian rather than military congregations.

This changed nature of the Jewish military congregation is reflected in the kinds of literature now being prepared and distributed by CJC. In World War II, the literature was primarily inspirational, intended to strengthen the spirit and faith of the individual soldier in moments of trial. While such literature is still greatly needed in 1967, there is today also a steady demand for study material for both children and adults. CJC now publishes for the military a standard religious school curriculum and recommends the textbooks which are to be used. An established course of study leading to Bar Mitzvah and Bat Mitzvah and beyond is standard operating procedure at all large military posts. So is the adult study group. Nowhere is there a greater thirst for Jewish knowledge than among those who, because of the exigencies of military life, have no ready access to an organized Jewish civilian community and yet are firmly determined to fill themselves and their children with a knowledge of and a loyalty to Judaism. The threat of intermarriage is "a clear and present danger" to those who are rearing their children in a military environment and Jewish military parents the world over are trying very hard to protect their family life against this threat.

Today's Jewish chaplains are very different from what they were twenty-five years ago. The World

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War II chaplains averaged 33 years of age, with seven years of congregational experience before entering the chaplaincy. They came into service completely voluntarily, and for the duration only. There were no career Jewish chaplains in the American Armed Forces before World War II. It was only at the close of World War II that 13 Jewish chaplains then on duty decided to remain in the military service permanently.

On July 1, 1967, 20 career and 49 non-career Jewish military chaplains were on active duty.

Very few of the present generation of Jewish military chaplains entered service as bona fide volunteers. Since 1950, CJC's constituent rabbinic organizations have each operated a self-imposed "selective service" system. Under this plan, every member of the organization makes himself available for chaplaincy service if needed. To avoid disruption of congregational life, the new chaplains are recruited almost entirely from the graduating classes of the major seminaries. No seminary student will be ordained if he refuses to subject himself to this mandatory chaplaincy discipline, nor will he gain admittance to the rabbinic organization of his group.

In practical terms, this means that his chances for proper placement or advancement in the rabbinate will be just about nil. The Hebrew Union College-Jewish Institute of Religion has gone one step further. Entering students at HUC-JIR are required to enroll, during their very first year in the seminary, in one of the chaplaincy training programs of the Army, Navy or Air Force. Provision is made, of course, by the rabbinic organizations for granting exemption from chaplaincy service to bona fide conscientious objectors.

Many of the young chaplains, because of their comparative youth and inexperience, have not handled personal and professional problems with the wisdom and finesse of the older and more experienced World War II Jewish chaplains. All this has made the administrative aspects of CJC's staff responsibilities more difficult. It has become increasingly apparent that a larger corps of Jewish career chaplains is urgently required. To maintain an appro-



Judge Edward S. Silver (second from left), Surrogate of Kings County in New York City, is shown receiving the Solomon Bublick Award of the Hebrew University of Jerusalem from Samuel Rothberg, chairman of the Board of the American Friends of the Hebrew University, sponsors of the presentation dinner. U.S. Supreme Court Justice William O. Douglas (between them) congratulates Judge Silver with approval of former New York State Attorney General Nathaniel L. Goldstein, AFHU president. Justice Douglas made the principal address at the event.

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● GREETINGS
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priate level of professional proficiency and status, at least half of the Jewish chaplains serving at any given time should be career chaplains. If a sufficient number of young rabbis would enter the chaplaincy voluntarily, the present "selective service" system could be eliminated. This would be a healthy move in the right direction. To help bring the salaries of the Jewish military chaplains up to the level of ther civilian contemporaries, JWB has recently instituted the procedure of subventing the salaries of the career chaplains in the earlier years of their military service. This program, designed to raise the quality and prestige of the Jewish military chaplaincy, has already been very helpful in inducing a number of chaplains to remain in the military on a career basis. It is hoped that, in time, this JWB plan will be decisive in raising the number of career chaplains to a satisfactory percentage level.

The role of the military layman in the Jewish religious community within the military establishment has also been radically altered in the last 25 years.

At no time during World War II were there more than 275 Jewish chaplains on duty simultaneously. These chaplains were trying to serve a half million Jews scattered throughout the world in tens of thousands of military units. Adequate religious coverage for Jewish personnel would have been impossible had it not been for Christian chaplains who selected some Jewish soldier in the unit to conduct Jewish services and who gave these volunteer Jewish "chaplains" unstinted logistical and spiritual support. Such arrangements were made on the spot to meet immediately existing needs. They were never organized by or supervised from any central higher headquarters.

In 1967, the lay leadership program has become an important, organized and supervised element in the total chaplaincy picture, Catholic, Protestant and Jewish. Lay leaders, as needed, are selected and trained by the military. Where the lay leader serves at the same post as his denominational chaplain, his duties and responsibilities are somewhat circumscribed. But where the lay leader functions under the supervision of a post or unit chaplain of another faith and comes in contact with a chaplain of his own faith only occasionally, the lay leader carries on, to the best of his ability, many of the activities which would normally be the responsibility of his denominational chaplain.

Lay leaders, after being recommended for appointment by their post or unit chaplains, must be approved by the nearest chaplain of their faith, as well as by the faith's chaplaincy supervisory body, known technically to the military as an "ecclesiastical endorsing agency." There are manual's prepared especially for lay leaders and training conferences are held under military auspices to enable them to function more effectively. Preparing special materials for the use of Jewish lay leaders has become an integral part of CJC's publishing program. Most recently, CJC has been instrumental in providing such helps as collections of sermons and taped cantorial instructions to help the lay leaders conduct more effective and meaningful religious services.

Today, with only 69 full-time and 174 part-time chaplains available to serve Jews in uniform all over the world (91 of the 265 part-time Jewish chaplains work only with VA and USPHS hospitals), the Jewish lay leader plays a key role in this world-wide religious enterprise. In many places, the Jewish lay leader not only conducts services, but also supervises the religious school and the congregation's social and educational programs. All this he does in addition to fulfilling his normal military assignment responsibilities—and with a minimum of national recognition and appreciation and



David Finn, New York public relations executive and a trustee of The Jewish Theological Seminary of America, is also chairman of the Board of Governors of The Jewish Museum.

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Danny Kaye visits wounded Hebrew University Student — shown at the Hadassah-Hebrew University Medical Center, the American actor helps adjust a page turning device which he provided for the bedridden first year medical student. Wounded during the 6-Day War, the young man now almost completely paralyzed, is capable of slight head movements which enable him to activate the device. The University reports that 36 students, 5 faculty members and 3 members of the administrative staff are known to have fallen in the war. Many more were wounded.

no financial compensation whatsoever. On the contrary, he often contributes liberally to the local religious fund from his own limited means because of his interest and dedication. Lay leadership development and supervision will continue to be an increasingly important activity of CJC.

At the end of a quarter of a century, it can be said that the rabbinically controlled Jewish federal chaplaincy agency which operates under the umbrella of JWB has matured and progressed far beyond where and what it was in 1942. As CANRA, DRA and CJC it has done well.

What began as a striking example of war-time unity has become a permanent alliance of Jewish religious forces without parallel and a unique example of religious-lay cooperation that has contributed enormously to the effectiveness of the Jewish chaplaincy. The interdenominational harmony reflected in the Commission on Jewish Chaplaincy's planning, operations and leadership and in the dedicated efforts of the Jewish chaplains is one of the significant achievements of contemporary American Jewish history.

New Year Greetings

(Concluded from Page 31)

er." Another brief dramatic episode, he said, showed a scene in the open country but did not offer a single reference to a brand-name filter cigarette, a deodorant or gasoline; this he said was "deplorable." Mr. Turquoise repeated his remarks during his presentation of the Grand Concert of Singing Commercials at Philharmonic Hall.

WASHINGTON—President Ebon Powers and Vice-President Abe J. Greenbaum today received a delegation of psychiatrists who had voiced concern over the growing tendency of members of the white race to "pass" as Negroes in order to participate in the current cultural revival in the arts. "As a Negro myself," the Chief Executive said, "I deplore this manifestation of psychic trauma. Today we are all equal — it is many years since the world was embroiled in anti-Negro and anti-Semitic prejudice. Let us hope this latest form of social malaise is soon overcome by good will and understanding."

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MARCUS KAPLAN

I accept this citation with sincere appreciation, deep humility and gnawing frustrations: appreciation for having been selected; humility because my contribution is so small to such a great cause; and frustration since there is so much to do to make Brotherhood more effective.

As I count in this audience so many friends and acquaintances to whom I know the belief in Brotherhood is sincere and real, I realize how far we have come. I also realize there is an area in each of our lives which we try to avoid. This is the same area that our clubs organizations, churches, and governments often avoid. I speak of the area that lies between our public statements on brotherhood and our private practices — THE NO MAN'S LAND OF BROTHERHOOD.

The No Man's Land of Brotherhood is the land where we proclaim the American creed of each person being accepted on his own individual merit — and then discredit this belief by categorizing him with a color label, a religious label, a nationality label that automatically, instantly prevents even a superficial view of the individual as an individual.

These are the areas in our daily lives I call the No Man's Land of Brotherhood. It is land that no man should permit to exist, — but being humans, we do.

We pay for this no man's land of un-involvement. We pay in the loss of integrity that goes with maintaining a double standard — in the loss of self respect that comes with doing so much less than we are capable of doing as individuals — in the personal frustration we feel because we don't really know what we honestly believe in — enough to fight for and live for.

We should not be surprised at the violence erupting in **our** land this week: nor at the violence that erupted in the Holyland last week: not when whole nations can be influenced by ambitious deceiving leaders into risking a third world war rather than face the hard realities of human relations.

Not when we as individuals, raise our children by the Good Book, by the Constitution, by the family heritage — and then show that they need not live by these truths to thrive in this material world —

Time is running out and the problems will not disappear. Our move forward into the No Man's Land of Brotherhood starts here and now.

This is the challenge of leadership — and its penalties.

New Year Greetings

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Not when men and women like ourselves with a vast reserve of good faith, good intentions and sincere dedications, still struggle with our consciences daily in applying to our personal situation those beliefs we give voice to —

Nor should we be surprised that other groups of individuals dedicated to hate, to bigotry, to violence spring forth and strengthen in our great land.

Men may not act like nations, but nations act like men, because nations are men. And when we act or fail to act as individuals, it follows that the clubs we belong to, the organizations we support, the nations we pledge our allegiance to, will likewise act, — or fail to act.

It falls to no one but you and me to invade this No Man's Land of human relations. Like all wars, it has its battles, and like all battles, it calls for personal sacrifices, personal disappointments, personal bouts with our moments of truth.

Our world is too big, too volatile, too hostile for any man to travel its crust alone. One man needs another. The largest of our national problems will not be solved unless the smallest of our private problems is — at least — examined and dealt with.

In this room tonight are Roanoke Valley's leaders. For all the great distance we have traveled together in the past decade towards a better understanding of each others as individuals, all of us — Catholic, Protestant and Jew — are now challenged to step into the difficult terrain where the hard-core miseries, the intensely personal prejudices and passions live.

Born in Raleigh, N. C., Marcus Bernard Kaplan started a vending machine business there in 1939. Moved to Roanoke in 1944 to become manager of Virginia Cigarette Service. He has served on the Boards of Beth Israel Synagogue, Chamber of Commerce, People's Federal Savings and Loan, Roanoke Symphony, Roanoke Council of Community Services. He is a member of Roanoke City Council Airport Committee, Kiwanis Club, Chairman of United Jewish Appeal several times, Vice-President and Director of the Macke Company; active in National Automatic Merchandising Association and its legislative committee, President of the Virginia Automatic Vendors Association.

REPORT ON ISRAEL

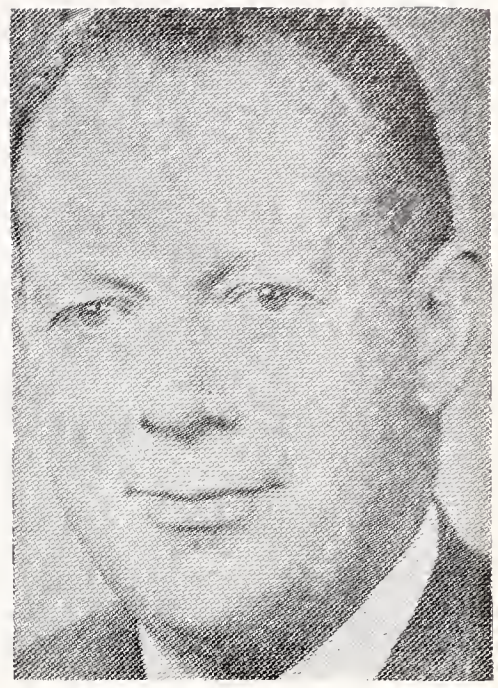
By Dr. Marion Beaman

Friends, 1966 for Israel has been a year of tension. Even while Syrian and Israeli are seated at the discussion table, the planting of another mine near the border has just been reported. For reasons such as these, Israel's Ambassador to the United States, Avraham Harman spoke last week to an assemblage of rabbis and congregational leaders with a feeling of grim determination. It was his considered judgment that Syria had committed itself to an all-out campaign of hit-and-run warfare.

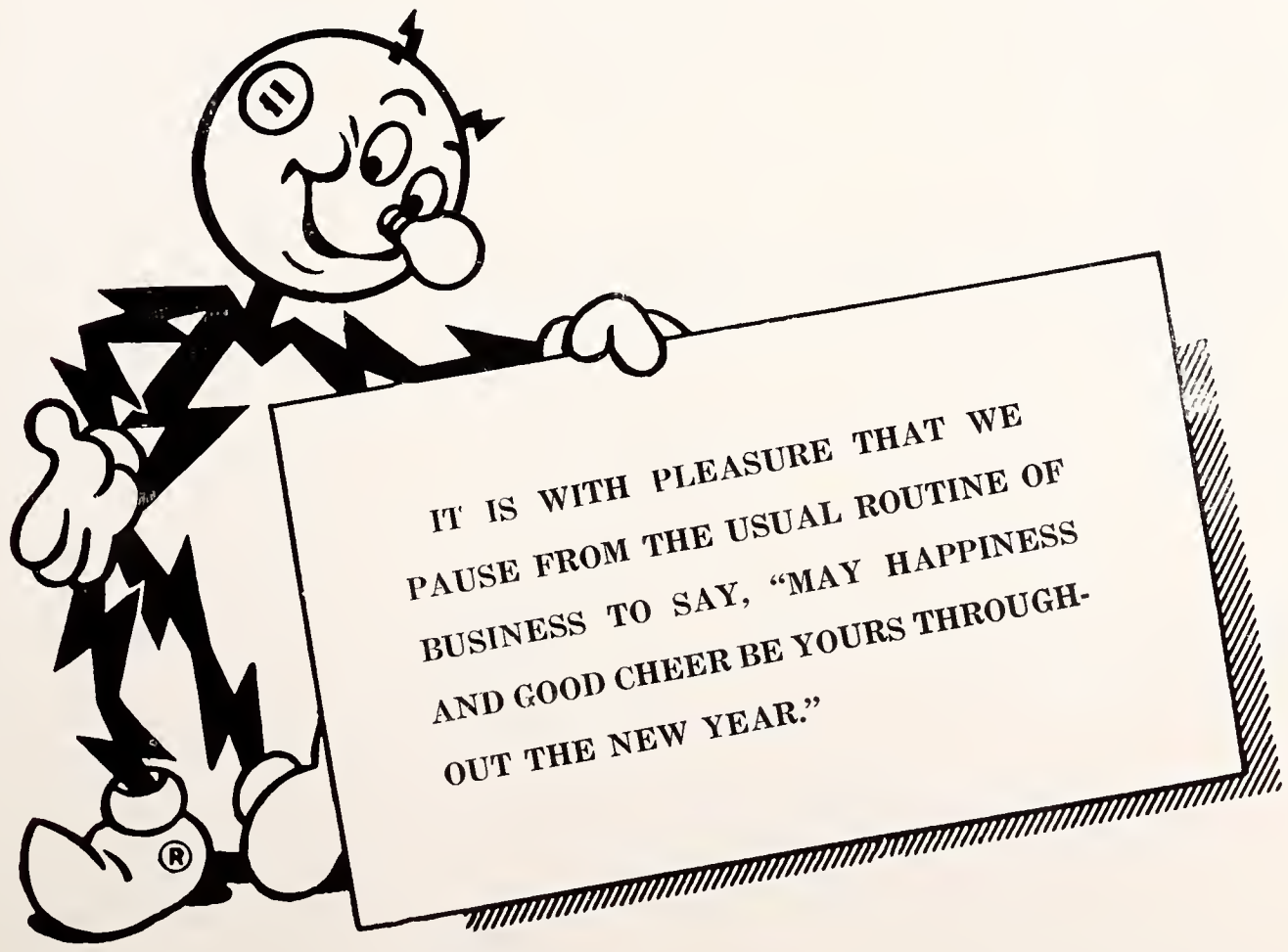
Prior to the 1940's, the world had been conditioned to a state of either war or peace. Since the advent of the cold war, we have learned to live through a new condition — that of NO PEACE. Israel had endured this circumstance of NO PEACE ever since 1948 when armistice agreements were signed with the Arab nations. Israel has demonstrated that it is possible to live without peace indefinitely. But, it is impossible to endure an infiltrated peace — a situation of NO PEACE intermittently punctuated by indsidious attack.

Ambassador Harman stated uncategorically that while open to negotiation at any time, Israel will not turn the other cheek to the Syrian penetration of its territory. A field near the Syrian border had been planted for seeding Within 24 hours, four antipersonnel mines were found. An apartment house with 300 inhabitants was marked for demolition. Only an act of God and a watchful security force prevented tragedy.

(Please Turn to Page 59)



Daniel Grodofsky is now associate director of national services of the National Jewish Welfare Board.



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THE DAY THEY TOLD THE TRUTH

By Ish Shalom

"War", said Clausewitz, "is a continuation of diplomacy by other means" — or perhaps it was the other way around. In any case, his seemingly cynical definition of the war-diplomacy continues, a never-ending struggle for power, certainly seemed justified by big power behavior in the United Nations in the wake of the Arab-Israeli war.

As an exercise in fantasy — and it is not a novel idea —I used to imagine that a waggish scientific genius had invented an atmospheric equivalent of "truth serum" which he had sprayed through the hall during a recent General Assembly debate. It was heartening to suppose that, in the midst of the Soviet delegate's fulminations against "Israel, the tool of western imperialism, which brutally attacked the Arab people", he paused for breath and inhaled a copious draught of the scientists's invisible potion.

One can imagine the delegate's frowning visage slowly easing into a self-conscious grin.

"Of course", he would say, in an abashed voice, "in forums like this everybody — including me — utters a great deal of nonsense. We really can't help it. That's the way the game is played — and you surely realize that what goes on here is often a kind of game in which, I am afraid, there are many dirty players. An American psychiatrist has produced a book called 'Games People Play', which is an analysis of the social maneuvers of individuals in your capitalist society. We of the USSR, also have our peculiar games — Party games, as it were — which make it possible, at times, for mediocre people (like me, for instance) to rise high in the councils of the Party and state.

"But that is not what I came here to tell you. I know few, if any, of this distinguished body were taken in by my propaganda slogans of a few moments ago. But you also realized that ritual in our modern society is just as important as among the primitive tribes in the forests, and no member of this august assembly is free to act at all times in accordance with logic and justice.

"I don't need to tell you this — but, of course, our words are aimed at the multitudes we purport to represent. We do not really speak to ourselves, after all, but to the millions who read our words in the press and hear them on the radio.

"Now let me get down to a few essentials. I said a moment ago that my government was concerned with the aggressive behavior of Israel against our Arab brethren. Hogwash, gentlemen! We're interested in one thing, primarily: to squeeze American and British interest out of the Middle East so we can become dominant in that valuable area with its great oil resources and strategic waterways. You all know this as well as I — but I somehow feel this compulsion to speak out. Thank you."

In my fantasy, all the delegates applauded, and one after the other — not excluding the representative of the U.S.A. — arose to confess the real interests of his respective nation, as contrasted with the moralistic rhetoric delivered at the UN. The speech, as of the Egyptian, Syrian and Iraqian delegates were especially illuminating.

Cairo's representative won the hearts of the entire assembly when he cited, chapter and verse, the long list of incitements of his country against Israel, and detailed the massive accumulation of arms and the military planning which was to have resulted in the complete destruction of the Jewish state.

"We hoped to become a mighty power in the Middle East," he

(Please Turn to Page 62)

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THE SAGA OF THE SHTUT-ZAGER

By Ethel L. Levey

(A Seven Arts Feature)

Once upon a time long, long ago, before the two world wars, there was in East Europe a town, a shtetl, called Regens, in the Province of Grodneh, somewhere in Poland. As towns go, it wasn't much of a town. In fact, one could hardly dignify Regens with the name town, but it was an entity. Its three hundred souls, with only a few necessary exceptions, were Jews; it had a one-room cheder, it had a Rebbe, it had a Shul, and it had a Shtut-Zager, a Town-Clock.

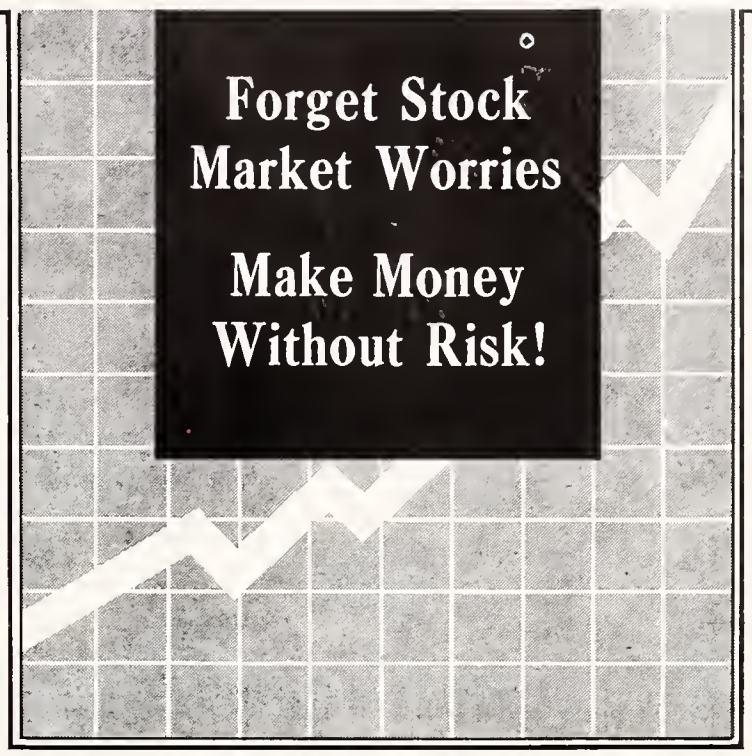


ETHEL L. LEVEY

The Shtut-Zager of Regens had been there since the beginning of time, if you will pardon a bad joke. No one could remember when it hadn't stood atop its pedestal in the village square. Cheerfully decorated, ornate and commanding, it was as much a part of the town's life as the cheder and the Shul. Its penetrating tick could be heard in all corners of the shtetl, its chimes and bells marked the half hours and the hours of Jewish life in Regens. Good times and bad times, births and deaths, Sabbaths, both great and small, festivals and holydays, all were marked by the Shtut-Zager. Most clocks need to be wound once a day, some only once a week, but the Shtut-Zager of Regens was an unusual clock. It was wound only once a year. The best time for the winding was, appropriately, at the beginning of a New Year.

As the old year approached its end, the Shtut-Zager would begin to run down. The great hands moved ponderously, the minutes passed with dragging feet, the vigorous tick became subdued and indifferent. The people of Regens reflected the clock's languid condition. Some of the not so pious conveniently forgot to observe the Sabbath. Mothers screamed at children, and children fought each other. "A little wine for the stomach's sake" became a bit of a carouse. Friends spoke disparagingly of each other, businessmen raised their prices another ten percent, the aged were neglected and mourners went uncomforted.

Not for long, though. Just before Rosh Hashana, the Zager-Shamas, the Winder of the Clock, could be seen rushing up the street, ladder under his arm, earlocks and long coat flowing in the breeze, and not a moment too



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soon, the clock was wound tight and solid, ready for the New Year. At that moment, the Jews of Regens prepared to celebrate the High Holydays and the Festivals.

But the last two weeks before the clock was wound had taken their toll. The townsfolk came together with irritation in their hearts, discontented, filled with a malaise, an uneasiness, a vexation of spirit. It wasn't until Rosh Hashana and Yom Kippur were over, until in fact, Erev Sukkot, that the clock resumed its lively march. As it did, a change came over the citizens of Regens. To their dignified shul-going gait was added a hop, a skip, a shuffle, almost a dance-step. Decorous greetings became a harmony of song. Children jumped and shouted with no one to say them nay. Friends greeted one another with affection and tolerance. Families visited back and forth enjoying a glass of wine in each home's Sukkah. The Festival had arrived!

If you want to believe that the Shtut-Zager had anything to do with the changed personalities of Regen's Jews, go ahead and believe it. But please keep in mind that there is nothing like Jewish life for balance. And the balance to the Days of Awe is Sukkot. In the early days of our history, Sukkot was celebrated with the kind of all-out effort by our progenitors that we reserve for a Mardi-Gras, or even a World's Fair. Sukkot had many names then, it was called the Festival of the Ingathering, the Festival of Booths, but more often than either of these it was simply, The Festival. And from all reports it was quite a festival. Our forefathers had a saying, "Whoever hasn't seen a Sukkot celebration in Jerusalem hasn't seen anything," or words to that effect. Pilgrims came from all corners of the Land, the streets were filled with them, dancing, singing, no doubt taking a drop too much. Every home had its own Sukkah and its doors were open to passing visitors. The ritual in the Temple itself was elaborate and festive, and a full day of celebration was topped off by a long and intricate dance ceremony performed by torch carrying men, chosen from among the most righteous families.

But The Festival changed as we moved from the Middle East into the continent of Europe. By the time we reached towns like Regens, Sukkoth was celebrated in quite a different manner than back in old Jerusalem. The lulav and the esrog remained as symbols, the dance became a gay procession around the Torah Scrolls, the holiday began to lose the bonds which had tied it to the life of nature. The custom of living in booths during the festival is for many Jews a delightful memory, although many families still have their own Sukkah — I have seen a portable Sukkah of red canvas and aluminum tubing which was a temporary shelter right enough, but not aesthetically satisfactory to those who remember one erected by a grandfather or great-grandfather.

Some of that generation claim that the joyous Sukkot of old is gone forever, and it may be that American Jewry is becoming a trifle staid and sedate. I expect that we could use a Shtut-Zager to change the tempo of our daily life. You may have a Town-Clock atop your town's courthouse or bank building, but like the red canvas Sukkah it isn't quite the same thing, is it? But we do have The Festival and the freedom to celebrate it in our homes and synagogues in whatever way we wish, with joyous festivity and loving remembrance within our own great tradition.

Did you hear a chime? You did? Then there must be a Shtut-Zager somewhere in your vicinity. You had better be on your way!

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A FAREWELL TO SNCC

By Theodore Bikel

ACTOR-FOLKSINGER Theodore Bikel, long active in the civil rights movement and a veteran supporter of SNCC (the Student Nonviolent Coordinating Committee), has written the following open letter to the leadership of SNCC explaining why he can no longer be part of that organization.

Mr. Bikel is a national vice president of the American Jewish Congress. Although his letter is a personal one and does not speak for the Congress, we are distributing it because we feel it to be an eloquent — indeed, a passionate — statement by an American and a Jew deeply committed to the unity of the Jewish people and the brotherhood of all men.—The Editor.

You know me well — or ought to. I am the fellow who, long before it was fashionable or safe, followed SNCC's call for help and advice. I am the man who helped organize money and "bodies" at the bidding of Jim Forman, Robert Moses, Chuck McDew and John Lewis; who went to Alabama and Mississippi because SNCC needed his presence; who slept in a different loft each night because he would not sleep or eat where his Negro brother could not and because the sheriff resented his presence. I am the man who was called "kike nigger-lover" both to his face and in print.



THEODORE BIKEL

You owe me nothing.

I did what I did as a commitment of conscience, a commitment that is as real to me now as it was then and one which will continue as long as I breathe.

But you do owe yourselves a reappraisal of recent actions and recent pronouncements. You who spoke of a "philosophical concept" behind your position on "Jewish oppressors" owe both friend and foe a clearer definition of such "philosophy". It appears from your statement that you have arrived at your position after exhaustive research which took you as far afield as the Arab embassies and the Atlantic Public Library; the latter presumably because no Jewish, Israeli or Zionist position was available to be explored. Since you speak of the establishment of the "illegal" State of Israel in 1948, of population figures and movements, of conquest and of oppression, one must presume you are guided by historical, political, socio-economic and demographic

(WNS) — A demonstration against the resurgence of neo-Nazism in West Germany was held in Tel Aviv by former inmates of Nazi death camps, with thousands of onlookers encouraging the marchers. Participating in the demonstrations were many Israeli youths and European ghetto survivors who fought the Nazis. One of the placards carried by the marchers read, "The neo-Nazis may be small in numbers now, but Hitler too started with small numbers of followers."

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considerations. One must also hope that as a matter of principle you are engaged in an earnest search for truth — and justice.

Unfortunately, such hope comes to grief when confronted with your stated position.

Let us briefly consider the "illegal" State of Israel. Palestine was, from 1922 until 1948, a British Mandate. The Mandate gave the Jewish people the political right to re-establish Palestine as a Jewish State. It was neither a gift of land to the Jews nor did it take land from the Arabs. Lands were purchased — often at excessive prices — from their holders. **Never in all history had Palestine been an Arab state.** Turkish yes, British yes, and certainly from time immemorial Jewish. When in 1948 the U.N. voted to accept Israel as a sovereign state, was that an "illegal" act? Surely the Rothchild who seems to be the villain of your memorandum did not buy both the U.S. and the Soviet vote on that occasion. And is the mantle of U.N. recognition any less legal when applied to a white state than it is for Mali, Chad, Ghana or Zambia?

And, speaking of the emerging black African nations, I wonder if your researchers ever bothered to inquire from whence came the help and support for these countries in the days of their struggle? Was it Arabs or Israelis who trained their engineers, craftsmen, builders, seamen and teachers. Ask who almost single-handedly built Ghana's merchant marine; ask whether emerging black Africa looked to Cairo or Jerusalem for their "bond of friendship and brotherhood".

You seriously assert that the destinies of Arabs and Negroes are intertwined; you are, of course, perfectly correct in that assertion. History itself will bear out the constant relationship of Arab and Negro. Your own ancestors would hardly have arrived on these shores had it not been for the beneficence and diligence of Arab slave traders. And speaking of slavery, did it escape you — or was it conveniently glossed over — that at least one of the countries whose cause you have just espoused, Saudi Arabia, practices slavery today, in 1967? And that many of its slaves are Africans brought to Arabia and sold there by Moslems engaged in the Holy Pilgrimage to Mecca?

Indeed, what manner of governments are these, your new proteges? What political structures do they represent? Kingdoms and sheikdoms, on the one hand; dictatorships and military juntas on the other, whose masses live in poverty, squalor, serfdom or slavery, with a total absence of even the pretense of democracy. How do you think a cry of "black power" would be met in Riyadh or Mecca? How would "poor power" sound in Baghdad?

To top it all, you found yourselves actually capable of repeating the obscene comparison between Israelis and German Nazis advanced at the U.N. by the Soviet delegate, replete with hideous caricatures worthy of the finest anti-Semitic pamphlet. I feel nothing but the deepest contempt for such irresponsible behavior. It insults the memory of the martyrs who perished in the mass slaughter; it insults the dreams and hopes of their sons and heirs who built a home and a refuge in Israel, and who resisted being "pushed into the sea". Their crime seems to have been that they were resisting their own annihilation successful-

(Please Turn to Page 47)

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VATICAN MEETING
Pope Paul VI greets Dr. William A. Wexler, president of B'nai B'rith, for private Vatican audience. They discussed the Ecumenical Council declarations on religious liberty and non-Christian religions and a proposed Vatican commission on Jewish-Catholic relations that is to be set up and supervised by Augustin Cardinal Bea.

SALISBURY, N. C.

Miss Camolyn Reid Harris and Edward Davis Goldman of Salisbury were married September 3rd at 2 p. m. in Temple Emanuel with Rabbi Joseph Asher officiating.

The bride's parents, Mr. and Mrs. Kyle Henry Harris of 3301 W. Friendly Ave., were hosts for the reception which followed at the Starmount Forest Country Club.

The bridegroom is the son of Julius Leslie Goldman of Salisbury and the late Mrs. Goldman.

After a wedding trip to the Pocono Mountains in Pennsylvania, the couple will live at 508 Mahaley Ave. in Salisbury.

The bride attended the University of Miami, Coral Gables, Fla., where she pledged Alpha Epsilon Phi Sorority, and she expects to graduate in January from Guilford College where she is majoring in sociology. She was a member of the Greensboro Junior Spinsters.

Mr. Goldman is a graduate of the University of North Carolina at Chapel Hill where he majored in business administration and joined Tau Epsilon Phi Fraternity. He is vice-president of the Gold Shop, Inc. in Salisbury and is a member of the Salisbury Jaycees. He is in the Air National Guard.

The bride had Mrs. Roger Benson of Salisbury for matron of honor. Bridesmaids were her sister, Mrs. Ann Harris Rogers, Mrs. Terry Jones, Mrs. Steve Falk of Miami, Fla., Mrs. David Goldman of Freeport, N. Y., and Miss Debra Rothenberg of Roslyn Heights, N. Y.

Mr. Goldman was best man for his son. Lee Goldman and Joseph Goldman, both brothers of the bridegroom from Salisbury, ushered with David Robbins of Gainesville, Fla., and Warren Beck and Eugene Beaver, both of Salisbury.



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Evaluation of World Jewry's Response

(Concluded from Page 15)

Some of the most touching responses have come from the tiniest, out-of-the-way Jewish communities. One example is Trinidad, British West Indies, whose few Jewish families contributed many thousands of dollars and had also funds which had been kept for religious purposes because, as they said, "We feel that the present cause is more urgent. We hope that this will set a precedent for the larger Synagogues to follow suit."

In a number of communities I have observed that in fixing the initial goals, the leaders at the beginning underestimated the potential response of their communities, both in giving contributions and in enlisting contributions from others. There have been cases where the Chairman of the Emergency Action after stating the initial goal, revised it upward every day in the light of the response, and the final figure in one case was seventeen times the original one.

It has been particularly gratifying to see vigorous young leadership in many communities, young men in their thirties who are setting an example by their own giving and working and who spurred the elders to undertake higher fundraising targets, which, in fact were atained.

This new factor the young leadership which Israel's crisis has brought out, is important not only for Israel, but for the Jewish future and the local communities themselves, in all of the aspects of their responsibilities, philanthropic, religious and Zionist. Some of the young leaders whom I have met are of a caliber worthy of national leadership, and I predict that they will be drawn into the national leadership of Jewish communities which stand in need of younger reinforcements.

Just as in Israel we have found in the crucible of the crucial test, that our youth is better than we thought, so in the Diaspora many of the Jewish youth have risen to the challenge of the hour in the work which they were called upon to do.

One of the questions now confronting the Keren Hayesod is. what effect will these extraordinary efforts have upon the normal fund-raising campaigns when these will be resumed later in the year.

In my view there are good chances that the levels of the Keren Hayesod campaigns in the future will be substantially higher than in the past, for the following reasons:

1. Israel's special endearment to Jews everywhere as a result of the recent mortal danger which threatened its existence and its remarkable victory, will not subside.
2. Jews will feel and understand more deeply than before, the greatly enlarged new needs which will now confront Israel's economy, and the necessity of providing the Jewish Agency with enough funds to relieve the Government of Israel from its share heretofore given in the Jewish Agency program of immigration, absorption and agricultural settlement.
3. The uncovering of heretofore untapped resources of contributions, contributors and workers, which has come as a result of the emergency campaigns.

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In England, where the normal campaigns reached 20,000 contributors, the emergency campaign has succeeded in reaching 100,000 contributors. This means that every Jewish family was reached. In other countries there were similar developments. This illustrates the great potential of coverage for the future.

The Keren Hayesod in its countries and the United Jewish Appeal in the United States can, I am confident, serve in the future even in a larger degree than in the past, as the principal financial channel for the elementary fundamental tangible expression of Diaspora Jewry's solidarity with Israel.



Colonel Melvin Garten, much decorated Vietnam hero, receives gift of "The Minor Tractates of The Talmud," just published by The Soncino Press, of London, from publisher's representative at Walter Reed Army Hospital, Washington, as Colonel Maurice S. Kleinberg, ranking Jewish chaplain in the U. S. Army, looks on approvingly. The paratroop commander, badly wounded at Tuy Hoa, Vietnam, is still battling to save his remaining leg. He had confided to friends that during this battle he had time to indulge his interest in Jewish history and sacred literature.

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A Farewell To SNCC

(Continued from Page 41)

ly. Had the "Holy War" called for by Nasser and accomplices succeeded, you might have joined the list of those offering condolences for yet another case of genocide; for the annihilation would have been total, make no mistake.

War is cruel and inhuman, as is all violence. Only the open blade of a murderer can ever justifiably be met by force. Such was the case in the Middle East last June.

I am an American. I am a Jew. Thus I have a commitment, doubly reinforced by historical and moral commandment. I am determined to make equality and freedom a reality in this country, no matter what the setbacks. I am equally determined to honor the bonds to my ethnic and religious background. "For out of Zion shall go forth the law and the word of the Lord from Jerusalem." You have this day attempted to violate both my commitments. The violation of one alone would have been enough.

That you have for some time past made a mockery of the word "non-violent" in your name, both in word and in deed, was inadequately defended by the facile explanation of violence begetting violence, chaos begetting chaos. That the innocent should have suffered — Negroes more often than whites, that in the wake of "Burn Baby Burn" real babies got burned and most of them Negro, is a responsibility which partly lies on your shoulders. I hope it lies heavily. Yet while I more and more disapproved of your methods I still believed that your ultimate aims deserved support. I am no longer certain of that either. I supported Black Power as a political concept; as a tool of anarchy I find it reprehensible. Not that the concept of revolution is in itself frightening; our modern world and America itself have been built on the foundations forged by one revolution or another. What is frightening is a revolution without a blue-print. If it's a case of "get Whitey" first and worry about planning later, then the tactic seems both stupid and dangerous. The assumption that, by definition, all whites are enemies and all blacks are friends is as simplistic as it is untrue.

It is not my intention to prescribe what direction SNCC should take, either in theory or in practice. It is, as you will quite rightly argue, none of my affair. What is my affair, however, is whether or not I wish to associate myself, my name, my energy or my resources with an organization with which I have fundamental disagreements. Thus it has become quite clear to me that, for the various reasons outlined in this letter, such loose ties as I may still have with SNCC will have to be severed forthwith. I cannot in conscience be part of any organization which condones injustice, let alone commits it. I shall continue to be part of the civil rights movement and to be active in it. But I shall choose to fight on the side of those who, like Dr. Martin Luther King, speak with the voice of sane and deliberative determination; who believe that this is a movement to unite men as brothers, not divide them by the litmus test of color; who seek not to establish one kind of supremacy doctrine in place of another but who concentrate instead on the fight against the real enemies — poverty, ignorance and hatred of fellow-man.

What you have wrought in this latest of a long line of missteps will be with us for a long time to come. It will not deter those among us who are secure in the knowledge that the Movement is bigger than your pronouncements and that it speaks responsibly and with reason. But many thousands not so secure will in bewilderment withdraw support from all civil rights causes because of your incontinence and folly. Thus once again you will have harmed no one but the Negro himself.

Not being able to turn my mind from your monstrous comparison of my brothers with the arch foe

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B'NAI B'RITH WOMEN AT WHITE HOUSE—Officers of B'nai B'rith Women attended the White House ceremony for the signing into law of the "Truth in Packaging" bill supported by BBW. Shown with Vice-President Hubert H. Humphrey are, left to right: Mrs. Michael Shapiro, BBW vice-president; Mrs. Arthur G. Rosenbluth. BBW president; the Honorable Esther Peterson, Special Assistant to the President for Consumer Affairs.

ROSH HASHONAH — IT'S MEANING FOR OUR TIME

By Rabbi Herman M. Cohen

What is Rosh Hashana? What has it meant in the past? What can it mean for us today?

Rosh Hashana together with Yom -Kippur are known as the High Holidays. This implies that they should occupy a preeminent position in the festival calendar of our people. In fact, these holidays are given more recognition and are observed to a greater extent than the other major festivals.

The term Rosh Hashana occurs only once in the entire Bible, and that is not in the Pentateuch, where the important Jewish holidays are described, but in the book of Ezekiel. There it is mentioned incidentally as the date of the prophet's vision in 573 B. C. E. Moreover, Ezekiel speaks of Rosh Hashana as occurring on the tenth day of the month. This has given rise to speculation that in the early centuries of our history, Rosh Hashana (which means New Year) was observed on the tenth day of the seventh month, which was known as Etanim in the early calendar and as Tishri in the later Jewish calendar, and that it coincided with Yom Kippur.

In the Pentateuch, the holiday known to us as Rosh Hashana is spoken of only as "the first day of the seventh month". That holiday is mentioned twice, while the Pilgrimage Festivals (Pesah, Shavuot and Sukkot) are described in four separate passages. Even more remarkable is the fact that the three Pilgrimage Festivals are associated with events in early Jewish history, but there is no commemoration for Rosh Hashana. In Leviticus, chapter 23, verse 24, we read: "In the seventh month, on the first day of the month, you shall have complete rest, a sacred occasion commemorated with loud blasts" (Zikron Trua). In Numbers, chapter 29, verse 1, we read: "In the seventh month, on the first day of the month, you shall observe a sacred occasion, . . . as a day when the horn is sounded" (Yom Trua). In neither citation is the name of the holiday mentioned as Rosh Hashana, nor is any reason given for its observance. The name of the instrument to be sounded is not identified as a Shofar (a ram's horn). The term "Trua" used in both passages means a loud blast such as came from the two silver bugles which Moses fashioned in the wilderness, at God's command. (Numbers X:1-10). These were used to give the signals for assembly and for marching.

However, the importance of a holiday is not determined by its origin, but by its subsequent development. Somewhere along the line, the Jewish people found it desirable to invest the first day of the seventh month with vital meaning and observance. They determined to regard it as the beginning of a new year. They asso-

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Left to right: Philip E. Hoffman, Chairman of the Board of Governors, American Jewish Committee; Leo Cardinal Suenens of Brussels-Malines; Dr. John Slawson, AJC Executive Vice President and Morris B. Abram, AJC President, chat at a reception at the American Jewish Committee's Institute of Human Relations Headquarters in New York City. The Belgian prelate met with Jewish and communal leaders and reaffirmed his support of the Louvain University-American Jewish Committee project in which French-language religious textbooks are being analyzed.

ciated it with the creation of the world, possibly at the time when Jewish chronology was changed and the years were counted from the Biblical record of the story of creation. The years were then dated from the first day of the seventh month which became Rosh Hashana.

The sounding of the horn which the Tora prescribes as the ritual for that day was associated with the sounding of the ram's horn (Shofar) when the Children of Israel received the Ten Commandments at Mount Sinai. (Exodus XX:18.) The Shofar blasts were a call to duty which the revelation at Sinai imposed. In addition, the Shofar sounds suggest a warning and danger — "Blow the Shofar and warn the people". (Ezekiel XXXIII:3.) The next step was to regard the New Year day as a day of judgment on which God decrees the fate of individuals and of nations for the coming year. As we appear before the Heavenly tribunal, we realize our frailty and unworthiness, and so we invoke the merits of our ancestors, the Patriarchs, to come to our aid. The sounding of the Shofar recalls the dedication of Abraham at Mount Moriah when he was ready to sacrifice his son, Isaac, to carry out what appeared to him as the Divine behest. A ram was substituted as a sacrifice — and the Shofar is a ram's horn. Thus, Rosh Hashana became a "Yom Hadin", a Day of Judgment. Poets and liturgical composers embellished this concept. The selection "U-ne-ta-neh To-kef," recited and chanted in the Musaf service of Rosh Hashana and Yom Kippur, portrays a vivid picture of the Heavenly court over which God presides. It is modeled after a terrestrial court of justice with its prosecutor (Satan) and its angelic defenders. The merits and demerits of each individual are weighed in the balance to determine which outweighs the other. On the basis of this, man's fate for the coming year is determined. The vividness of the procedure appealed to the people and they accepted it as literal truth in every detail.

For centuries Rosh Hashana was regarded as the High Holiday.

As we approach the modern period, we find that many of our people no longer accept literally the explanation given to Rosh Hashana as a Day of Judgment. They feel that the picture of God sitting as a trial judge is too anthropomorphic and has no basis

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AT THE WESTERN WALL

By Elie Wiesel

This article is reprinted with permission from Hadassah Magazine. Mr. Wiesel is a prominent young novelist whose works have gained him literary recognition throughout the world.—The Editor.

They tell me this is the Wall.

No, I don't believe it. I am not able — I am afraid to believe it. Deep down, of course, I realize that they are right, that indeed it is the very Wall — which Jew cannot recognize it instantly! Yet I cannot believe that it is I — I — who now stands before it, gazing as if in a dream, breathlessly confronting it as though it were a living being, omnipotent, all knowing, master of the secrets of the universe . . . a man of stone who has raised himself outside and above time, a being that bears me to a strange and distant world, where each stone has its own will, fate and memory . . . I cannot believe that it is I who has conceived such stormy fantasies, that it is I who now trembles like a wisp in the wind!

I feel a weird sensation. . . This is the first time that I am here, yet I feel that I was at this very spot before. I have already seen these Jews, have heard their prayers. Every shape seems familiar, every sound as though it has arisen from the depths of my own past. But there is a difference. Before there were no young men and women milling about in uniforms. . . . What are they doing here? And why are they crying? I do not know. They themselves neither know nor say. They see nothing — except the Wall before them. But it is theirs, for it is they who bore it on their shoulders year after year and generation after generation. And their tears — their tears are the Wall's.

Indeed, the coverage of this war should be handled not only by newspaper columnists and military experts but by poets and kabbalists as well — for what has happened cannot be described in neat, logical terms.

Even if we knew every last detail of the war, we would still not understand what happened; even if all the military and political secrets were suddenly disclosed, we could not measure the great mystery in which we are encloaked as if by the command of the Almighty **Himself.**

There are those who speak of Hashgacha Elyona, Divine Providence and of the merit of our forefathers which protected us. And there are the rationalists who are willing to consider just the possibility of miracles. But there is no officer I've met who has not agreed that there are aspects to what has happened that dry intellect alone will never grasp.

Even the "freethinkers" interpret the experience as organically a religious one — it has compelled each Jew to confront his people, his past and his God.

To borrow the language of the rabbis; the enemy prophesied, but didn't understand his own prophecy. It was total, for he was defeated not only by the soldiers and officers of an army — he was defeated by the totality of Jewish history itself! Two thousand years of suffering, longing and hope were mobilized for the battle, just as the millions of martyrs of the holocaust were enlisted to the ranks. Like the Biblical pillars of fire they came and shielded their spiritual heirs. What enemy could ever conquer them?

The words and phrases our enemy used caused the memory of the holocaust to defeat him. He did not realize that there are words which are forbidden to be uttered, not in our generation, not in regard to the Jewish people. . . He didn't realize that a person can bring destruction on himself not only in one moment, as our rabbis of old tell us, but with one word!

He was too quick, too fast to threaten the destruction of Israel, and this was a monumental blunder.

True, the world community was not moved very much by his threats, but the Jewish nation throughout the globe shuddered and rose like one alongside the Jewish State which for two weeks lay under heavy siege. A few words by Nassar was enough to make the situation a fight for survival of the whole Jewish people.

This time the soldiers of Israel felt they were not alone. Behind them were organized hundreds of wealthy and dedicated communities.

University students flooded embassies to enlist for the fight; the Hassidim of Williamsburg de-

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Using religious supplies provided by the National Jewish Welfare Board (JWB), Jewish servicemen once again will attend Rosh Hashanah services in embattled Vietnam after driving up in their tanks.

clared days of fast and prayer; youngsters from assimilated homes organized fund raising drives and joined in protests; millionaires cast aside their businesses and took off for Jerusalem; community leaders went sleepless night after night because of their great efforts and profound anxiety. Never was the Jewish people so united, never so moved and anxious, never so ready and prepared to offer and sacrifice everything it had, its "might, heart and soul."

I know oldsters who withdrew their last savings from the bank and donated them to Israel; I know young students who cast away their studies and tests and joined in the fight; I know men who had stood "outside the Jewish camp," who had drifted from their people but now returned to it: more than one apostate took upon himself the yoke of Judaism anew because he now wanted to identify with his people. The miracle which took place among our people throughout their vast dispersion was as great as the miracle within the land itself.

Thus, it is only justice that mystics and poets have a hand in writing the history of our deeds. . .

I try to understand, to believe — I succeed a bit . . . but the truth is, I still don't understand. The more the professional experts try to explain — the less I understand. It all seems like an ancient legend; as though we had all gone far, far back to the past. Perhaps that's why I have an almost palpable feeling of victory — we have conquered time itself! And my generation is not privileged to boast many such victories.

However, let's not fool ourselves. The world already envies our victory. Already we can hear the strident voices . . . Israel is being extreme with its "hard" stance, some declare. Israel should show special patience, forgiveness and magnanimity towards her enemies, suggest others. There will be pressures, attempts to squeeze out of us this or that compromise. Even our "friends" are not likely to forgive that we were victorious — that it was such an impolitely swift victory, so complete, so magnificent. It is understandable. We have suddenly stripped them of the chance to pity us or even help us.

No, the war is continuing and will continue a long, long time. Except that now it will be fought with words. Let Israel's spokesmen, who must deal with the diplomats, ministers and heads of state, make certain not to surrender to the fine rules of "logic". The events that took place have finally freed Israel from the paralyzing chains of "logic". Let the world know: two plus two equals two thousand years when the subject is the Wall and its stones. Even the Almighty cannot allow what has happened to become as though it had not happened.

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Where Epstein's Brush Lent Color

(Concluded from Page 13)

As Mr. Eban said of the unification of Jerusalem: "Is there really nothing positive in this union, this intermingling, this break-down of a wall of separation and consequent distrust? Is it really preferable to have a frontier of barbed wire and guns slashing the face of Jerusalem like an ugly scar? Is not Jerusalem, above all other cities, the place where Jews and Arabs should meet, as they are not meeting in the daily transactions of peaceful life? Is it really irrelevant that there is now access to the Holy Places of three religions instead of two?"

Jewish Book Council Celebrates Silver Jubilee

In celebration of its Silver Jubilee, the Jewish Book Council of America dedicated the 25th volume of its enlarged Jewish Book Annual to the National Jewish Welfare Board (JWB) "in grateful appreciation of its sponsorship and support and as a testimonial to its half century of consecrated service to the cultural, educational and spiritual enhancement of the American Jewish community."

The 440-page jubilee yearbook of Jewish literary creativity has a "significance more arresting than its 24 forerunners," Dr. A. Alan Steinbach, honorary president of the Jewish Book Council and editor of the Jewish Book Annual, stated in his introduction to the volume which came out this month. Published in a limited edition, this volume promises to become a collector's item.

The yearbook marks the 25th anniversary both of the Jewish Book Council and of its Jewish Book Annual and appears "at a time when Shmuel Yosef Agnon of Israel and Nelly Sachs of Stockholm, Sweden, were selected as joint winners of the coveted Nobel Prize for Literature," Dr. Steinbach noted, adding:

"It should not be regarded as an exercise in chauvinism if we harbor a sense of exultation that,

(Please turn to Page 53)



Harry L. Jacobs, center, Kansas City community leader and trustee of Dan and Sadie Danciger estates, receives scroll designating him honorary citizen of Kiryat Shemona, Israel, site of recently opened Danciger comprehensive high school. Israel Consul-General Abraham Avidar, Chicago, makes presentation at recent public birthday celebration as Ralph I. Goldman, executive director of UJA's Israel Education Fund, looks on. IEF also honored Jacobs for his role as forerunner of campaign which has resulted in activation of 38 high school projects in Israel.

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A SHEATH OF NEW BOOKS

By Henry W. Levy

There is no end of new books on Jewish subjects; perhaps three hundred or so a year. And I can't claim to have read the majority of them; nor will I attempt to do a so-called survey of the year. Rather, I will present some comment on four worthwhile books by authors that I know personally.

Let me start with a book by a fellow journalist, "This Land of Israel" (Macmillan, $5.95) by Andrei Sedych, Managing Editor of the New York Russian language newspaper, "Novoye Russkoye Slovo". This is an interesting portrait of Israel today (pre-war) with an unusual intriguing aspect—it was originally written in Russian and first published in Russia for Russian readers. . . It is a curious melange—biography, history, travel guide, prophecy and sociology. It is an informed tourist's view of Israel, a valuable source of information for a visitor going to Israel but much more than a guide. In format, it is divided into geographical sectors, with chapters devoted to Tel Aviv, Jerusalem, Elath, Nazareth, Haifa, etc., and with one chapter devoted to Ben Gurion.

Of especial interest is the author's report of an interview with B.G. in which he discusses Russian-U.S. relations and the eventual disposition of Russia's Jews. This, of course, was before the Six Day war, but if you place credence on B.G. as a prophet, the main thing that the war has changed is the timetable.

"When the inevitable rapprochement takes place between Russia and America, as I believe it will, and nothing can interfere with it," B.G. says, "peace will come also to the Middle East. Russia will evolve the demand for real freedom will constantly increase. I do not lose the hope that Russia will become a democracy. When freedom and democracy are established in Russia, a rapprochement with America will become inevitable, and then the attitude of the U. S. S. R. toward Israel will change".

Mr. Sedych is well read and informed. In writing of the town of Nazareth, for instance, he ranges from the Crusades to today; he quotes Mark Twain and Jesus; he writes of the Holy Places sacred to Christianity and then quotes an American missionary, Rev. J. D. Paxton, who in visiting the town in 1836, expressed the opinion that the cave in which Mary lived and raised Jesus was not "in my view the true place."

Both before or after a visit to Israel, you'll find this new book light, pleasant and informative reading.

It has been one of the pleasures of a career devoted to Jewish life and letters that I have known and worked with Dr. Solomon Zeitlin, the erudite Dropsie College scholar who is the world's foremost authority on the Second Commonwealth. With him, I lived through the early days of the expression of his doubts as to the Second Commonwealth origins of the Dead Sea Scrolls.

Ordinarily, I would have been so awed by his scholarship that I wouldn't have even dreamt of reading so major a scholarly product; but, as a friend, I thought I would at least dip into "The Rise and Fall of the Judean State" (Jewish Publication Society, $7.50). Now, I'm glad I did.

Despite a scholarship that is scarcely ever challenged, Dr. Zeitlin doesn't write as a pedant. He assembles his material so skillfully that you are scarcely aware of the scholarship or footnotes. I make no effort to be judgmental on the scholarly achievement of Dr. Zeitlin, except to accept them. But I want to report that I'm the richer for having read his book.

(Continued on Page 54)

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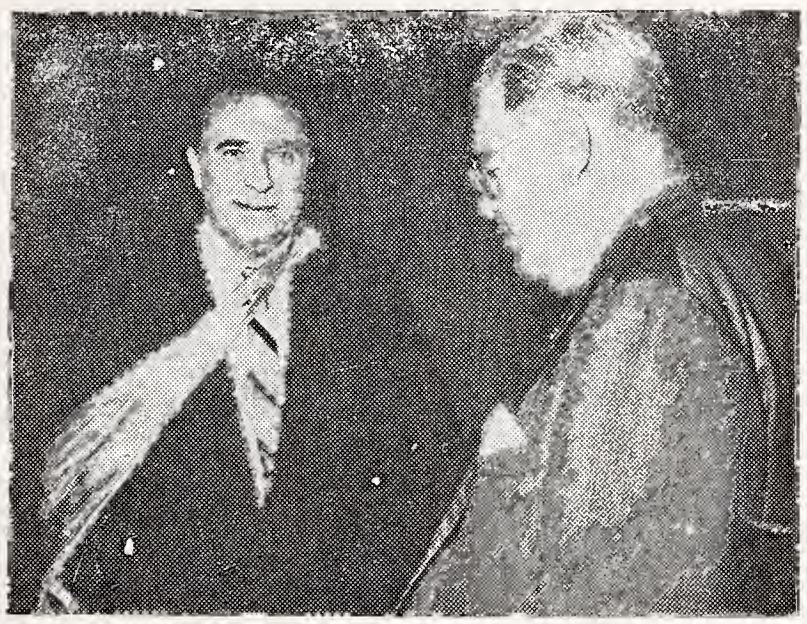
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Abraham Feinberg, President of the American Committee for the Weizmann Institute of Science receiving from U.S. Ambassador Walworth Barbour the congratulations of President Lyndon B. Johnson upon the dedication of the Feinberg Graduate School of the Weizmann Institute of Science at Rehovoth, Israel.

ISRAEL NEW SITE OF 1968 INTERNATIONAL CONFERANCE

The Governing Body of the World Union for Progressive Judaism, the international association of Reform and Liberal synagogues, has voted to change the locale of its 15th International Conference from Amsterdam to Jerusalem. The Conference has been re-scheduled to take place from July 3rd through 6th, 1968 in Israel's capital city.

The biennial convention has been planned for Amsterdam, where the delegates from Europe, the Americas, South Africa, India and Australasia would have been the guests of the growing Dutch Liberal movement. The action of the Governing Body underlines the desire of the WUPJ to show solidarity with the young and struggling Progressive religious movement in Israel and to encourage the further development of its seven constituent communities there.

The World Union, founded in London in 1926, enjoys the affiliation of synagogues and congregational unions in 25 countries. The last global convention took place in 1966 in London. Dr. Jacob K. Shankman of New Rochelle, N. Y. is president.

Details of program and special flights will be forthcoming from the WUPJ headquarters in New York.

JEWISH BOOK COUNCIL

(Concluded from Page 51)

in a world population of over three billion souls, the tiny Jewish minority of 13,400,000 has provided two more Nobel laureates, bringing to a total of 47 the Jewish recipients of this momentous award since 1905."

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A Sheaf Of New Books

(Concluded from Page 52)

For instance, after Dr. Zeitlin's lucid comments, I now better understand the life and legends about Jesus; the conflicts and the differences that will ever remain because of inconsistencies in the various books of the New Testament itself. Another chapter gives substance to the lives of Anthony and Cleopatra. They are revealed as political forces in a never ending struggle for Mid-East power; not merely the actors of a love affair glamorized by Shakespeare, Shaw and others.

Thus, I am happy to be able to recommend this second volume in Dr. Zeitlin's history of the Second Commonwealth to the average reader as well as the scholar. You'll enjoy it, even as you amass a considerable amount of knowledge.

Two other books about personal friends, "Justice, Not Charity" (Crown, $4.95) a biography of Harry Greenstein by Louis L. Kaplan and Theodor Schuchat, and "Challenge and Encounter," (Crown, $4.95) an autobiography of Maurice Bisgyer.

I know Harry Greenstein intimately, having served under him as Public Relations Director of the Associated Jewish Charities of Baltimore, which he headed with distinction for so many years until his retirement. It has been said that "no man is a hero to his own valet" and after having had contacts with many of the great and near great in Jewish life since the early 1930s, I have often thought that this is even more valid as applied to publicity men and their bosses. But Harry Greenstein is one of the few exceptions.

as a pioneer in Jewish social welfare, his contributions to the development of public welfare as the State and Federal welfare administrator for Maryland in the days when FDR was combatting the great depression, and his services to the cause of the indemnification and resettlement of refugees from Hitlerism as Advisor on Jewish Affairs to two U.S. High Commissioners in Germany and Aus-

The story of his life—his years tria—make for exciting and illuminating reading. It is also valuable as a portrait of an evolving Jewish social welfare structure that in 1967 was able to raise several hundred millions of dollars in a UJA Emergency Apppeal for Israel.

I never worked for Maurice Bisgyer, but I've had pleasurable contacts with him for many years, as must anyone who has been active in contemporary Jewish life.

(Please Turn to Page 60)



Mrs. Rose L. Halprin, of New York is now Chairman of the American Section of Jewish Agency for Israel.

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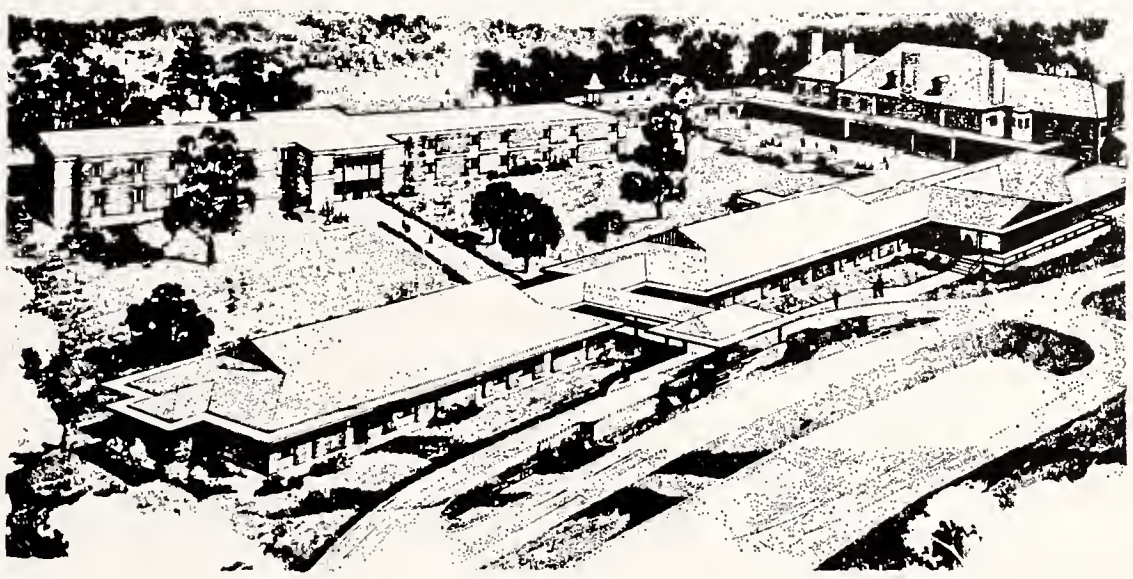
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Notes From The Desk Of Dr. William B. Furie

Executive Director of the North Carolina Association of Jewish Men

This column has in the recent past carried the history and objectives of the North Carolina Association of Jewish Men and its Circuit Riding Rabbi Project. But, at the outset of this particular writing, we must pause. We must stop, look and listen to the tale of modern winds. For, these are not ordinary times; these are, indeed, days of prophetic fulfillment.

Thus the North Carolina Association of Jewish Men, as others, has been noting for several months now that Israel and Judaism have reached a moment of historic reality. Recent happenings in the Mid-East touch many facets of American Judaism. Truly the response of the American Jewish community in Israel's hour of challenge, trial, torture and triumph has been unpredictably inspiring, mysteriously brave and noble. Jews who have supported their brethren have been joined by those hitherto aloof from their people's needs as well as those rarely identified in the past with things Jewish. This generous response has been thrilling and chilling. But, at the same time many questions have been raised for those who think.

The leadership of the NCAJM has called special emergency, summit sessions to ponder over these issues, particularly as they will bear on the North Carolina Jewish community. We are wondering whether we in the local American Jewish communities, large and small, will be able to exploit an apparent Jewish reawakening on the home front. Will we be able to consolidate some of the seeming gains motivated by the flow of blood, the threat of arms? Israel, we note, was established not only as a center for world Jewish refugees, but equally important as a center for world Jewry, a center from which may flow Jewish culture, Jewish faith, Jewish idealism. To date, it seems to the NCAJM observers, we have not too well let ourselves be influenced by Israel's productivity. The traffic until now has been one way, in the direction of Israel. Now, we have another chance at two-way passage. While we continue to support in a variety of ways, materially and spiritually, with goods and with personal service, the State Of Israel, we in our

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The names of "The Thousand Grand Builders" will be placed on a big bronze plaque and erected on the east wall of the Home when it is completed so that future generations will know the men and women who stood up to be counted when the North Carolina Jewish Home was built. If each person listed above would get one of his friends, whose name does not appear on this list, to pledge and become a GRAND BUILDER (like himself) we would go "over the top". Try it. You will find a pledge form on the next page.

MEMBERSHIP APPLICATION

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships. The annual dues, as determined by the Board of Governors, is $25.00 per member or $100.00 per sustaining member.

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IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from June 5, 1967 to July 5, 1967.

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National Council Jewish Women, High Point—Office of Medical Director $5,000.

Moses Richter and Alex Shuford—$15,000.

Mr. and Mrs. Joe Leder, Clinton—$10,000.

Mr. and Mrs. Sam Leder, Jacksonville—$10,000.

Mr. and Mrs. Harry E. Kramer, Wallace—$10.000.

Mrs. Bessie M. Schilds—$2,500.



S. Y. Agnon, 1966 Nobel Laureate in Literature, at meeting of the Board of Governors of the Weizmann Institute of Science in Rehovoth Israel, listening to citation naming him an Honorary Fellow of the Institute, read by Dr. Chaim L. Pekeris, Head of the Department of Applied Mathematics. In the center: Dewey D. Stone, Chairman of the Institute's Board of Governors.

Report On Israel

(Concluded from Page 37)

The world isn't affected by a minor amount of Jewish bloodleting. It seems that the United Nations will be goaded into action only by the spilling of large amounts of Jewish blood; and this Israel cannot afford.

The reason that 1966 was, in Ambassador Harman's words, a "tough year" was because the Syrians discovered the effectiveness of this technique of border infiltration. If the Israelis complained to the UN about the invasion of its territory, the Syrians countered that the laying of mines was undertaken by a few fanatics and how could it prevent the manifestation of anti-Israeli feeling. If Israel retaliates, it runs the risk of being censured by the UN or the active assistance by the Soviet Union to its Syrian ally. Israel cannot tolerate a chronically infiltrated peace.

51 miles of border separate Israel from Syria and in the ambassador's words, NO ONE SHOULD HAVE SUCH NEIGHBORS. In fact, nowhere in Israel are you more than 25 miles from the border.

And the irony of the situation is that despite the blandishments of Nasser, the sword-rattling of the Syrians, the threats of the Palestine Liberation army, Israel does not nurture any hatred towards the Arab people. There is no ANTI-ARABISM in Israel. Israel wants peace and will explore every possibility to achieve it but not at the risk of its existence. Israel will never surrender its claim to legitimacy as a nation. If attacked, God forbid, the Israelis are prepared to mount a campaign of instantaneous retaliation.

Wary of Israel's defensive potential, the Syrians have turned to the bargaining table because they feel that perhaps Israel will succumb to economic pressure. Like the United States, a high proportion of Israel's budget is simultaneously committed to defense and to promoting the welfare of its citizenry. The United States with far greater resources than Israel is finding this dual task increasingly difficult if not impractical. But, Israel has no choice in the matter. During the course of the last six years, it has admitted an immigration amounting to 1/8 of its entire population. This would be similar to a proportionate addition of 20 million immigrants to the United States — such an influx would cause a social and economic upheaval in this country.

But, Israel has nor desires to equivocate with fellow Jews. It must devote itself to the equalization of EDUCATIONAL OPPORTUNITY for over 50% of its school population who are of oriental origin. You ask why does Israel still require economic assistance. Were it not for Israel's huge defense budget and its obligation to JEWISH REFUGEES, still wandering over the face of the earth, Israel today would be economically self-sufficient. But, Israel is attacked not solely because it is a nation — but because it is a JEWISH NATION — this has been our

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common fate. Israel has borne our burden — yours and mine — in accepting thousands of unwanted fellow Jews and we must share in this responsibility. Unlike our grandparents these broken, homeless Jews had no choice of destination. And if there were no Israel, God only knows where they would be today.

Fighting our battles, sharing our responsibility in the face of being overwhelmed by manpower odds of 20 to one, Israel is still optimistic. The reason for this feeling is not mere reliance upon strength of arms or aid from overseas — the answer lies in the moral — the state of mind of every Israeli man, woman, and child. Nurtured through adversity, and hardened through the test of combat, the Israeli has learned how to react and to command respect.

To exist as an independent nation is a goal in itself but Israel was established to fulfill a dual mission: to provide a haven for the Jewish people and to prevent the erosion of Jewish civilization. For the first time in history, the Jew has been given the choice — to be or not to be Jewish. But, through an outburst of Jewish creativity, Israel has clearly demonstrated to each American Jew, the tremendous potentiality of Jewish civilization. The tiny nation is currently proud of the world recognition recently extended to Sy Agnone, one of its most popular authors.

If Israel has boasted that through its very existence, the Jewish people live, let us through our constant vigilance and support, through the prayers we offer and through the Judaism we impart to our children, enable the Israelis to become prophets in their own time. For the people, Israel is called God's heritage and the land Israel is his heritage, and the Torah is connected with both, and whoever leaves the one has also abandoned the other.

A Sheaf Of New Books

(Concluded from Page 54)

For Maurice Bisgyer has played a major role in Jewish affairs during the 27 years he was executive head of B'nai B'rith.

Bisgyer's role in helping transform the largest Jewish fraternal order from non-Zionism to Zionism is the permeating theme of his autobiography, although in this he, of course, had the help of the late Henry Monsky and Philip M. Klutznick. Maurice Bisgyer was also the modest guiding force in changing B'nai B'rith from a largely cloistered fraternal order to an important factor in Jewish public affairs, both national and international.

These were the years that give birth to the State of Israel, which witnessed the Nazi holocaust, that saw the triumph of American Jewry over the anti-Semitism of Father Coughlin, the Christian Fronters and the Silver Shirters and that saw the beginnings of an ecumenical movement that holds such promise for the future. In all these things and many others — including the fight for internal Jewish unity as yet unresolved — Bisgyer played a significant role. If you've lived through this era, you'll enjoy his recollections of it; if you're too young to have known these years personally, it's time you learned more about them.

On making formal announcement of the awards to the two Jewish writers, Dr. Anders Osterling, chairman of the Swedish Academy's Nobel Committee, said that in giving the award to the two co-winners it was the intention of the Academy "to honor writers who, though writing in different languages, are "united in spiritual kinship and complement each other in a splendid striving to present the cultural heritage of the Jewish people by the written word and from a common source of inspiration which, in them, has proved to be a vital power." Of Miss Sachs' lyrical poetry he said "it has given voice to the Jewish race's world-wide tragedy in moving laments." He lauded Agnon for his admixture of realism and mysticism "with strange, fairy-like poetry reminiscent of Chagall's motifs from the Old Testament."

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For the first time in the history of the Catholic Archdiocese of New York, a rabbi was officially invited to speak at its annual Teachers Institute, a three-day conference for all the religious and lay teachers in one of the nation's largest parochial school systems. Rabbi Marc H. Tannenbaum, Interreligious Affairs Director of the American Jewish Committee, spoke on "Contemporary Jews and Judaism."

NATIONAL WOMEN'S ORT CONVENTION HEADS CHOSEN

Mrs. David M. Goldring of Maplewood, N. J., has been chosen Chairman of the forthcoming 19th Biennial National Convention of Women's American ORT to be held Sept. 25-28 at the Conrad Hilton Hotel in Chicago. Assisting her as Co-Chairman will be Mrs. Emil Fleischer of Teaneck, N. J. and Mrs. Robert Forrest of Glenccoe, Illinois. Some 1,500 delegates from coast to coast will attend the convention representing the organization's 70,000 members in nearly 600 chapters.

ORT (Organization for Rehabilitation through Training), the vocational training agency of the Jewish people, operates over 600 installations in 22 countries with a current annual enrollment of 50,000. It has taught a range of more than 70 skills to over a million deprived and underprivileged people since it began operations in 1880.

Women's American ORT, the largest ORT group in the entire world, is affiliated with the American ORT Federation which currently receives funds, exclusive of membership dues, by special agreement with the Joint Distribution Committee, a member agency of the United Jewish Appeal.

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The Day They Told The Truth

(Continued from Page 38)

ruefully confessed, "to obtain leadership over a revived Arab world. And, if my Soviet colleague will forgive me, we hoped, too, to be in a position eventually to resist the Russian Middle Eastern ambitions he so candidly cited a few moments ago. We hoped to become top dog — or camel."

An expression of momentary anguish shadowed the faces of the delegate's brethren from the other Arab states which had also hoped to become "top camel" in the area.

"But the Jews betrayed us by fighting with a determination and efficiency that we had certainly not counted on. Perhaps — in spite of our experiences in 1948 and during the Suez crisis, we were still somehow misled by the myths about the Jews, many of them produced by our own propagandists. It is a truism that if you repeat a Big Lie often enough many people will believe it — but it is equally obvious, gentlemen, that eventually you begin to believe it yourself, as well. And I think gradually we deceived ourselves about Israel's fighting temper and determination simply because we kept repeating our own falsities until they seemed true."

"We have bitterly assailed Israel for its role in the Middle East, but let me tell you, gentlemen," continued the Egyptian delegate, "Israel is the greatest political asset of the Arab world. Without it — and the Arab refugee problem (which could have been settled long ago if it did not serve as such a useful political weapon) we could not have produced even the semblance of Arab unity in these times. Israel was supposed to be a resource of incalculable value. Unfortunately, it turned out to be an instrument that we could not use to our advantage, as we had hoped.

"Consider, gentlemen, the complexity of the Arab world, with its bewildering social and economic conflicts. Without the issue of Israel to ignite a spirit of conquest, we could never form a coherent power in the Middle East on any single issue. My esteemed Saudi-Arabian colleague represents an anachronistic absolute monarchy where slavery actually still exists — or did so until very recently. My learned Syrian brother, on the other hand, speaks for a peculiar type of military socialism — which is at odds with other socialistic-minded nations and factions. All in all, we represent different interests, different social classes and aspirations and even — in spite of talk of Moslem unity — even, in a sense, different religions. Even with the Mohammedan faith, as you well know, there are corrosive discords.

"Israel, if it had lived up to our expectations, would have been a wonderful rallying issue, serving to unite us so that we Egyptians could eventually have achieved complete hegemony in a Middle Eastern pan-Arabian empire."

The Syrian delegate, who followed with a melancholy confession of his own, asserted that there was still hope that the Israeli issue might yet unite the Arab world, hence it was important to keep harping on Israel's occupation of Arab territory and the plight of the Arab refugees.

At this point a neutral delegate arose to suggest, ironically, that if this were the case, "You Arabs ought to concentrate on preserving Israel, rather than trying to destroy your great political asset." This evoked embarassed laughter from the Afro-Asian bloc.

And so it went on and on and on and on, until the effect of the unseen truth substance faded and the delegates gradually recaptured their obligatory hypocrisy. Politi-

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cal observers breathed easier, for they knew if the scientist's emanation had resulted in a permanent impairment of diplomatic behavior, peace and justice might have been suddenly loosed upon a world by no means ready to accept it.

This would have been terrible, would it not?

Far Away Dialogues

(Concluded from Page 17)

"In these strangely unforeseen though inevitable conditions, who is there to lean on and what is there to cling to? Here and now there looms only a rose-colored world, and careless youth, with little thought of the future, will defy all barriers. Many things will happen. As Charles K. Harris sang long ago, 'Many a heart will be broken, after the ball.'

"There will be some consolations. Rabbi Max Eichhorn and his associate Reform rabbis will be saved from the trouble of attempts to convert Christians to Judaism, for the task will be taken over by young, vibrant people on both sides who will replace printed tracts with personal attractiveness as a means of crossing the bridge."

Here Mr. Levinsky broke in:

"Do not official conversionist efforts, on the part of both Christians and Jews, prove to be failures?"

"Official conversion," answered Keidansky, "is almost always a failure, and there is much published evidence of this. In modern times, we Jews have not gone into proselytizing. Yet there is a history of notable and noble, even famous and celebrated, non-Jews throughout the world who have been attracted to the teachings and ideals of Judaism. There is also a long history of the failures of Christian missionaries. Apropos of that, I recall a letter which the late Mayor William J. Gaynor of New York wrote (April 21, 1910) to a Christian missionary who requested permission to carry on his activities on the Lower East Side. The Mayor, in refusing to give this permission, asked the missionary two questions: 'Have not the Jews a good religion? . . . How many Jews have you converted?'

"As I said before, direct conversions have in most cases been disastrous. Life is full of baffling circumstances. There are surprises in the tragicomedy.

"I remember the story told to a group of us by a delegate to a Zionist convention in Pittsburgh. He said that his non-Jewish daughter-in-law had brought every single member of her large family of in-laws — her brothers-in-law, sisters-in-law, cousins-in-law — into the synagogue and single-handed had boosted the sale of Kosher meat in the whole town."

"There are all kinds of signs, symbols, and signals," prompted Mr. Karabas, "but what about the future?"

"The chief predicter, or prognosticator," returned Keidansky, "is Professor Jacob R. Marcus of the Hebrew Union College, Cincinnati. He measures things out by decades, generations, and even centuries — all with the same pen and paper. For myself, I would say that the future looks quite gloomy, but I am sure that other analysts will make different and perhaps more optimistic reports."

"Should we have more conferences and dialogues?" asked Mr. Levinsky.

"Sure," answered Keidansky, "so long as the travel expenses hold out. As the last delegate will say on his return, 'The Jews cannot live by schmoos alone'."

A call to protest against "the resurgence of Nazi sentiments in West Germany" was sounded in Washington, D. C. by the Union of American Hebrew Congregations in a statement which simultaneously noted that there can be no "condemnation of all Germans because of the political activities of less than a tenth of the population."

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A CHRONICLE FROM JERUSALEM

By Eleanor Finkelstein

JERUSALEM — To be a war veteran at 19 is not at all unusual in Israel today. To be one at 17 is somewhat special. In this special category are hundreds of ORT seniors, students in Mechanics and Electronics who, although not in actual combat, nevertheless, made their contributions to Israel's struggle last June.

Before the war broke out, students volunteered for service in essential industries and vital civilian posts where regular staffs had been depleted by the mobilization. A particularly proud group these days is the one from the ORT Vocational Center in Jerusalem, for they rightly feel that they and their school had a share in the defense of their beloved city when it came under Jordanian attack.

Eighty of the ORT Jerusalem seniors took over production and supervisory jobs in industries. 23 others became the backbone of the maintenance staff in the huge mechanical complex of Hadassah Hospital. They worked like fiends, cheerfully disregarding the clock.

At Hadassah, they slept and ate on the premises. And they delivered a performance so precise and skillful that they have been offered permanent jobs. "Never has our maintenance plant run so smoothly," said their chief at Hadassah.

These words were as welcome as medals to ORT Jerusalem's Director, Max Ringart and Technical Director Ivan Livni. They eased the strain of those high-tension weeks during which the two men had to put forth a ceaseless effort just to keep the school going.

Thirty teachers out of a staff of 40 had been called up. With the aid of engineers above military age recruited from civilian life and girl students from the Hebrew University, and by imposing triple schedules on the staff that remained, instruction was maintained on an approximately normal level. The real problem was discipline. The boys were in a state of exhilaration. This generated terrific energy, but it was physical not studying energy and it had to be directed toward some constructive activity.

One such activity was preparing the school shelters for use. Two of these were readied. Students were organized for volunteer duties as stretcher bearers and aides in hospitals, delivering mail, collecting garbage, building sandbag barriers, taping glass windows, etc. They worked with matchless diligence. Three or four boys who somehow failed to get volunteer assignments felt miserable.

But on that fateful morning when Jordanian shells began falling on Jerusalem, a considerable number of students were actually in the classrooms. Because of some confusion concerning the city's warning siren, the race for the shelters did not begin at once. Only when the din of firing turned sharp and crackling did the situation become clear.

Then Ivan Livni dashed into the courtyard and sounded the alarm by beating on an iron column that had been placed there for such a purpose. Within five minutes, all students and teachers were in their assigned places in the shelters.

The ORT Jerusalem Center was in a direct line of fire, standing as it does on the narrow street that is part of the famous No. 9 bus route that ran across undivided Jerusalem in the old days, and will now run again across reunited Jerusalem.

From the shelters, students could see shells piercing the walls and windows of the Electronics Building. Late in the day, heavy shell fell directly into the emergency exit of the shelter in the Mechanics Building. The force of its explosion blew a hole in the wall, shattered all the rear windows and scattered broken glass and metal around the yard.

(Please Turn to Page 89)

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Miss Ellen Mae Young, daughter of Mr. and Mrs. Samuel Young, was married to Allen Charles Freiberg, son of Mr. and Mrs. Alfred Freiberg on Sunday, July 12th at Beth David Synagogue with Rabbi Bernard Spielman officiating at 6 p. m. The bride's parents were hosts for a dinner and dance afterward at the Kings Inn.

The bride had her cousin Miss Natalie Doris Brody of New York for maid of honor. Bridesmaids were the bridegroom's sister Miss Barbara Elaine Freiberg, Miss Iris Roslyn Bernstein, Miss Susan Fay Frahm, Mrs. Stanley Kaiser and Miss Mona Ruth Sorkin, all of Greensboro. Another sister of the bridegroom Deborah Lyn Freiberg was flower girl.

The bridegroom had his brother Marvin Joseph Freiberg for best man. For ushers he had the bride's brother Laurence I. Young, Frank Alan Goldstein, cousin of Oreland Park, Pa. and Glenn Allen Herbst, cousin of Greensboro; Jay Louis Kabat of Greensboro and Alan Robert Weinstein of Hendersonville.

After a wedding trip to Mexico the couple will live at 205 Revere Drive, Greensboro.

The bride attended the University of George Alhen for two years where she joined Sigma Delta Tau Sorority. She is a 1967 graduate of the University of North Carolina at Chapel Hill with a degree in Spanish education. She will teach in the Greensboro City Schools in the Fall.

The bridegroom is a graduate of University of North Carolina at Chapel Hill where he majored in industrial relations. He was a member of Pi Lambda Phi Fraternity, the Cardboard Club, and is employed in Greensboro.

Prior to the wedding many prenuptial parties were given in honor of the bride and groom by relatives and friends in Greensboro. On Saturday night Mr. and Mrs. Alfred Freiberg, parents of the groom, were host to a dinner for out-of-town guests and the bridal party at Fritz 'N Bills in Greensboro. Mr. and Mrs. Samuel Young, the bride's parents, were hosts on Sunday morning for a brunch at the Kings Inn for the bridal party and out-of-town guests.

Congratulations to Rabbi Asher who attended an Adult Conference sponsored by the Episcopal Church at Camp Kanuga, Hendersonville, N. C. to give a course on the "Effects of the Ecumenical Movement."

Congratulations to Mr. and Mrs. Michael Berkelhammer on the birth of a daughter, Donna, on July 8, 1967; Mr. and Mrs. Kyle Harris on the engagement of their daughter Cam, to Edward Davis Goldman of Salisbury.

Thomas Edward Cone, youngest son of Mr. and Mrs. Herman Cone, Jr., observed his Bar Mitzvah on August 25, 1967.

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Tommy, his parents, and his entire family, on this important event in his life.

The community extends sincere condolences to the family of Sam J. Prago who passed away Wednesday, August 16th at the age of 65 at Cone Memorial Hospital; and the loss of her mother, Mrs. Ida Miller, at Miami, Florida on August 25th at the age of 97.

Mr. and Mrs. Irving Camras held Open House on August 27th, at their home. The occasion was in honor of the engagement of their daughter, Beverly Ann and Mark Nadel.

Congratulations to—

Mr. and Mrs. Irving Camras on the engagement of their daughter, Beverly Ann, to Mark Nadel, son of Mrs. Henry Nadel of Los Angeles, and the late Mr. Nadel; David Schwartz, on the occasion of having passed his CPA examination; Mrs. Arthur Bluethenthal, who has been appointed to the Greensboro Housing Commission; Henry Isaacson on being appointed to the Greensboro Human Relations Committee; Dr. Robert M. Kriegsman who was recently elected Secretary-Treasurer of the Guilford County Dental Society.

Miss Farba Joyce Haboucha of New York was married to Norman Goldman, son of Mr. and Mrs. Artie Goldman on Sunday, June 25th at the Park Avenue Synagogue. The reception followed at the Adams Hotel in New York.

The bride had for her attendants Miss Carol Lillenfeld of New York for maid of honor; her bridesmaids were Mirrelle, sister of the bride, Donna Goldman, sister of the bridegroom, and Carol Rosenbaum of New York. The groom had for best man, his cousin Herbert Goldman of New York. The ushers were David Gray of Greensboro, Michael Goldberg of Philadelphia, Pa. and Michael Satlow of New York.

After a trip to Nassau in the Bahamas the couple will reside in New York City. The bride attends Columbia University and the bridegroom attends the Jewish Theological Seminary in New York City.

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Ira A. Feinberg, well-known authority and speaker on the Middle East who has served with the U.S. Army as an Arabic translator in Military Intelligence, has joined the Wall Street firm of Bear, Stearns & Co. as a Registered Representative.

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The Israeli And Jordan Records

(Concluded from Page 25)

the construction of an Arab Legion camp near Jericho. The cemetery was completely razed when a road was built on the summit of the Mount of Olives as a passage way to a new hotel. As an Agence France-Press dispatch of July 3rd reported, "graves were bulldozed without any attempt to rebury the remains. What is left of the cemetery is a state of total neglect, the graves overgrown and the tombstones felled."

The fact is that all but one of the thirty-five ancient synagogues in the Jewish quarter of the Old City in Jerusalem were found desecrated when Israelis took over the control of the Old City. As Ambassador Eban said in a June 26th address to the General Assembly of the United Nations: "This is not the result of recent fighting. It is the consequence of the policy adopted by the authorities of the Jordan Kingdom during the past years. That Kingdom has a sorry and shameful record in its treatment of Jewish sanctuaries. Not only has it denied access to the Western Wall, Judaism's holiest shrine, but it has razed all synagogues to the ground, refused access to Rachel's Tomb and destroyed every Jewish settlement in the land".

The Israelis, Jews throughout the world, and many fair-minded Christians are inclined to agree that it is hard to understand why there should be such vehement protest against enlightened Jewish control of a unified Jerusalem when no protests were made about the nineteen-year record of Jordan's lack of concern for Jewish Holy Places, its destruction of ancient Jewish houses of worship, and its sacriligious obstruction of free access to the most ancient of all the world's Holy sites.

In the short time since Israel assumed responsibility for the administration of the unified city of Jerusalem there has been considerable evidence of Israel's intent to allow free access to all Holy Shrines in Old Jerusalem. On a recent Friday, nearly 5,000 people worshiped at the Mosque of Omar, among them 2,000 Moslems, citizens of Israel, to whom access to that Shrine had been denied since 1947. Similarly, the Christian Shrines have been open to more people. Israel has shown a complete willingness to give all necessary guarantees to Christian church leaders. Ambassador Ehud Avriel has already conferred with Pope Paul VI at the Vatican, and the Vatican envoy, Msgr. Angelo Felici, has met in Israel with Prime Minister Levi Eshkol and Foreign Minister Eban. A communique describing these talks said they were marked by "great understanding".

A statement, published in the New York Times of July 12th, signed by sixteen noted Protestant theologians from such seminaries as the Chicago Theological Seminary, the Union Theological Semi-

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Where Jewishness Can't Be Taken For Granted

(Concluded from Page 21)

affairs. Major Ebner teaches in the local Jewish Sunday school. "My life and faith now have infinitely more meaning, and I owe the Army many thanks for the catalyst it provided," he wrote.

Two thousand miles away from home, and Passover was in the offing. That was the situation in which A1/c Arthur Riseman, U. S. Air Force, of Belmont, Mass., found himself. The Jewish chaplain, with the help of JWB and the Air Force, made a complete kosher dining facility available, not for the Sedarim alone but for the entire eight days. Airman Rise-

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man was even excused from K. P. so that he could keep a kosher Pesah. This, he wrote, was "the real beginning."

The airman became a Jewish Chaplain's Assistant, and he recalled, when he was stationed in Turkey, the "cases and cases of gefilte fish, canned chicken dinners and matzot that were dispersed 8,000 miles from home to all the isolated bases throughout Turkey, Pakistan, Ethiopia, Greece, Crete and Iran" and also the "tremendous help which was received from non-Jewish personnel."

But, he added, "the gifts, magazines, newspapers and holiday supplies from the different women's organizations really made the heart flutter."

While it took the experience of being in the Armed Forces to make these people fully conscious of their Jewishness, it took all of the Jewish programming for the military — the dedicated efforts of the Jewish chaplains and the JWB volunteers, both men and women, the hundreds of opportunities for Jewish associations and Jewish experiences, the tons and tons of kosher foods, wine, religious objects and materials, publications, gifts and other supplies — to help them become informed, active and creative Jews.

Jews have always spoken on behalf of peace and the need for men to learn to live together as brothers. But they have managed to maintain their historical attitude of a desire for peace together with a realistic approach to the need for serving Jews in the Armed Forces. And they can see a silver lining to military service in the comments of the JWB Golden Jubilee Essay Contest entrants who, almost to a man, said, in effect, "I found the true meaning of my Jewishness in the Armed Forces."



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Religion And Culture

(Concluded from Page 11)

from hypothetical or conditional imperative which admit of exceptions. It may be formulated: "Act as if the maximum of thy will were to become by thy adopting it a universal law of nature.

What disqualifies any of the great religions from being truly universal is the fact that they are the outgrowth of a specific culture. Culture is defined as "an organized way of life which is based on a common tradition and conditioned by a common environment." Culture is not the result of predetermined racial inheritance. On the contrary, race is the product of culture and the differentiation of racial types represents the culminations of an age-long process of cultural segregation and specialization.

Yet, there is a view that religion molds and influences culture. The eminent Catholic philosopher, Christopher Dawson, in his book, RELIGION AND CULTURE elaborates that view. What is the relation of culture to religion?, he asks. His answer, quoting him freely, is that a common way of life involves a common view of life, common standards of behavior, and consequently a culture is a spiritual community which owes its unity to common beliefs and common ways of thought far more than to any uniformity to physical type. Throughout the greater part of mankind's history, in all ages and states of society religion has been the great unifying force in culture. Religion is the key to history. We cannot understand the inner form of a society unless we understand its religion.

On the other hand Dawson admits that culture influences religion. In his exact words: "And conversely however, universal and spiritual a religion may be it can never escape the necessity of becoming incarcerated in culture and clothing itself in social institutions and traditions, if it is to exert a permanent influence on human life and behavior.

Parenthetically, it should be stated, that American culture is oriented to religion. The philosophy of the American Revolution may be thought of as a chain of reasoning composed of four conceptual links; **God, Nature, Man,** and **Government**. The Declaration of Independence has a religious orientation. It speaks of the laws of nature as being the laws of nature's God. The signatories of the Declaration of Independence appeal to the "Supreme Judge of the world" for the rectitude of their intentions, and they express "a firm reliance on the Protection of Divine Providence."

The United States is "a cosmopolitan commonwealth". Its spiritual core is a "theonomous cosmopolitanism"; its nationalism is synergistic as opposed to syncretistic. In the early days of the republic the leaders sought to move beyond the particular doctrines and practices in the various religious sects to find the 'universal", a principal understood as one transcending the "national and religious particularities" brought to America by the multitudes from many lands. They wrote this universalism in the Constitution and the Bill of Rights. The religion of the Republic is committed to an ideal world.



World Jewish Congress President Dr. Nahum Goldmann (left) and International Affairs Director Dr. Maurice L. Perlzweig (right) attended a conference in Brazil.

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It is regrettable that the lofty ideals of the Founders of our Republic have not yet penetrated into all segments of our population. An extreme example of religious parochialism — so counter to the ecumenical spirit and movement in the religious world — is a statement of the Home Mission Board of the Southern Baptist Convention, in the pamphlet, "Winning the Jew". It states: "At present there are 5½ million Jews in America. Our Baptist theology teaches us that they are lost without hope without Jesus Christ as their Saviour."

The problems which bedevil our contemporary age may be due, at least in large part to the tenson and struggle between culture and religion or between the Universal and the Particular. Religion is based on the recognition of a superhuman Reality of which man is somehow conscious and towards which he must orientate his life.

Culture stresses nationalism and regards religion as the handmaiden of culture. Is a universal religion possible? A universal religion can emerge only on the basis of a world culture. It would seem that with the rampart nationalism which is engulfing the world the idea of a world culture is chimerical. Nevertheless even in our confused era, we may discern progress toward an all-embracing world culture. Technological progress is no longer the secret possession of one nation. Necessity is the mother of invention. Technological progress surmounts boundaries, tends to minimize the disparity of living standards among nations, diffuses ideas and blunts parochial ideas and notions. But the One World idea is such a gigantic thing that it needs more than a foundation of social, economic and political cooperation to support it. It needs the support of spiritual and religious forces. In the words of Lewis Mumford: " . . . We must create a universalism based on the spiritual wealth and variety of men; their unity in diversity, achieved by working together for common ends. Out of that may come, in the fulness of time. a truly universal religion."

In the universalism of the Prophets of Israel and the magnificent ethicoreligious teaching of Jesus, were the seeds of a truly universal religious position. But the seeds were never allowed to mature. for only a few centuries

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after Jesus' death the conviction was already established that Christianity was something unique and exclusive; that one must be a Christian to be saved, that every one else was out in the cold and doomed for eternity. The two dominant religions of the West, Christianity and Islam, most of the time, have been the world's most exclusive religions, sometimes compelling belief at the point of a sword.

The Ecumenical movement is a hopeful sign. As yet it is reaching out to embrace only the various factions within Christianity. Desultory attempts have been made to bring together several religions without significant results. The Statement on Non-Christian Religions of Vatican Council II is a positive step in the right direction. It is far more liberal in its attitude to other religions than some large Protestant bodies. In this respect Catholicism has retreated from its ristoric absolutist position.

In my talk I expatiated on liberal religion. Liberal religion is not an abstract, extract or condensation of orthodox religion. Religious liberalism believes in more, not less. This could be substantiated, if time permitted, by consideration of four areas of traditional religious belief: man, progress, prayer, and God. When I speak of liberal religion I do not refer to a specific institution, organization, or denomination but to an attitude, a spirit, which is already functioning as a ferment or catalyst in practically all religious bodies.

A universal religion may grow out from a reevaluation of values, a change of emphasis, a broadening of vision within the framework of existing denominations. An illustraton of this point—perhaps an extreme illustration—is the announcement of a book, "A Church Without God" by the Reverend Ernest Harrison, an Episcopal clergyman in Canada. In his book he maintains that the Christian has a vital mission and that Christians can shed their traditional beliefs to build a new, constructive and forwardlooking theology of man while still remaining Christians loyal to their respective denominations. I have not read the book. It would seem that Harrison is trying to square a circle. However, the book may well serve as an index to the upheaval in contemporary organized religion.

REGIONAL ADVISORY BOARD TO MEET

Former Governor Terry Sanford will be the recipient of our 1967 "Four Fredoms" Award to be presented Saturday evening, November 4, at the second Annual Special Appeal Dinner in Charlotte.

A former United States Congressman, Mr. Charles Weltner, will be the principal speaker to honor Governor Sanford.

In conjunction with the dinner, our annual board meeting will be held on Sunday, November 5, also in Charlotte. The reorganization of our Board structure will be accomplished, as well as major presentations on "ADL's Role in the Racial Crisis;" "The Israeli War—Next Stage;" and "KKK Successful Counteraction — Operation Slingshot."

For reservations for the Award Dinner, Annual Meeting Luncheon on Sunday, and/or hotel accommodations in Charlotte, write me at 1300 Baugh Building, Charlotte, N. C.



Bronze Star Medal with Oak Leaf Cluster pinned on Chaplain (Major) Harry Z. Schreiner (center) by order of President Johnson for meritorious combat service in Vietnam makes him the first Jewish chaplain to receive a combat decoration in two wars, the National Jewish Welfare Board's Commission on Jewish Chaplaincy announced. He also was a Korean war Bronze Star recipient. Major General Stanley R. Larsen, Commanding General of I Field Force Vietnam, is shown decorating Chaplain Schreiner in the presence of Chaplain (Colonel) Waldie, senior chaplain of the Command.

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Jerusalem, Israel: General Moshe Dayan, Israeli Defense Minister, accepts the invitation of Henry N. Rapaport, president of United Synagogue of America, to address Conservative Judaism's convention, November 12-16, Concord Hotel, Kiamesha Lake, N. Y.

DR. HANS L. EPSTEIN

Dr. Hans L. Epstein, executive director of the Young Men's and Young Women's Hebrew Association of Washington Heights and Inwood, a member agency of the Federation of Jewish Philanthropies of New York, died unexpectedly September 7th in Italy, where he was vacationing. He was 62 years old and lived in Manhattan.

Dr. Epstein was executive director of the Washington Heights and Inwood Y since it was formed in 1955 by a combination of the Washington Heights Y and the Inwood Y. Previously he had been executive director of the Inwood Y since its founding in 1945.

Active in civic affairs, he was a member of his local school board from 1960-66, and also a member of the New York City's Community Planning Board No. 12, the Riverside - Edgecombe Neighborhood Association, and Youth Aid, Inc.



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Jewish Happenings

(Concluded from Page 24)

ing to the Center, both as a means of conservation and beautification. By late May, through the cooperation of the Center Boy Scout Troop, the planting of a thousand Norwegian Spruce marked the fulfillment of this pledge.

Passover

A Matzoh Bake was organized. Sixty-seven boys and girls mixed flour and water, rolled out the dough, made holes with the tines of forks, and baked their irregularly shaped matzot in the Center's electric ovens. Haste was emphasized. The children topped their matzot with cream cheese, jam or honey and washed them down with milk. Several days later, a non-Jewish home economics teacher at a local high school told us how completely fascinated she had been by the process of making matzot as she had seen it all on a local TV station's program.

A week later, on Hol Hamoed (Intermediate day of Passover), Center families gathered for a "Passover Happening." Its theme was "Thrust Toward Freedom." Highlights include a re-enactment of an unusual North African Seder ceremony, designed for children, the building of a real pyramid on the Center stage with bricks and cement; dance, song, traditional refreshments and nut games for children. Each family wrote to the Soviet Ambassador at the United



Abba Eban, Foreign Minister of Israel, has made several public appearances in the U. S., one at an Inaugural Dinner of the American Friends of Tel Aviv University on Feb. 3 in the New York Hilton Hotel, marking the establishment of the University's Moshe Sharett Institute of Educational Sciences.

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Nations, protesting the treatment of Jews in Russia.

Family Sharing was the order of the day, once again, as fathers, mothers, children and grandparents joined together for this gala holiday celebration.

Shavuot

An old, old custom, still observed in many traditional synagogues on Shavuot, was given a new name, held a few nights earlier, and given new twists. The original custom, "Tkun Shavuot," consists of staying up the entire first evening of Shavuot, and studying excerpts from the Torah.

The Center sponsored an All Night Bible "Read-In" on the Saturday night before Shavuot. Twenty-nine high school and college youth from Wilkes-Barre and Hazleton spent nine hours, from 10 p.m. to 7 a.m. next morning, discussing excerpts from the Bible, using readings, movies, slides, dramatic skits and songs. The young people explored nine books of the Bible.

Climax of the Read-In was an inspiring outdoor sunrise service, led by the young people, followed by breakfast. All the local rabbis cooperated in planning the service.

Thus it was that a remarkable series of expressions of the Jewish festivals and holidays took place from Rosh Hashanah to Rosh Hashanah under the auspices of the Jewish Community Center of Wilkes-Barre. Many aspects of the celebrations took the festival out of the home and synagogue and placed them in view of non-Jewish neighbors and friends.

Correspondence from Centers across the country indicates that, following our example, efforts will be made to duplicate, as well as originate, contemporary celebrations of Jewish festivals and holidays. Hopefully, these examples will spur other communities to carry out creative and contemporary expressions of some of the most joyous days in the Jewish calendar, the festivals and holidays.

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BOOK COMMENTS

By Nathan Ziprin

Elie Wiese"s THE JEWS OF SILENCE (Holt) is one of those miracle books whose impact is overpowering not alone because of the tragic tale it unfolds, but because the artist has succeeded in translating the agonizing si'ence of the Jews in Russia into word. This is not so much a personal report by one who has been there as a probing and sharing of their experience. This is a compelling document and a rare work of art.

As the year of the ecumenical dialogue recedes in time, it is becoming growingly obvious that the panacea it was to bring is far from realization. Quite possibly the inter-religious confrontations of recent years failed largely because they tended to ignore first principles — that faiths in reality are unbridgeable and that their differences need not be obliterated in the pursuit of the cause of improved human relations. A hard-hitting book on the subject is JUDAISM AND THE CHRISTIAN PREDICAMENT (Knopf) by Ben Zion Bokser. AR penetrating analysis of the non-negotiable differences between Judaism and Christianity, the work is a major contribution to the clarity of Jewish thinking on the theme. In this writer's opinion, the book may well steer the ecumenical theme toward the direction from which it should not have deviated in the first place.

Naches from children is something all parents strive for but rarely attain in full. Sarah Bernhardt, the unequaled lady of the stage of another generation, prob-

(Please Turn to Page 76)



Philip M. Klutznick, distinguished American leader, in whose name a Chair will be established in Developmental Biology at the Weizmann Institute of Science at Rehovoth, Israel.

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REUNION AFTER 20 YEARS. Mrs. Hachel Zavilevicz, 67, arrives at Kennedy Airport from the USSR with the assistance of United Hias Service and HIAS of Baltimore, an agency of the Jewish Welfare Fund of Baltimore. She is greeted by her husband, Mishael Smith (formerly Zavilevicz) her son, Sol and her grandchildren. After World War II, Mrs. Zavilevicz was separated from her husband and son in Russian occupied territory. Missing for some time, she was presumed lost, and in 1950 her husband and son immigrated to the U.S. Mr. Smith remarried but when word that his first wife was alive reached him 5 years ago, he had his second marriage annulled and began efforts to bring Mrs. Zavilevicz to this country. Reunion at the airport was a joyous occasion. Mrs. Zavilevicz will live in Baltimore with her family.

Parade of Jewish Holiday

(Concluded from Page 9)

tion to know that my efforts and hopes are well rewarded. I feel stirrings of joy and pride as I see my son and my daughter, themselves parents now, instilling the traditions of our people into their children. The links of the chain are intact. The parade goes on.

BOOK COMMENTS

(Concluded from Page 75)

ably never heard of naches but she didn't have it from her only son. Cornelia Otis Skinner, in describing the Jewish moments in the life of the actress in her biography of Sarah Bernhardt (Houghton Mifflin), relates that when the incomparable Sarah learned that her son was on the side of the anti-Semites in the Dreyfus affair in France she was disconsolate to the point of despair. This is one of the great books of the year.

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Farewell To SNCC

(Concluded from Page 46)

of my people — nay, of all people — I shall leave you this thought: you may want to spit in my face for being Whitey and a Fat Cat. But do not look to me for silence while you insult the memory of my people so recently martyred; you have no right to tamper with their graves. And think of Mickey Schwerner and Andy Goodman. You have no right to spit on their tomb; they died for a concept of brotherhood which you now cover with shame.

From 1959 to 1965 only thirteen Yiddish books have been published in the Soviet Union, according to a report in volume 24 of the Jewish Book Annual, published by the Jewish Book Council of the National Jewish Welfare Board. The information comes from Leon Shapiro, an authority on Russian-Jewish affairs.

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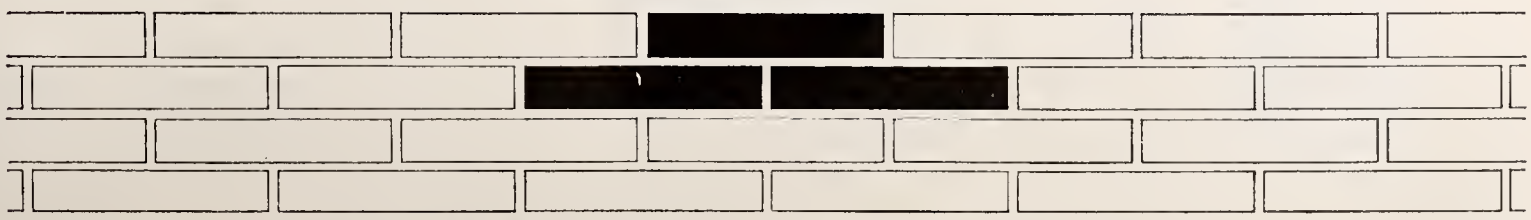
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Experts from a number of countries recently gathered at the Jewish Institute for the Blind in Jerusalem, Israel's only full-program education center for the sightless, to study new training techniques developed at the Institute. They watched youngsters, such as those shown above become skilled craftsmen, using modern plastic materials, or operators of switchboard, IBM and other 20th century machines.

In the United States, Keren Or, Inc., 1133 Broadway, New York is the support wing of the Jerusalem Institute.

WINSTON-SALEM, N. C.

MRS. DAVID H. ROSE, Correspondent

Leonard Katzin, formerly of Winston-Salem, was selected "Electronic Packaging Engineer of the Year" at a banquet held recently at the Americana Hotel in New York City. This honor was bestowed on Mr. Katzin "in recognition of his outstanding contributions to the advancement of the art and science of electronic packaging and production and the high degree of professional competence he had displayed throughout his career."

Mr. Katzin recently originated an item of new technology which was deemed important enough by NASA to have been published in its Tech Briefs, thereby receiving publicity.

Mr. Katzin is the son of Mr. and Mrs. Pesah (Philip) Katzin of Winston-Salem and Jerusalem, Israel. He graduated from U.N.C. - Raleigh with a B.S. degree in textile engineering. He has worked for Western Electric in Greensboro, Bell Laboratories in New Jersey, and is currently employed by Jet Propulsion Laboratory, California Institute of Technology, Pasadena, California. Leonard Katzin, his wife Joy and two teen-aged children presently reside in Sherman Oaks, California.

June 13, Francis Brenner, Allen Brooks, Edward Dillabough, Kenneth Fineberg, Henry Miller, Steven Reznick, Marsha Samet and Lloyd Schiller, the confirmation class of Temple Emanuel, presented a very timely cantata, "Conflict and Concord." It was very meaningful coming a few days after the Arab, Israeli War. After the service, the parents of the confirmands hosted a very lovely reception in their honor.

The new officers for 1967-68 installed at Hadassah's closing luncheon are: President, Mrs. David Fineberg (Gerry); Vice Presidents, Mrs. Stanley Tulman (Elkie), Mrs. James Bradsher (Lynn), Mrs. Henry Carlton (Pat); Financial Secretary, Mrs. Edward Schulimson (Jean); Treasurer, Mrs. Emanuel Katzin (Shirley); Corresponding

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Secretary, Mrs. Samuel Katzin (Hettie); Recording Secretary, Mrs. Bernard Ness (Ilene).

Rabbi David H. Rose, of Temple Emanuel, has been invited by the Board of Trustees of Wake Forest University to be a visiting Lecturer in the Department of Religion. Rabbi Rose will teach a course in Post Biblical Literature.

Three students of Reynolds High School had the good fortune of going to Europe this summer. They toured England, France, Switzerland and Italy. They went with members of their history class and were chaperoned by Mr. Charles Ragland, a history teacher at Reynolds. The students from our community were Janet Silverman, daughter of Mr. and Mrs. Nat Silverman; Michael Temin, son of Mr. and Mrs. Hy Temin, and Frank Miller, son of Mr. and Mrs. Robert Miller.

Congratulations to Mr. and Mrs. Stanley Rosenthal and Linda on the birth of a son and brother, Eric Paul.

ROCK HILL, S. C.

Solomon Aberman, prominent businessman, civic leader and philanthropist, died on September 13th. He was stricken at his home, and was dead on arrival at York General Hospital. He was 66.

Survivors include his widow, Mrs. Bessie Aberman; a daughter, Mrs. Julian Barker of Greensboro, N. C.; a son, Edward Aberman of Rock Hill and two sisters, Mrs. Fay Ash of Miami, Fla., and Mrs. Esther Gordon of Chicago.

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RALEIGH BETH MEYER SYNAGOGUE

MRS. OSCAR LEGUM. Correspondent

Our synagogue family suffered a great loss in the death of Mrs. Sadie L. Pizer on July 9. A member of our Synagogue (and a resident of Raleigh for 48 years), Mrs. Pizer was most active and was a past president of our Sisterhood. She was a "True Woman of Valor" and lived true Judaism in every word and deed. To her family, Mr. William Pizer, her husband, Mrs. Leslie Penslar of Detroit and Mrs. Sol Levine of Charlotte, her daughters; and her sons Dr. Morton Pizer and Edward Pizer of Raleigh, we extend our heartfelt sympathy. She was a good woman — we shall miss her.

Our sympathy to Mrs. Gerald T. Shor upon the death of her mother, Mrs. Hattie Holtzman of Cherry Hill, N. J.

Congratulations to Mr. and Mrs. George Vinnik upon the birth of their first granddaughter, Natalie Julie Vinnik, daughter of Mr. and Mrs. Donald Vinnik of Atlanta.

Merle and Amy Schwartz and Judy Goldsmith have returned from Camp Graham where they attended the first session.

Boy Scout Troop No. 338 made a trip to Expo 67 in August. Among those going were Richard Bednick, Mark Goldsmith, Jeff Green, Jeff Cohen and Lee Dworsky.

Welcome home to our travelers: David Green who toured Europe; Mr. and Mrs. Edmund Mendell who visited England and Holland; Cathy and Rhea Cohen who visited in Ohio; and the Jules Robinsons who visited in Philadelphia and New York.

Mrs. Fannie Satisky has recovered from her recent illness we are happy to report.

DURHAM, NORTH CAROLINA

MRS. SAM FREEDMAN, Correspondent

The home of Mr. and Mrs. Carl Stein of Lyckan Park, Durham. was the setting for the Sunday, July 2, 1967 marriage of their daughter, Linda Rose, to Paul Lloyd Wienir of Chapel Hill, son of Dr. and Mrs. Gale E. Wienir of Seattle, Washington.

In the absence of Rabbi M. Herbert Berger, Beth El Synagogue, Durham, Rabbi Abe Schoen, Beth Meyer Synagogue, Raleigh, officiated at the double ring late afternoon ceremony.

The bride wore a full length gown of shanlin designed with scooped neckline, modified empire waistline and column skirt. She wore a coat of white Alencon lace over the dress and carried a bouquet of roses and daisies. Her veil of illusion was attached to a pillbox of Alencon lace and seed pearls.

Miss Barbara Stein was her sister's maid of honor, and Terry Wienir, Seattle, Wash., the bridegroom's brother, was best man.

Following the wedding the bride's parents entertained at a dinner reception at the Statler-Hilton for the families and out-of-town guests.

Mrs. Wienir is a graduate of UNC-G and did graduate work at Southern Illinois University. At UNC-G she was a member of Golden Chain and Alpha Kappa Delta honoraries. During her sophomore year, she was Hillel President.

Mr. Wienir is a graduate of the University of Washington and is doing graduate work in sociology at UNC. He is a member of Sigma Alpha Mu Fraternity, and Alpha Kappa Delta and Pi Omicron Sigma Honorary fraternities.

After a wedding trip to Las Vegas, Los Angeles and Seattle, Washington, the couple will be at home at 52-C Davie Circle, Chapel Hill.

Mr. and Mrs. Carl Stein were hosts at a reception on Thursday

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vening at their home honoring Dr. and Mrs. Gale E. Wienir of Seattle, Washington and the bridal couple.

After the wedding rehearsal Saturday evening, Dr. and Mrs. Wienir were hosts at a family dinner party at the Barn Dinner Theater.

The Israeli and Jordan Records

(Concluded from Page 67)

nary of New York, the Harvard Divinity School, and the San Francisco Theological Seminary indicates that there is growing recognition that the present reunification in Jerusalem is the best guarantee that the Holy Places of Christians, Moslems and Jews will be open at all times to all peoples of the world and that Israel has already proven itself—as against the Jordanian nineteen-year-old record—as the country that will best guarantee the inviolability of the Holy Places.

The statement of the Churchmen said in part:

"We are gratified that the sanctity and protection of the Holy Places of all denominations have been assured by the Government of Israel, whose record over the last twenty years in providing free access to Christian shrines within her jurisdiction inspires confidence that the interests of all religions will be faithfully honored. This confidence is further strengthened by Israel's offer to place the Holy Places under independent denominational supervision."

After the initial protest against the unification of Jerusalem on the basis of the sanctity of the Holy Shrines, there is today a growing acceptance of the fact that Israel will continue to maintain free access within its territory for all Christian and Moslems desiring to make pilgrimages to their Holy Shrines. The fact that Israel in its 19 years of statehood never denied access to Christians to its Holy Shrines within the State of Israel is now being truly evaluated as an indication of what can be expected in the future within the Old City of Jerusalem.

TRAFFIC BUSY IN JERUSALEM

Trade was brisk in Old Jerusalem and West Jordan in July. Traffic clogged the streets in the city and the roads outside, and often stopped in areas where mines were being detonated and obstructions removed. Thousands of visitors as well as Israelis toured places of interest that had been closed to Jews.

The changing electric traffic lights attracted many Arab children who had never seen such a sight before. Fascinated, they stood near the signals and clapped their hands in applause and unison as the red, yellow and green flashed the traffic to move or halt.

Journeying to Hebron, Bethlehem and Ramalah on the west bank of Jordan, it was a source of constant amazement to me to see the Arab villagers plying their trade with Jewish tourists as if nothing had happened. They were trying to unload their surplus of fruit and vegetables which to them had become an economic burden.



Greensboro's Barry Farber, son of Mr. and Mrs. Raymond Farber, will make his debut as a telecaster sometime this month from a New York studio. He will continue his radio program which has a question and answer format. The television material will be of the same nature. Whether it will be seen in Greensboro, and if so, from what station and when has not been determined.



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Dr. William Furie

(Concluded from Page 55)

local living must learn to draw more FROM Israel.

A first conclusion, it appears, must be a renewed desire to master the Hebrew language in which most of her yield will continue to be produced. Hebrew must become more than a liturgical tool; it must become a second mother-language for the American Jew. Israel's history, geography, structure and outlook must become a more integral part of our formal and informal Jewish education diet. Jewish school curricula for young and old must be reevaluated and revamped. Jewish reaction must be restudied. Why did Jews respond as one to the plight of the young State of Israel, whether they had attended Sunday and/or Hebrew schools or not? Why did it make little difference whether or not Jews had been bar or bas mitzvahed or confirmed? Why did many volunteer for service in Israel? Why did money and service flow so readily? Why were so many glued to television sets for newscasts and United Nations offerings? All of these matters and much more the NCAJM rededicates to investigate and implement to the best of our ability.

Already, as a result of preliminary reaction, we changed the emphasis first on our fifth annual Wildacres Jewish Family Retreat which was attended by Jewish families from North Carolina and from the mid-west to the north-east to the south-east parts of our land. The program of our North Carolina Association of Jewish Youth, beginning with its Hendersonville retreat, has been reoriented. We realize that what we say and do NOW may affect American Jewry for generations to come.

Therefore, as we stand on the threshhold of the new Jewish year 5728, we are gratefuul. We are grateful for Israel's nobility in its greatest hour of need; grateful of the Lord's guidance, blessings and support. The North Carolina Association of Jewish Men prays that in our efforts we may prove worthy of the challenge and the opportunity that lie before us. We hope and pray that during 5728 we shall be able to enlist in our NCAJM army of workers and supporters EVERY Jewish family in North Carolina and environs. To save leg work, we urge you to enroll as a member on the North Carolina Association of Jewish Men. Dues are $10, $25, $50 and $100. Right now sit down and write a check in one of these amounts, as your heart moves you, payable to the NORTH CAROLINA ASSOCIATION OF JEWISH MEN (tax deductible), and mail to our treasurer, Irving Richek, Box 10628, Charlotte, North Carolina, 28201. A HAPPY NEW YEAR TO ONE AND ALL!

Typical Weekly Menu at the North Carolina Jewish Home For The Aged, Inc.

SUNDAY (Breakfast)
Enriched Apple Juice
Choice of French Toast
Syrup or Powdered Sugar
Ready-to-eat Cereal/Eggs
Toast/Marmalade
Coffee Tea Milk

SUNDAY (Lunch)
Tomato Juice
Tossed Salad/French Dressing
Roast Turkey/Giblet Gravy/
Dressing/Cranberry Sauce/
Potato/Green Peas/Fruit
Compote/Challah Rolls
Coffee Tea

SUNDAY (Supper)
Mushroom Soup
Cheese Blintzes/Sour Cream/
Mixed Buttered Vegetables/
Lettuce-Tomato Salad/Russian
Dressing/Assorted Breads/
Matzo
Coffee Tea Milk

MONDAY (Breakfast)
Grapefruit Juice
Choice of Oatmeal or
Ready-to-Eat Cereal/
Eggs, any style/Toast/
Black Raspberry Preserves
Coffee Tea Milk

MONDAY (Lunch)
Vegetable Soup
Hungarian Goulash w/
Dumplings/Cabbage/Assorted
Relishes/Fresh Grapes/



DR. WILLIAM FURIE

Assorted Breads - Matzo, Crackers
Coffee Tea

MONDAY (Supper)
Cheese Omelette/Buttered Spinach/Waldorf Salad/ Assorted Breads - Matzo Homebaked Cinnamon Rolls
Coffee Tea Milk

TUESDAY (Breakfast)
Pineapple Juice
Choice of Farina or Ready-to-eat Cereal/ Eggs, any style/Toast/ Cherry Preserves
Coffee Tea Milk

TUESDAY (Lunch)
Antipasto (hardboiled egg, olive, Kosher dill pickle, sliced tomato/tuna fish salad/Meat Balls & Spaghetti/Italian Sauce/ Marinated Green Beans/ Applesauce/Assorted Breads
Coffee Tea

TUESDAY (Supper)
Celery Soup
Assorted Cheese Plate with Sour Cream/Lettuce-Tomato Salad/Brownies/Assorted Breads, Crackers, Matzo
Coffee Tea Milk

WEDNESDAY (Breakfast)
½ Grapefruit
Choice of Oatmeal or Ready-to-eat Cereal/Eggs, any style/Toast/Honey
Coffee Tea Milk

WEDNESDAY (Lunch)
Potato Soup
Boiled Halibut Steaks/ Buttered Cauliflower/ Pickled Cucumber Salad/ Jello Molded Fruit/ Assorted Breads
Coffee Tea Milk

WEDNESDAY (Supper)
Tomato Juice
Broiled Beef Liver/Parsley Potatoes/Glazed Carrots/ Asparagus Salad/Sliced Peaches
Coffee Tea Milk

THURSDAY (Breakfast)
Stewed Prunes
Choice of Cream of Wheat or Ready-to-eat Cereal/ Eggs, any style/Toast/ Strawberry Preserves
Coffee Tea Milk

THURSDAY (Lunch)
Chicken Broth
Boiled Short Ribs of Beef on bed of Noodles/Horseradish/Cut Okra with Tomato/ Lettuce Wedge/Mayonnaise/ Assorted Breads - Matzo
Chocolate Cake
Coffee Tea

THURSDAY (Supper)
Vegetable Soup
Cheese Souffle with Kale/ Lettuce-Tomato Salad/ Assorted Breads
Ice Cream
Coffee Tea Milk

FRIDAY (Breakfast)
Orange Juice
Choice of Hot Cakes/Syrup/ Ready-to-eat Cereal/Eggs, any style/Toast/Jelly
Coffee Tea Milk

FRIDAY (Lunch)
Beef Barley Soup
Stuffed Cabbage/Harvard Beets/Green Beans/Tossed Salad with French Dressing/

(Please Turn to Page 85)

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Weldon—Roanoke Rapids, N. C.

LOUISE FARBER, Correspondent



MRS. DAVID J. MILLSTEIN

Nancy Neal Liverman, daughter of Mr. and Mrs. Robert L. Liverman, became the bride of David J. Millstein, son of Mr. and Mrs. Jack Millstein of Greensburg, Pennsylvania, on July 16 at Temple Emanuel of Weldon with Rabbi Howard A. Freedman of Mobile, Ala. and Dr. William Furie officiating in a double ring ceremony. The bride was given away by her father.

The matron of honor was Mrs. Barry K. Moritz, Greenbelt, Md., sister of the bride. The bridesmaids were Miss Elizabeth Joyner Brown, Roanoke Rapids, N. C., Mrs. Benjamin J. Levy, Chesapeake, Va., cousin of the bride, Mrs. Robert Jubelirer, Altoona, Pa. and Mrs. Gary Stein, Panama City, Florida, sisters of the groom.

Kimberly Levy, Chesapeake, Va., and Carolyn Marks, Emporia, Virginia, cousins of the bride, were flower girls and the ring bearer was Kirk Benton Levy, Chesapeake, Virginia.

Mr. Jack Millstein, Jr., Greensburg, Pa., brother of the groom, served as best man.

Mrs. Millstein received a B.S. degree in Nursing from the University of Pennsylvania, where she graduated in June 1967 and was a member of Delta Phi Epsilon sorority.

Mr. Millstein was graduated from the Wharton School of Finance at the University of Pennsylvania in June 1967, where he was a member of Kappa Nu Fraternity.

The couple will make their home in Pittsburgh, Pa.

Among those attending the Family Institute at Wild Acres were Mr. and Mrs. B. Szabo and children, Lynette and Valeria; Mr. and Mrs. Hy Diamond and daughter, Helen and Mr. and Mrs. Morton Farber and children, Henry Wayne and Maralyn. They all told of a wonderful, educational and inspirational Institute under the leadership of Dr. William Furie.

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BBW GIVES A PARTY—B'nai B'rith Women celebrated the fortieth birthday of B'nai B'rith Girls, one of its youth organizations, with a cake and the announcement of a gift of $37,500 to enlarge the dining hall at Camp B'nai B'rith at Starlight, Pa. Lighting the birthday candles are Mrs. Louis Kash of Los Angeles, BBW Youth Organization chairman, and Mrs. Arthur G. Rosenbluth of Hewlett, N. Y., president of B'nai B'rith Women. Miss Sheryl Allen, Birmingham, Ala., president of BBG looks on.

Temple Emanu-El members, friends and relatives from Weldon, Roanoke Rapids, Wilson, New Bern, Richmond, Petersburg, Baltimore, New York and Wilmington, Delaware attended the unveiling memorial services at Beth-El Cemetery in Richmond.

Miss Evelyn Josephson and Mr. and Mrs. Michael Cohen were week-end guests of Mr. Mike Josephson.

Mrs. Fillmore Coblenz visited Dr. Coblenz at the Home at Clemmons.

Mr. and Mrs. Louis Kittner are visiting Mr. and Mrs. Joe Frank in Portsmouth.

Mrs. Harry Kittner and children, Betty, Bert and Sam visited Mr. and Mrs. Dave Kittner of Philadelphia. Mr. and Mrs. William Kittner and children, Jody and Lisa are vacationing at Myrtle Beach.

Miss Jessie Sternberg of Miami, Florida is a guest of Mr. and Mrs. Seymour Roth.

Mrs. Lena Liverman and sister, Mrs. Ida Jarrett are vacationing at Virginia Beach.

Mrs. Mike Pearlman and children, Gayle and Jeffrey, of Norfolk are the guests of the Harry Kittners.

Dr. William Furie

(Concluded from Page 83)

Assorted Breads
Applesauce
Coffee Tea Milk

FRIDAY (Supper)

Grape Juice
Gefilte Fish/Chrane/Chicken
Broth with Matzo Balls/Soup
Chicken with Carrots and
Celery/Challah/Jello
Coffee Tea

SATURDAY (Breakfast)

Pineapple-Grapefruit Juice
Choice of Oatmeal or
Ready-to-eat Cereal/Eggs,
any style/Toast/Marmalade
Coffee Tea Milk

SATURDAY (Lunch)

Chix Noodle Soup
Lamb Stew with Mixed
Vegetables/Pickled Beets
on Lettuce Leaf/Assorted
Breads, Matzo/Fruit Compote
with Cookie
Coffee Tea

SATURDAY (Supper)

Schav with Sour Cream
Baked Macaroni and Cheese/
Hardcooked Eggs/Vegetable
Salad/1,000 Island Dressing
Assorted Breads, Matzo/
Chocolate Pudding
Coffee Tea Milk

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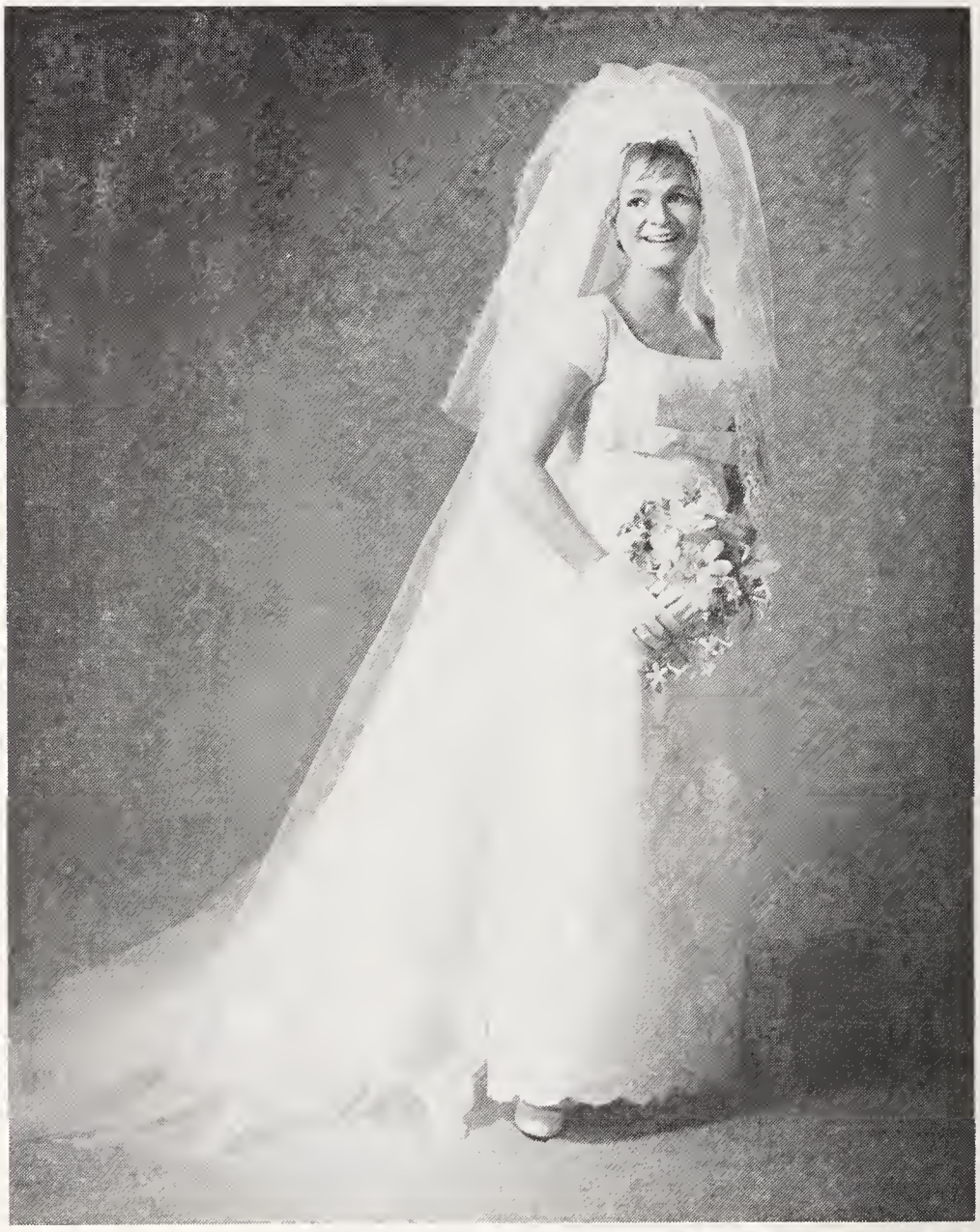
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AROUND GREENSBORO

(Concluded from Page 66)



MRS. RICHARD LAWRENCE

Miss Ronnie Frances Wernick, daughter of Mr. and Mrs. Joseph Henry Wernick of 1203 Onslow Drive, and Richard Stuart Lawrence, son of Mr. and Mrs. Paul Sanford Lawrence of New Hyde Park, N. Y., were married Sunday, Aug. 20.

The 6 p.m. ceremony in Beth David Synagogue was peformed by Rabbi Bernard Spielman.

The bride's parents received afterward at the Starmount Forest Country Club.

The bride had her sister, Mrs. Louis Bates, for matron of honor. Bridesmaids were the bridegroom's sister, Miss Wendy Lawrence of New Hyde Park, the bride's cousin, Miss Ronda Karelitz of Fountain Inn, S. C., and Miss Beverly Stein of Elmont, N. Y. The bride's cousin, Amy Robin Findrich of Port Washington, N. Y., was flower girl, and her nephew, Evan Scott Bates, was ring bearer.

George Belev of New Hyde Park was best man for the bridegroom, and Mr. Bates ushered with Robert Dennis of Ithaca, N. Y., and Wayne Kwiatkoski of Williston Park, N. Y.

After a wedding trip to Puerto Rico, the couple will make their home at the Glenwood Apts. in Ithaca, N. Y.

The bride is a graduate of Pfeiffer College, Misenheimer, where she majored in drama and English and was president of Alpha Psi

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Omega, national drama honorary. She received the M.A. degree in speech at the University of Georgia, Athens, where she taught speech on a graduate teaching assistantship and was a member of the Thalian Blackfriars. She will begin teaching speech at Ithaca College in Ithaca this fall.

The bridegroom graduated from the University of Rochester, Rochester, N. Y., where he majored in history. He is entering his final year of law school at Cornell University, Ithaca, where he is a member of Phi Alpha Delta legal fraternity.

WILLIAMSTON, N. C.

MRS. IRVING M. MARGOLIS, Correspondent

Every good wish to the Harry Reeders, who have returned to Williamston to make their home.

Mr. and Mrs. Paul Pulver and daughter Susan vacationed in Canada and attended Expo 67. They have also enjoyed weekends at Nags Head and Wrightsville Beach.

Miss Susan Pulver attended the music school at St. Andrew's College, Laurinburg, N. C.

Mr. and Mrs. Irving M. Margolis visited their daughter and son-in-law, Mr. and Mrs. Alan S Fields, and granddaughter Jacquelyn, in Ramsey, N. J., and also spent several days in New York City. En route home, they stopped over night in Chapel Hill with their daughter and son-in-law, Dr. and Mrs. Gary R. Smiley, and family.

Mr. and Mrs. Jack Goldstein and children, Benjy and Marianne, of Windsor vacationed at Morehead Bluffs.

Mr. and Mrs. Frank J. Margolis joined friends for a weekend at Ocracoke Island.

Mrs. Irving M. Margolis was elected chairman of the Board of Trustees, Martin Memorial Library.

WILMINGTON, N. C.

MRS. DANIEL RETCHIN, Correspondent

Sander Laurence Retchin, son of Mr. and Mrs. Fred Retchin, celebrated his Bar Mitzvah on Saturday morning, July 22, at B'Nai Israel Synagogue.

Sander was called to the Torah by Rabbi Shmuel Tokayer. Following the reading of his Haftorah and the chanting of the Musaf service, Sander delivered an address to his family and the many guests present. A bible was presented to the Bar Mitzvah by Mrs. B. D. Schwartz on behalf of the Sisterhood, and Sander's father, who is President of the congregation, awarded the certificate of Bar Mitzvah to his son.

Following the service, Mr. and Mrs. Retchin honored their son at a Kiddush in the Auditorium of the Synagogue.

The many out-of-town guests and relatives were welcomed at a Sabbath dinner given by the proud grandparents, Mr. and Mrs. Ben Kingoff, Friday evening, at the home of Mr. and Mrs. William Kingoff. Saturday evening the parents of the Bar Mitzvah again honored their son at a cocktail buffet and dance at their home. The happy week-end concluded with a Sunday brunch hosted by Mr. and Mrs. Daniel Retchin at their home.

Again we congratulate Sander, his parents, and grandparents, Mr. and Mrs. Ben Kingoff and Mr. and Mrs. Raymond Retchin.

As we go to press, it is our painful task to record the sudden passing of a dear friend who will be long mourned by all those who knew her. The Wilmington community has suffered a great loss in the untimely passing of Henrietta Neuwirth on July 29th after a brief illness.

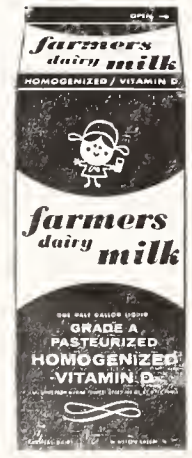
Henny, as she was affectionately called, was truly an "eshes hayil", a woman of valor, and her generosity, humor, and genuine concern touched every segment of our community. She was a life member and past president of the Wilmington Chapter of Hadassah, past president of B'nai Israel Sisterhood,

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past president of the Roland Grice Junior High Band Club, Advisor of B.B.Y.O., and was presently serving as an officer of the Women's Division of the U.J.A. But even more important to those of us who feel so deeply our own personal loss, there was never an illness or tragedy in our community that Henny was not quickly on the scene with a helping hand.

To her husband, Arnold, daughter Robin and sons Freddy and Marvin, we extend our deepest sympathy in their bereavement, and pray that they, too, will find consolation in the many beautiful memories bestowed upon us by a loved and dedcated wife, mother and friend.

CONGRATULATIONS TO . . Herbert Zimmer, who recently graduated from Duke University . . . Robert Warshawsky, who was elected a Senator at Tulane University . . . Sheldon Retchin, who was selected by the American Legion to attend Boys' State at Wake Forest this summer . . . Edward Warshauer, who attended Phillips Academy for advanced studies this summer, and Max Warshauer, who was selected to attend Ohio State College for a special course in advanced mathematics, along with 67 other talented students from across the nation. Both boys are high school juniors. We are very proud of our Wilmington youth.

Rabbi Joseph H. Lookstein, prominent American Jewish scholar and spiritual leader of Congregation KEHILLAH JESHURIN in New York City, has been elected chancellor of Bar-Ilan University here. The Orthodox Israeli University has an enrollment of 2,700 from 17 countries including Israel.

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MRS. JULES SEGERMAN,
Correspondent

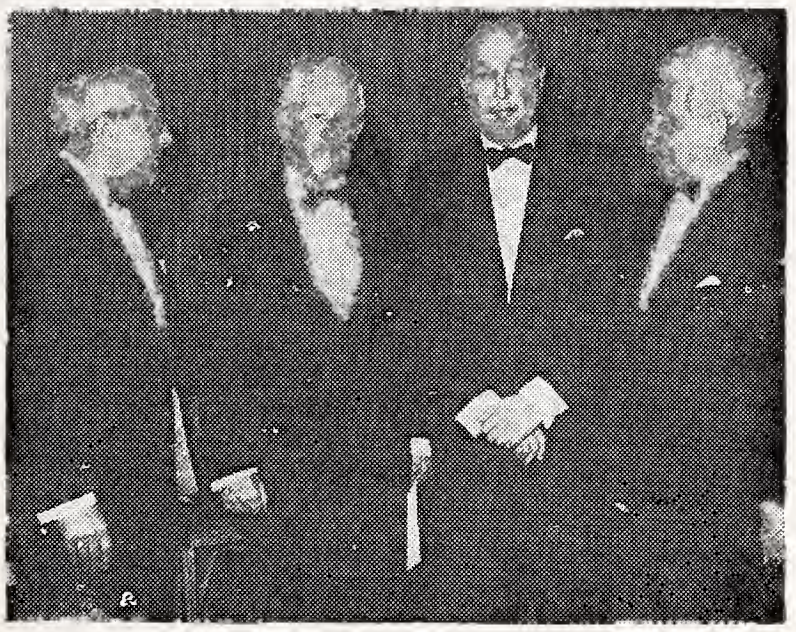
Our young crowd has been coming and going so much this summer until it is hard to keep up with them. Marcia Sue Leder came home from the University of Georgia and one week later left for summer school at Carolina. After summer school Marcia and her cousin Sherry Segerman left for Brandeis Camp Institute at Santa Susanna, California for a mouth. Sherry Segerman returned from the University of Florida, visited friends in Georgia and Florida, worked for several weeks in Atlanta and is now in Brandeils Camp. Sherry received that coveted letter from the Dean of the University of Florida informing her that her grades were sufficiently high to get her name on the Dean's List. Stuart Segerman is back home after spending the first four-week session in Camp Blue Star in Hendersonville, N. C. Mrs. Howard Shapiro, the former Susan Segerman is visiting her parents for a week while her husband is in Air Force Reserve in Massachusetts. David Katzin is in Camp Judea in Hendersonville, N. C. while his parents Dr. and Mrs. Mordy Katzin and sister, Marcie, are visiting Mrs. Katzin's parents in Belle Harbor, New York. Mike Parker is home from the University of North Carolina and is working in town for the time being until he and a school friend will leave for a vacation. Philip Scott, son of Mr. and Mrs. David Scott is home from the University of North Carolina where he made the Dean's List for the past two semesters. His brother, Robert Scott, who is assistant Rabbi in Phoenix, Arizona came home for a two-week visit with his family. When he left, he took Philip back with him for a "See America First" vacation. En route to Phoenix they visited Disneyland, Universal Studios in Hollywood, and the Grand Canyon.

Finally, we wish Jack and Edie Peck a Mazel Tov for becoming grandparents for a second time;

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their daughter Marjorie presented them with a brand new baby girl.

If we left anyone of the travelers out it was unintended; I simply haven't seen many people around town lately.



Meyer W. Weisgal welcomes Nobel Laureates Professors I. I. Rabi and Peyton Rous, and Robert Sarnoff, President Radio Corporation of America. The occasion was the 21st Annual Weizmann Institute Dinner which paid tribute to the founders of the Institute.

Chronicle from Jerusalem

(Concluded from Page 64)

Providentially, the shelter was empty at the time, for somewhat earlier when there had been a lull in the shooting, the students had been sent home. The decision to send the students home had been a hard one. They had gone into the shelters about mid-morning and were still there in mid-afternoon. Frantic parents who could get through to the school by telephone were reassured that their sons were safe. But telephone service soon became erratic and lines and cables fell.

The students were in good spirits, singing, joking and playing games. As the hours went by, however, they showed signs of wanting to get home — families were scattered enough as it was, with fathers in the army and mothers at work. As the threat of peril grew so did the urge to be with one's own.

One mother came careening up to the school in a tiny car, driving like a demon through heavy shellfire, grabbed her 14-year-old son and careened off again. They made it home safely.

Perhaps influenced by the desperation evident in this mother's courage, Messrs. Ringart and Livni decided to risk sending the youngsters home. Their opportunity came when, late in the afternoon, firing slackened considerably for a time. The students were then released in groups of five, instructed to avoid streets and to cling to the walls of houses as they ran, keeping their heads

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down. Although some had a long way to go, every boy got home unharmed.

There was no school for the next few days, until all of Jerusalem was in Israel's hands and all school premises had been cleared of unexploded shells and debris.

As for the ORT Brigades in Jerusalem, they returned to school and will wait for their final examinations. Yes, all returned — all but one — a victim of the shelling on the second day of the war.

GREETINGS FROM THE PRESIDENT

By Mrs. Theodore Samet

President, North Carolina Association of Jewish Women

On behalf of the members of the North Carolina Association of Jewish Women, I wish you and your family a Happy and Healthy New Year.

We are most fortunate this year to have in reality a beautiful North Carolina Jewish Home in Clemmons, North Carolina. Every Jewish person in our state can feel proud and full of happiness when we realize that each one of us is responsible for providing a cheerful, warm and friendly atmosphere for our revered and beloved Parents, Grand-parents and Aged Friends. They, the residents, enjoy their Chapel, Library, Beauty Parlor and the many types of recreational facilities provided for them by the payment of our dues and from our contributions.

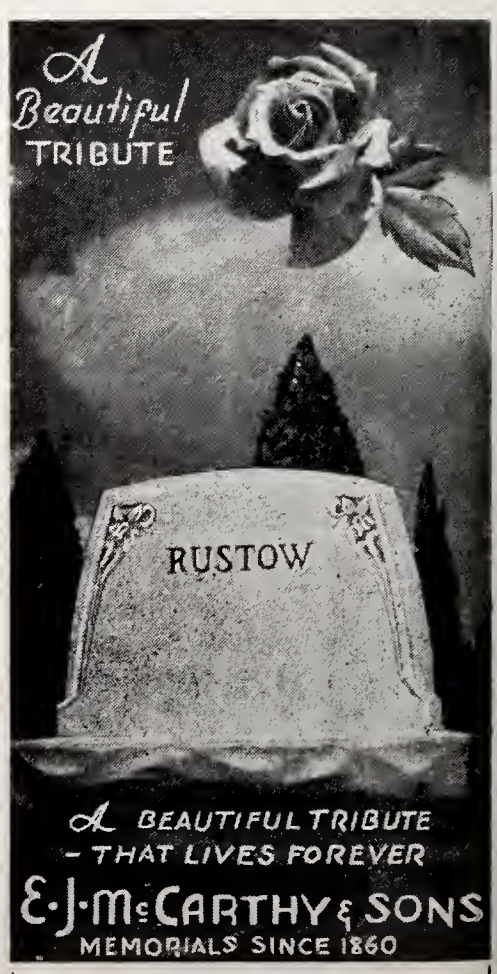
If you have already paid your dues for this year, thank you; if not, please make out your $3.00 check to the North Carolina Association of Jewish Women and mail it to us as soon as possible. This $3.00 annual dues, which is tax deductable, makes you an active member and provides for the following projects:

1. The provision of a Loan and Scholarship Fund for needy students, regardless of race, color or creed.
2. Co-sponsorship of the North Carolina Association of Jewish Youth. A yearly contribution to provide adult leaders for the annual Summer Religious and Social Conference held for the Jewish Youth ages 14-18 throughout the State.
3. Membership in the State Legislative Council.
4. Membership in the N. C. Council of Womens Organizations.
5. Membership in the American Freedom Association.

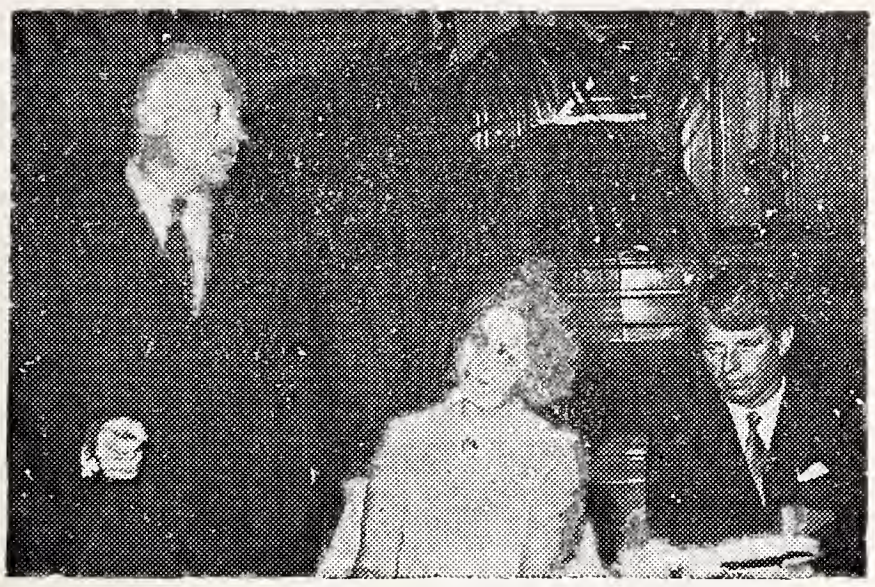
We are trying to stimulate more fellowship between all of the Jewish Women in the State through small area meetings and larger regional meetings. When you are contacted PLEASE MAKE EVERY EFFORT to attend. We need YOUR ACTIVE PARTICIPATION and I am looking forward to meeting you in person in the near future.

Most Sincerely,
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BBW leaders meet with legislators. The national board of B'nai B'rith Women held a special meeting at the Senate Office Building in Washington, D. C. to discuss current legislative issues with a number of U. S. senators. Mrs. Arthur G. Rosenbluth, President of B'nai B'rith Women is seen with Senator Jacob K. Javits (left) and Senator Robert F. Kennedy (right) of New York. The discussions were followed by board action reaffirming BBW support of U. S. ratification of the Genocide convention as well as civil rights and consumer measures before the Senate.

COLUMBIA, S. C.

MRS. BERNARD LADEN, Correspondent

Mazel Tov to Dr. and Mrs. Edward Jerome Bogen upon the engagement of their daughter, Elizabeth Carole, to Paul Joseph Alterman, son of Mr. and Mrs. Sam P. Alterman of Atlanta, Georgia and to Mr. and Mrs. Harold Markel upon the engagement of their daughter, Susan to Martin Stephen Starr, son of Mr. and Mrs. Meyer Starr of Canton, Mass.

We are very proud of the Columbia Chapter of B'nai B'rith Women who won the highest Community and Veterans Service Award given in District 5, the Sidney G. Kusworm Award. They are now in competition for the National Award. Credit for this goes to Mrs. Aaron Goldstein who is Vice President in charge of Community Service.

Dr. Ed Kimbrough was guest speaker at the regular meeting of the Josiah Morse Lodge held at the Center. He gave an illustrated talk on his experiences as a volunteer physician and surgeon in Viet Nam.

Students of Upstate Medical Center of Syracuse, N. Y. have dedicated their yearbook to Dr. Herbert Lourie, a son of Mrs. Ann L. Simon of Columbia and a scholarship in memory of the late Ben Arnold of Columbia has been established by the Zionist Organization of America to provide tuition, food and clothing for an Israeli High School student at the Kfar Silver Institute.

Misses Betty and Ida Freed and Miss Irene Bernstein are on a B'nai B'rith tour of San Francisco, Las Vegas and Hawaii. . . Our daughter Shirley Laden Marcus

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COMBATING PREJUDICES IN AMERICAN JEWISH LIFE

Dr. Slawson has long been indignant about remaining anti-Jewish barriers in American life, such as those in social clubs. 'Hundreds of prestige city and country clubs have long discriminated against Jews and other minority group members. We have worked hard on this and are finally seeing a few breakthroughs—maybe a couple of dozen so far."

"I have no patience with the usual excuses for this sort of bias,"Dr. Slawson went on. "Excluding people sight unseen isn't exercising the right to privacy; it's bigotry. Nor is it just a social matter. After all, the club or fairway is where highlevel businessmen transact much of their business. If you bar a man from these places, you automatically disqualify him for most executive careers in corporations. I've seen more than one qualified man defeated by this handicap."

"I've got a great deal of confidence in the built-in action capability of research," Dr. Slawson continued. "We find time and again that remedial measures are sparked by research findings, or even by the mere fact that research is being done." As an illustration, he stated that recent surveys conducted by the American Jewish Committee in various industries had prompted unprecedented efforts to hire minority group members for management careers.

In Latin America, the Committee is seeking to protect Jews where they are threatened, as they have periodically been in Argentina, and at the same time to set up and operate a varied program in Jewish educational and communal activity. Both kinds of projects are handled in collaboration with local groups.

As for the foreign scene Dr. Slawson feels that one of his most important services at the Committee was to help set up a visiting program under which groups of West German educators come to the U. S. twice a year to study education for democracy in American schools. The program, conducted in collaboration with the Institute of International Education and the Ford Foundation is credited with an appreciable share of the progress Germany's schools are now making toward overcoming traditional authoritarian classroom methods and undemocratic attitudes.

The American Jewish Commttee's international concerns, according to Dr. Slawson, have always been governed by the fact that 'what threatens Jews in one country concerns Jews everywhere." During his tenure this

(Please Turn to Page 93)

and husband Howard are in Bogata, Columbia, South America for service with the Peace Corps. . . Mr. and Mrs. Coleman Karesh are in Hawaii, too.

Mazel Tov to Captain and Mrs. Irwin Hodes upon the birth of a son and to the proud grandmother, Mrs. Bea Grant.

Mazel Tov to Rabbie Aron D. Michelson and wife Rhoda upon the birth of a son in Fort Knox. We are looking forward to meeting all the first of September.

On August 7th the honorable Zeeve Boneh was guest speaker at the Center. He is the Consul General of Israel for the Southeastern Region of the U. S.

We are very glad to hear that Mrs. Louis Berry and Mr. Bernard Goldberg are now out of the hospital.

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EDITORIALS

(Concluded from Page 5)

The logic of arithmetic is quite simple. If both we and the Soviet Union provide the Arabs with arms, the result will be an escalation in Arab weaponry we some day may regret.

THE WRONG PLATFORM

When future historians sit down at their desks to evaluate the recent spate of U.S. sessions on the Arab-Israel feud, they will be baffled not only by the infutility and cynicism that dominated the dialogues but by the extent of tolerance the international body displayed toward vituperative outbursts against Israel and Jewry that echoed at times the now-stilled voice of Hitler.

When they examine the record of the sessions, the historians will find that the United Nations at its current sessions allowed itself for the first time in its history to be used as a forum for the expression and dissemination of unadulterated anti-Semitism.

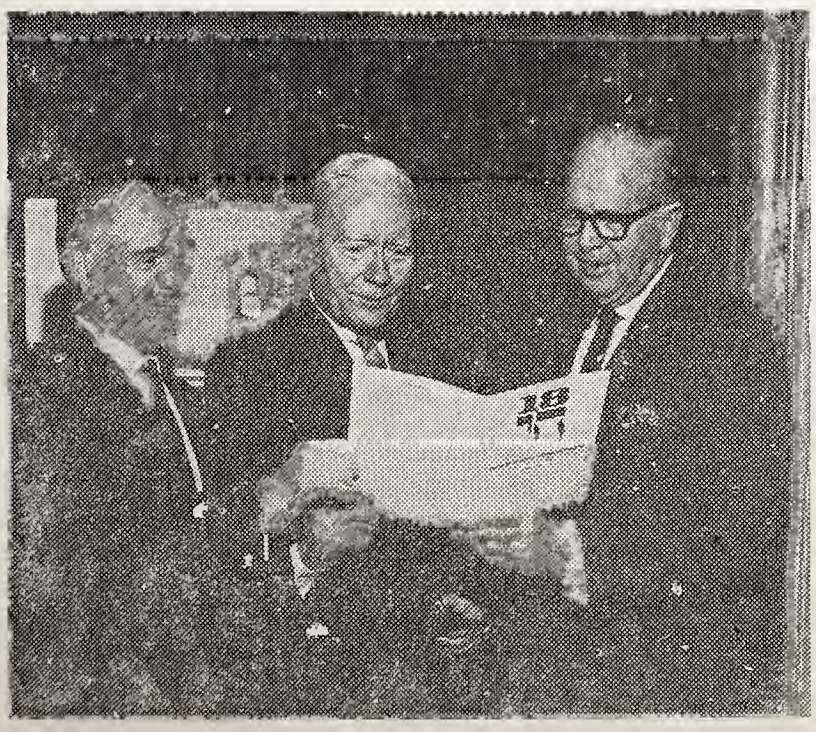
Not in a single instance had any one but Israel's spokesmen risen in wrath nor in protest. Nor had anyone asked that the derogatory remarks by the Arabs and their instigators be stricken from the record. And at no time has the chair admonished such speakers against resorting to vituperation, outright lies and what Israel's Foreign Minister Abba Eban called "venomous and scurrilous religious incitement."

We are not unmindful of the niceties of protocol and the right of free speech in such an august sanctum as the United Nations. But it seems to us that when so-called representatives of the international community sink to gutter tactics, they must be stopped in their tracks if only because their audience is worldwide.

Intervention by gavel in such instances may lacerate the sensitivities of the speakers, but silence on the part of the chair only serves to compound the travesty.

We are reluctant to be critical of the U.N. at a time of grave crisis in its life, but we would be remiss in our duty to our people if we failed to register a firm protest.

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David G. Baird (center) prominent New York Philanthropist, whose recent contribution to Boys Town Jerusalem made him the school's first million dollar donor, is shown an advance copy of the invitation to the BTJ Chai-18th anniversery dinner in his honor by Ira Guilden, (left) BTJ president and W. Maxey Jarman, chairman of the event.

COMBATTING PREJUDICES

(Concluded from Page 92)

idea has been implemented by the establishment of offices in Paris, Buenos Aires, Rio de Janeiro, Mexico City and Tel Aviv.

In Europe, the Comittee played a major role in restoring the religious and cultural life of remaining Jewish communities after the war. More recently the Committee's European office and its correspondents in various European countries have been instrumental in new ventures for interreligious cooperation.

In Israel, one of the jobs that have interested Dr. Slawson most has been an educational program to help people understand Jews in other countries. "When we started in Tel Aviv," Dr. Slawson recalls, "most of the young people there could not believe that Jews lived in America voluntarily and that they were full and equal citizens there." He aded that in Israel, too, research was coming to be used as a tool of human relations: a Committee-sponsored study, conducted by Hebrew University, of young people's attitudes toward their own Jewishness and their fellow Jews is in progress, he said.

What did Dr. Slawson see as the main agenda of Jewish organizations for the near future? "I've already talked about the need for a renaissance in our attitudes as Jews," he replied. "But we also have to reappraise our status in the larger society." In only two generations, he explained, Jews had risen from workng-class to middle-class status or better, and from urban slums to affluent suburbs. This, he contended, made it their duty to reckon anew what they owe America. "Of course," he said, "Jews feel the obligations that rest on a successful group and discharge them, to a degree, in the form of help to other groups—through hospitals and social services, for example. But more needs to be done along these lines."

Simultaneously fundamental research was bound to remain a continuing need Dr. Slawson asserted. He referred to a project recently launched at the University of Sussex, near London which the Committee is helpng to support. The Sussex study, being carried on by a team of psychologists, zoologists, anthropologists, prehistorians and historians, seeks to explain the violent, aggressive component in human society that makes mass murder possible.

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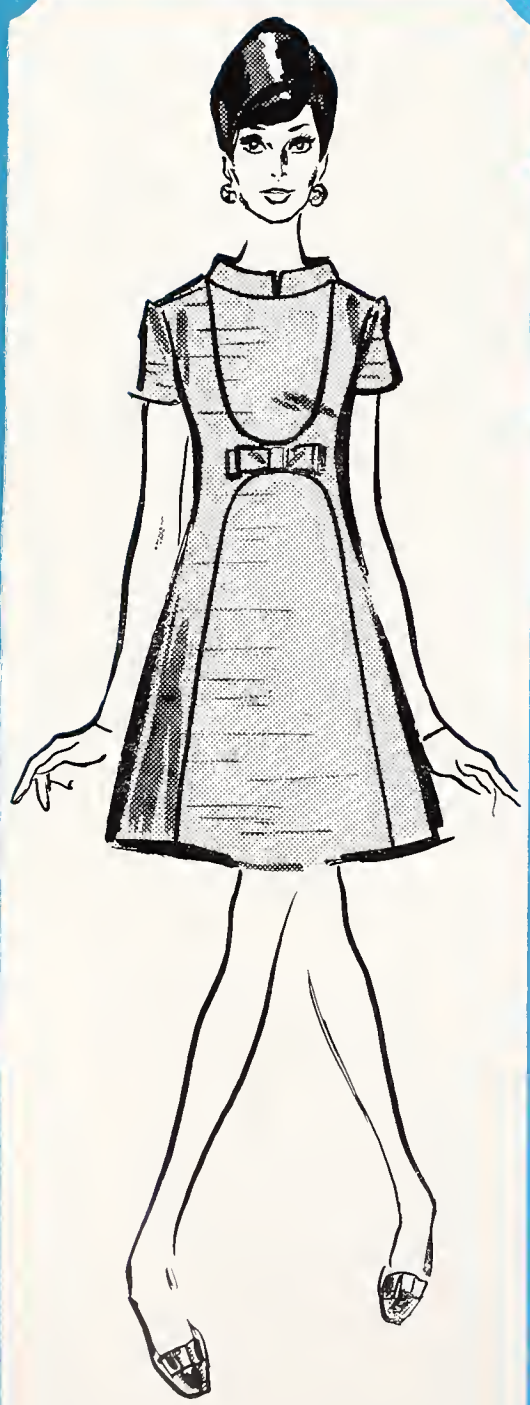
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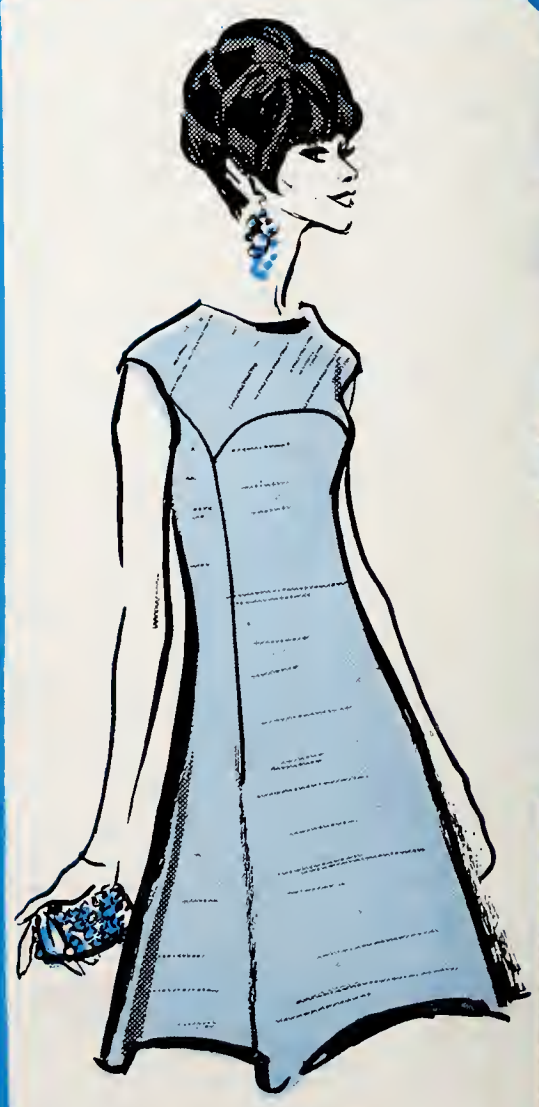


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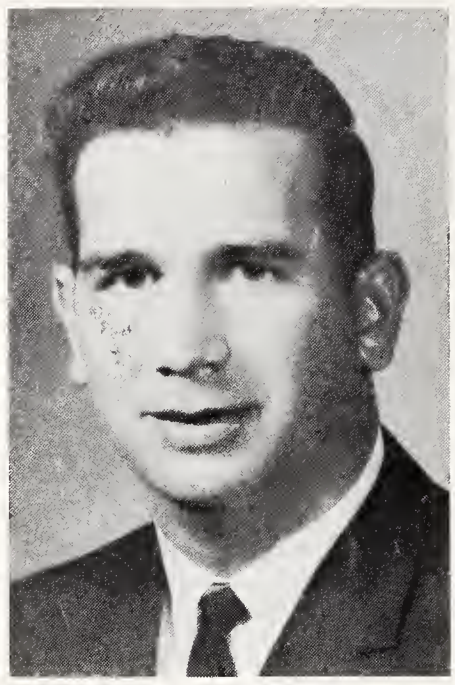
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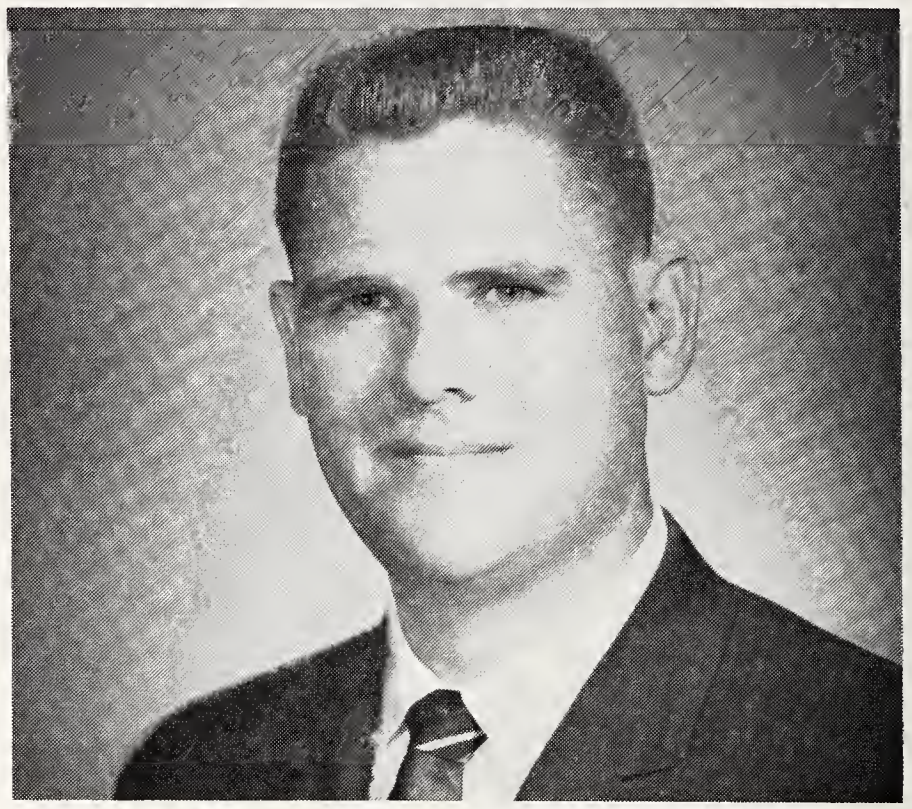


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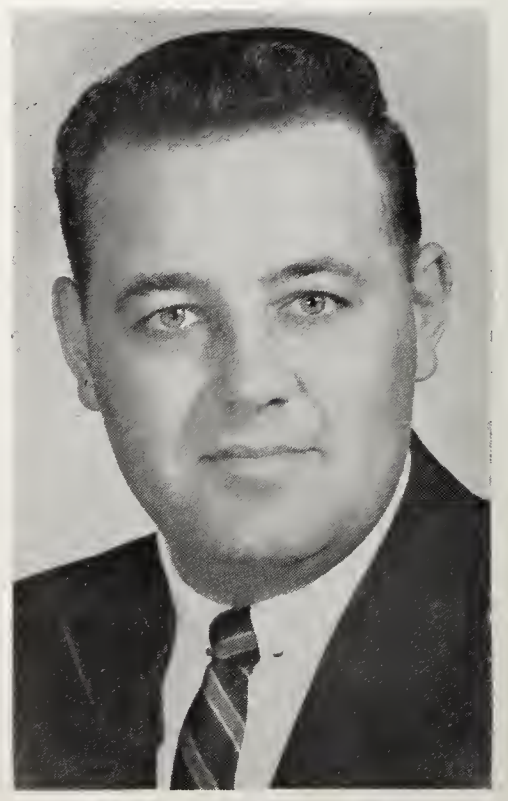
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VOLUME XXXI • OCTOBER, 1967 NUMBER 2

EDITORIALS — **Chester A. Brown, Editor**

YOM KIPPUR: THE DIALOGUE OF I AND THOU

GUEST EDITORIAL BY RABBI ISRAEL WOLMARK
B'nai Israel Synagogue, High Point, N. C.

A Polish chassid who used a telephone in Warsaw for the first time answered a disciple who asked what he had learned from the new invention: "What I say here is answered there." This is the basic postulate of prayer. There is the self-inductive or self-hypnotic prayer—a subjective exercise, a kind of introverted pep talk. There is the prayer of catharsis, a talking out of one's pent up feelings, a cleansing of repressed material. There is the declaratory prayer in which one sings his joy and gratitude in opulent language.

But the most satisfying prayer, is, in Buber's words, a dialogue between I and Thou, an exalted conversation between man and God. Note the nature of the principals. The "I" is the most highly organized, self-conscious, other related and relating form of being. The "Thou" is not an impersonal "It", a power, an element, a concept, a ding-an-sich, an unmoved mover, an elan vital; but rather a personalized universe reflecting at least the sensitivity, the humanity, the compassion, of its highest creature, man. Note once more the term is "Thou" not "Him." The term focuses God's unlimited extension upon the I. God becomes an interrelated part of the I, coming into being because of the I and taking on the stature and character projected by the I, and giving to the I, in a benign cycle, a capacity and meaning beyond itself.

And this is the blessed mystery of the creative process: that as the I takes in more of the Thou, it becomes more profound and subtle and meaningful an I. It expands through all the layers of the id, the ego, and the super-ego, to embrace more and more of the sources of its being, the family, the community, the nation, and the world. The I must draw wider and wider cencentric circles to include the oceanic inpouring of the Divine. And God, too, grows thereby; for while He is not dependent on man, the only God we can verbalize is the God created in our image and projected by the power of our mind.

Most of the prayers of our prayerbook are a dialogue between the collectivity, Israel, or the Congregation, and God; but there are passages which typify Buber's intimate conversation:

"Heal me, O Lord, and I shall be healed;
Save me, O Lord, and I shall be saved.
The Lord is my strength and my shield;
In Him doth my heart trust, and I am helped."

Let us, then, in the coming days, as we read the prayers in the prayerbook, or as we meditate in silence, or listen to the universay prayer of music, remember that we are engaged in a great, a noble dialogue; that what is asked here is answered there; that the answer is not merely the echo of our asking, but the response to our petition, modified and melded with the prayers of our fellowmen, censored and corrected by the large perspective of time and the ultimate goal of the human experiment, mellowed and refined by our own deep and humble recognition of the true needs of our spiritual growth.

A WELL DESERVED RESPITE

David Bernstein, who together with Harry Sabel in 1934 co-founded the American Jewish Time-Outlook, has announced that he will retire from all activity with the publication as of September 1. This announcement is no surprise as it was forecast last November when he sold the magazine to I. D. Blumenthal, Charlotte, N. C., it's present publisher.

Although from the outset Mr. Bernstein was primarily concerned with the business aspect, nevertheless his general contribution helped to create the publication it is today. His many friends will be happy to know that for the time being at least, he will remain in Greensboro, making possible the continuation of social contacts — such as the Saturday night gin-rummy game, which has meant so much to him over the years.

We wish him all the happiness that can come from a well earned surcease from business cares and worries.

POST-SUMMER REFLECTIONS

As the earth turns and the long, hot summer recedes into the back pages of history books, it will be well to remember the events, to invoke them regularly, the way one calls upon experiences to learn their lesson.

There is an inter-relation in these events, and the falling of the leaves, the dissonant and dissatisfied cries of children returning to school, the moving of the sun to a part of the universe where it sheds both less light and warmth, should not cast the wrong shadow and obscure the meaning of what has happened.

This world has seen, from June on, some shattering events. The war in Israel and the war at home, the war in Vietnam and the wars in Africa. We seem to be in the throes of a struggle of vast proportions and the average citizen, who would like nothing better than to live and let live, finds himself in a constant quandary. As a result, he yields to the tendency of pulling the shade down, so-to-speak.

But what about the children at school? There, too, problems face them, problems of association and integration, and they must turn to their elders for sources of understanding, of how to behave. And perhaps it is a cliche to say—those of us who have seen much of life must set an example. It is too easy to say we have failed. We, too, must examine the world around us, must keep in touch with it, help it and guide it along paths of peace and purpose.

Summer is a season of radiance. This one has been one of wrath and agony and war and unrest for the world and ourselves.

WHAT IS A JEW

BY ALEX DREIER
High Point, N. C.

The question "What is a Jew?" We think we know whether he calls himself an Israelite . . . A German . . . A Russian . . . or an American. He is a man with a special kink of backbone that has been tempered by travail and strengthened and hardened by an unrelenting determination to be free. And because he is free and he is strong, every Jew stands taller

(Please Turn to Page 28)

The American Jewish Times-Outlook, published monthly at 530 Southeastern Building Greensboro, N. C. 27401. I. D. Blumenthal, Publisher; Chester A. Brown, Editor; Nathan Kessler, Advertising Manager; Florence Byers, Virginia News Editor; Broad Grace Arcade, Richmond, Virginia. Member Seven Arts Feature Syndicate, Inc. $3.00 per year payable in advance. Second-Class Postage paid at Greensboro, N. C. The views expressed by contributors are not necessarily those of the publishers, but may be published in the interest of freedom of the press. The American Jewish Times-Outlook is owned and edited solely as an independent enterprise and is not a Jewish community undertaking.

SILVER LININGS

By Samuel Silver



After becoming celebrated as a proselytizer par excellence and then as a great TV personality, he is now the Bishop of Rochester, New York and, in the new stage of his career, has become an innovator and an ecumenist.

As innovator he appointed as one of his chief aides a person involved in making civil rights more of a reality in his diocese, and sounded a ringing call for religion to do more about human equality.

As ecumenist, the Bishop twice appeared in the synagogue made famous by another glittering clergyman, Rabbi Philip Bernstein (the author, the advisor to Eisenhower right after the war, the chairman of the American Zionist Council, etc.).

In his utterances, Bishop Sheen strikes regular blows for the cause of interreligious understanding.

And the Bishop has blossomed out in a new book which is absolutely delightful. Called "The Quotable Fulton J. Sheen," published by Droke House and distributed by Grosset and Dunlap, the Sheen tone is chockful of both wisdom and, in an appendix, humor.

To tantalize you a bit, here is one Sheen aphorism among the more than one thousand included: "The most bored people in life are not the underprivileged but the overprivileged." Here's another: "Why is there more joy in Heaven for the repentant sinner than the righteous? Because God's attitude is not judgment but love." That's what the Pharisees, so strongly condemned in the New Testament, often said.

As for the Bishop's humor, he says he gave his seat in a subway to a woman because he always respected a woman with a strap in her hand. He cites the lady who objected to the preacher reading from a manuscript with the plaint, "If he can't remember it, how does he expect us to?" He tells about the girl who said of a purring cat: "Mom, the cat went to sleep and left its engine running." He calls many unlikable people "I" specialists.

One thing about the Bishop. He's not an ecumaniac. You know what that is. It's a person who thinks any religion is better than his.

A blueprint of postwar economic development was presented by Finance Minister Pinchas Sapir of Israel at the National Mobilization Conference of the Israel Bond Organization, which met for three days beginning Friday, September 15th at the Waldorf-Astoria Hotel in New York City, it was announced by Dr. Joseph J. Schwartz, Vice President of the Israel Bond Organization.

The Israel Bond conference was the first national gathering of Jewish leaders from various parts of the United States and Canada since the end of the Arab-Israeli War last June to consider plans for speeding Israel's economic recovery and for the resumption of full-scale development efforts that were interrupted by the conflict, Dr. Schwartz said. More than 400 leaders are taking part in the sessions. The three-day conference also marked the official launching of a new $500,000,000 Fourth Development Bond Issue to finance basic economic projects in agriculture and industry, with special emphasis on increasing industrial production for export. The new bond issue will provide the financial resources for irrigation, the construction of new power plants, the expansion of the Dead Sea Potash Works and the construction of a new chemical complex at Arad. It will also help finance new housing and public works.

Speakers at the conference, in addition to Finance Minister Sapir, included Gideon Rafael, Israel's Permanent Representative at the United Nations; Abraham Feinberg, President of the Israel Bond Organization; Louis H. Boyar, Chairman of the Board of Governors; Samuel Rothberg, National Campaign Chairman and Dr. Schwartz.

The conference opened with a luncheon on September 15th. There was a dinner session on Saturday evening, the 16th and a closing breakfast session on Sunday, September 17th.

The National Women's Division headed by Mrs. Jan Peerce, National Chairman, convened its Executive Board for an all-day campaign seminar on Thursday, September 14th, at the Waldorf-Astoria Hotel.

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IDA M. BARKAN

YOUR INVESTMENTS

By Ida M. Barkan

Most people are interested in investments, but not from a business standpoint only. Investments are not confined strictly to the economic phase of life. Investment has a much broader meaning. Our emotions and impulses of generosity prompt us to give and we have often been heard to say:

"It is better to give than to receive."

But, truthfully, we give because we like and expect to receive. We invest years of study to reap rewards of knowledge. We give of our interest and devotion expecting in return friendship and loyalty.

I used to experience a great thrill when my daughter, at the age of 10, would come home from school, briskly swinging her books, and say:

"Life is so wonderful!"

How refreshing to see a young, happy child. How much more gratifying, though, to see an experienced adult display joy in sheer living. If we assume our obligations and duties with a mixture of love, enthusiasm, interest, we can expect a greater reward for our labor, effort, time. Events that fill the years are not always the results of our own choice, neither do they always contribute to our happiness. But if we take time to count our blessings, then face our responsibilities with courage, we are not only investing in our own happiness but contributing some cheer and comfort to those close to us. We should learn to minimize our troubles and maximize our blessings.

Investments must carry some risk. Farmers do not throw their seeds into the ground and wait for the earth, rain and sun to bring forth the best results with no further help from themselves. They may tend their crops faithfully yet fail to reap the just rewards. Yet that does not make them give up trying. I knew one potato farmer in New Jersey who had several seasons of bad luck, yet he kept on trying. Then came one good season, the weather was ideally suitable for his crop, and the results were so fruitful, they more than made up for several preceding disappointments.

I have been saddened recently by the death of a woman. She was not young, and it was not merely the fact of her death that saddened me. It was the manner of her death. Her body was found in a river. Carefully tied to her arm was her bag, and in the bag was a slip of paper with her name and address. She had been considerate enough to simplify the matter of identification. It saddened me to think that this woman, who cared for no one person in the entire world more than for herself, should destroy what was dearest to her.

I remember hearing a story many years ago about a corpse covered with a sheet about which were gathered a few people. One was spokesman.

"The body that lies under this sheet," he said, "never lied; never cheated; never robbed; never spoke ill of others; always worked hard."

The sheet was removed and under it was revealed — a dead horse! True, the horse never lied, never cheated, never robbed or spoke ill of others, and always worked hard. If we say the same things of a human being, and nothing more, then how can we differentiate between a human being and a horse? Just being good, with the same attributes credited to the horse, may label a human being "good", but good only in a negative way. It is not enough that one does lie. One may sometimes find himself in a position where justice requires that he speak the truth aloud and even fight for it. It is not enough that he does not cheat; for there may come a time when he must put himself out to do for others in need of his help. It is not enough that he does not rob. He must be charitable and generous. To speak no ill of others is only half a virtue. A good word expressed volubly may be of great value. Working hard in itself is of no special merit. It is the result one accomplishes that makes life worthwhile.

The woman who committed suicide may be compared to the horse. She was negatively good. Her one positive fault was selfishness. She had never learned to give of herself. She and her husband were two unfortunate people tied together in unhappy matrimony for forty long years. One would think that a woman who had no affection for her husband would pour all her frustrations into her children and find joys and compensation in them. But she was selfish and had harbored a resentment through the years against the life that had cheated her of love and joy. The children grew up, married, and faced their own problems. The husband became ill and was promptly sent to a nursing home. Then she became ill. She was afraid of hosppitals, and realized that her children, absorbed with their own families, would give her little attention. She saw how it was with their father, his dependence and lonesomeness, and his feeling of uselessness. She was afraid of bleak old age. Her selfishness had been so extreme that she had formed no close ties with anybody — not with husband, child, nor friend. And now she had nobody. Only the pursuing enemy — illness. She was afraid.

I was saddened not only because of her death and the manner of her death but because life had been so meaningless to her that she had chosen to end it. I was saddened that she had never known, through the years, the pleasure of giving of herself, of investing some of her own interest in others.

Progressive people, living in a land rich with natural resources, learn how to best utilize these gifts of nature. The human being has been favored with a generous supply of natural resources — his senses, his emotions, his intelligence. If he learns how to best utilize these precious gifts given to man, he will reap untold benefits.

"A merry heart maketh a
cheerful countenance;
But by sorrow of heart the
spirit is broken."

In the business world we invest PRINCIPAL and earn INTEREST. In the social world we invest INTEREST and earn PRINCIPLE.

Have You Made
Your Contribution
To The N. C.
Jewish Home?

Impressions Of The New Israel

BY MAURICE BISGYER

The Six Day War rocked the world, but of particular interest to the American Jewish community after the gallant Israel victory are the questions:

What is happening now?

How are Arabs and Jews getting along together wherever they meet?

How serious are the economic consequences to the vanquished and the victors?

What is the state of the Israeli mind today?

Almost incredible are the answers as was the cause of the War itself. The seemingly impregnable Syrian fortification, a veritable Maginot Line, built by the Syrians on their heights was not impregnable at all. The secret orders transmitted by the Egyptian high comand telling their pilots exactly what airfields in Israel were to be hit were never fulfilled. Jordan's placement of its troops under Egyptian command was of small comfort to the rulers of both Egypt and Jordan.

A traveler to Ramala could hardly believe his own eyes when he saw King Hussein's summer palace, adorned by a large Menorah, occupied by Israeli soldiers as a center for operations and for preserving order in the area. Yet, there it was, with the Israeli soldiers in the King's front parlor, enjoying refreshments and respite.

On the day the authorities permitted all sectors of old and new Jerusalem to be thrown wide open, extraordinary was the commingling of the populations. Neither demonstrations nor disorders ensued. The two groups showed no animosity. Some Arabs came to visit Israelis whom they had known twenty years ago. We as Americans had a foreboding that things wouldn't always be this way.

120,000 tons of plums
20,000 tons of tomatoes
25,000 tons of grapes
7,000 tons of figs
50,000 tons of watermelon
10,000 tons of other melons

Similar surpluses were a drag on the market at the Gaza strip and the Syrian plateau; all items were being sold at give-away prices. A marketing system must be established.

While the Israelis had to carry the financial load of guarding their extended borders, its tourist business boomed. Hardly a room was available in any first class hotel in Old Jerusalem due to the onrush of visitors. Two hundred, fifty tourists had to be lodged in four Jordan hotels. Two hundred trips are now being made daily by bus companies instead of the usual sixty on the major route to Jerusalem. More than 2 million have visited the We tern Wall in the past few weeks.

A highlight of the visit of an American to the new Jerusalem was a tour of Mt. Scopus under the escort of the President of Hebrew University and Mrs. Eliahu Elath. There on the heights, the nostalgic reminiscence of the University President and his wife was related to us, when they both met as students in the first class when only 100 composed the student body.

As we stood on Mt. Scopus our senses reacted to the breath-taking vistas of green, fertile valleys, purple-tinted mountains and the blue haze of the distant Dead Sea, while we were regaled by memories of incidents relating Balfour, Weizmann and our hosts.

For the moment we forgot the present scene of war, damage and neglect on Mt. Scopus and were transported into a dream world of peace, beauty and spiritual inspiration.

But you can't forget the war in a small nation such as Israel, still mourning its all too many martyred dead. The Israelis are determined they shall not be in vain. Problems are being approached vigorously and resolutely. One would think that Israel is preoccupied with the problems of Arabs, captured territory and the United Nations, but today primarily it

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WEST POINT, VIRGINIA

I Met Your Sons In Vietnam

By Rabbi Selwyn D. Ruslander

Rabbi Selwyn D. Ruslander of Temple Israel Dayton, Ohio, was in Vietnam on a 10-day official visit as the representative of the Commission on Jewish Chaplaincy of the National Jewish Welfare Board (JWB), of which he is the chairman. He worshiped with Jewish servicemen, consulted with the Jewish chaplains in that embattled area, preached to the men at their military posts and brought a message from the Jewish community of America. This article, in the form of a personal journal of Rabbi Ruslander's day to day activities, from July 24 to August 3, is a preliminary report on his official mission. —THE EDITOR

I was the first official representative of the National Jewish Welfare Board's Commission on Jewish Chaplaincy in Vietnam. There had been other commissions and other delegations of other faiths which preceded me. My trip was long overdue. But it was not too late to learn once again how many of our young men are committed to their faith and that they respond with enthusiasm and support to the Jewish chaplaincy. They need the presence of their chaplains. They need the awareness that they are part of the American Jewish community. They don't want to be forgotten by American Jewry.

Monday, July 24: I came to Vietnam from a prior assignment in Japan, where I conducted a Religious Retreat for Jewish chaplains in the Pacific area. My arrival at Tan San Nhut Airport at Saigon (the busiest Airport in the world, I am told) changed all speculations, romanticizing and emotions into realities. I was met there by all the chaplains from the Military Assistance Command, Vietnam (MACV), General Westmoreland's immediate organization, who were present to extend their courtesies to me as chairman of the JWB Commission on Jewish Chaplaincy, and by Chaplain Gerry Rosenberg, the Jewish chaplain assigned to the Third and Fourth Corps areas, as well as Saigon.

From that moment through dinner into early evening, Chaplain Rosenberg and Chaplain Leonard Edmonds, Deputy Senior Chaplain of MACV (who was assigned as my personal escort during my stay) and I spoke continuously of the religious needs of Jewish personnel, the need for Jewish chaplains, the unfortunate and damaging effects of delay in replacement of Jewish chaplains, and of the difficulties of religious coverage which the military situation created.

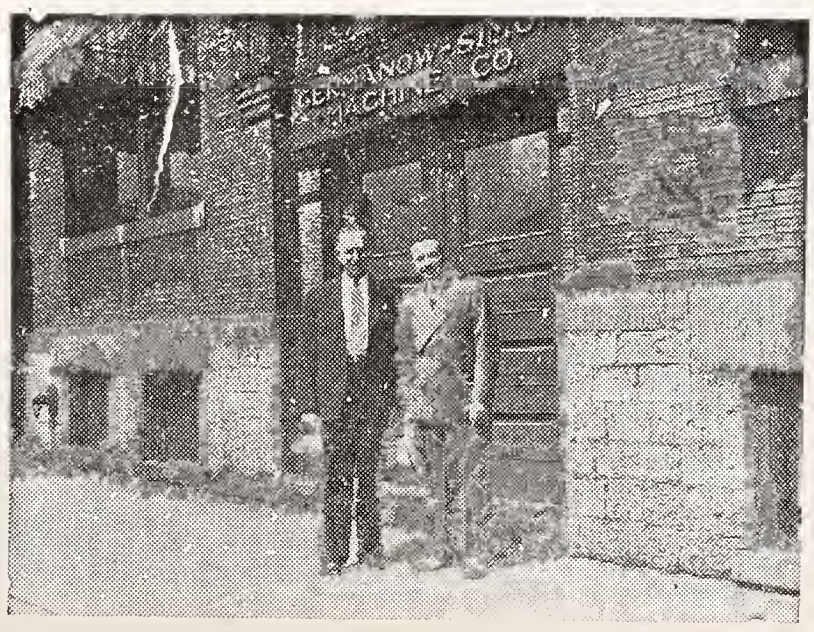
Tuesday, July 25: A day which began at 6:30 a.m. and was not concluded until late that night — a day of briefings of the Seventh Air Force, by the Military Assistance Command, by the Commanding Officer, Headquarters Area Command, and by the Senior Chaplains in the entire Saigon area! Chaplain Gerry Rosenberg was quite frank about the problems he had already confronted in the few weeks since he had arrived in that theater.

By this time, I had begun to comprehend the extent of the Jewish mission within the chaplaincy program. There are 30,000 troops in Saigon alone and many more in the numerous installations within a 20-mile perimeter. There are 6,000 civilians connected with the United States agencies and commercial activities stationed in Saigon. But the roads immediately outside Saigon were not secure in the evenings. Some were not secure at any time. The Jewish chaplain can not rely on men coming to him. He must go to them. If he desires to have a continuing religious program, he must be dependent upon a lay leadership program and the few Jewish assistants available in the various Commands.

I learned about the tremendous areas to be covered by the Jewish chaplains: The First Corps area in the north with mixed Army, Navy and Marine personnel is serviced by the Navy Chaplain assigned to the Third MAF in Da Nang. The Second Corps area (comprising 40% of the land mass of South Vietnam) with headquarters at Natrang has one Jewish chaplain totally dependent upon light plane and helicopter transportation. He must move from base to base in an area the size of one of our States. The Third and Fourth Corps areas, extending north of Saigon to the very tip of the delta, with few roads secure, is the largest and the most populous area of South Vietnam, with Navy and Army installations at key spots throughout the entire area, each with a few Jewish personnel, each with a tremendous need for religious ministration and the physical presence of the Jewish chaplain.

Wednesday, July 26: Chaplains Edmonds and Rosenberg and I drove to Lang Binh, headquarters of the United States Army in Vietnam. Again briefings, and then to the headquarters of the Second Field Forces where, accompanied by the Senior Chaplains, I went to an Engineers Battalion to meet with the Jewish lay leader. He happened to be the Commanding Officer of the Battalion, a former instructor at West Point, whom I had last seen when he was in charge of the West Point Jewish Choir at JWB's Golden Anniversary celebration. I listened with interest to his problems as a lay leader: — supplies had not been available to him (we had no Jewish chaplain in the Third and Fourth Corps area from February to June). For security reasons, it was impossible to have a single service for the entire area after sunset; only those in immediate contiguous installations could come to services. We discussed, too, the difficulties in attempting daytime services on Sabbath morning.

Then we had lunch at the great military airport at Bien Hoa, where the Commanding Officer had arranged a special table for the Jewish personnel to meet with us. These men had had no services for months, since there was no



Community center in Yavne, hard-pressed Israel immigrant development town, will bear the names of the late Julius Simon, left, and Harry Germanow of Rochester, N. Y., pictured above in the 1930's. A $150,000 gift by their families to the Israel Education Fund of the United Jewish Appeal is making possible establishment of vital recreational and cultural facility. IEF has established nine centers in program considered major key to Israel population unity.

Jewish lay leader in their area. They had need for religious identification and they expressed their needs in no uncertain terms.

From Bien Hoa, we travelled to a former French compound, which is the headquarters of the Military Assistance Command for the Corps area, and then on by jeep to a small outpost in which a half a dozen American troops were acting as advisors to a South Vietnamese unit protecting the most forward and northern area beyond Saigon. We couldn't travel any farther. Two hundred yards down the road was a rubber plantation. There began VC territory and VC control. This is a type of isolated unit quite common in this war. The Protestants and Catholics have chaplains assigned to the headquarters of Military Assistance Command, whose total role is continuous circuit riding to these isolated units. It is only part of the multiple responsibilities of the sole Jewish chaplain in the Corps area.

Thursday, July 27: At 7:45 a. m., Chaplain Edmonds and I were at Tan San Nhut Airport where a small plane was awaiting us to fly us to Da Nang, headquarters of the First Corps and of the Third Marine Force. We flew over jungles, mountains, and isolated villages. We could see the flash of guns as artillery shells exploded.

Saigon was in the monsoon season and Da Nang in the dry season. We were bathed with perspiration, even as we dropped down over the mountains onto the airport by the sea. Here combat was not by report. We saw the wounded coming in by chopper and walked through the wards to talk with men who had been shot only a day or a few hours before.

I met a young cousin of mine from Pittsburgh (an anesthesiologist at this hospital) and some of his friends. We spoke about the wounded, their morale, and their religious needs. As I went from ward to ward, I told these boys that I was a Rabbi. Many of them had never seen a Rabbi in Vietnam. Some of them, with their eyes bandaged, could not see me but could only hear my voice. I knew that my presence was welcome.

That entire day I visited children's hospitals, military hospitals, and the Deputy to the Senior Buddhist Chaplain. But all of this was preliminary to one of the most moving services in which I had ever participated. I was preparing myself for the scheduled service when the Senior Chaplain of the First Corps area, whom I had met many years before, asked me to come into his office. He had received word from Saigon of a phone call for me from Wright-Patterson Air Force Base to inform me that my father had died.

My father had been ill when I left but his immediate death had not been anticipated. Without hesitation, the chaplain offered me all the Navy and Marine facilities available to fly back home. However, I knew that, with the Sabbath only a few hours away, I could not return by the time of my father's funeral. But I needed to pray, and I was grateful that a service had been scheduled for that evening.

The chapel in Da Nang was crowded. The lay leader was an Air Force officer; the cantor was a Jewish chaplain's assistant, a Marine. There was also a civilian at services, a man in his sixties. In his desire to be of help to Jewish personnel, and finding no other place or role, he had volunteered to become a civilian employee in Da Nang, so that he could help with the Jewish program.

Present were servicemen from the most forward installation. The Senior Chaplain of the Third Marine Air Force had made arrangements so that those who could get away, and who so desired, could be brought into Da Nang. There was a young hospital corpsman, one of the most dangerous military vocations, who spoke to me of his plans to settle in Australia after the war, and asked me how he could maintain his Jewish identity in the frontier to which he was attracted. Here they had come to worship, only a few hours removed from the fundamental question of whether one will live or one will die. We had practically nothing available for the Oneg. Again, the absence of a Jewish chaplain had removed the pipeline of supplies. But we had a little wine for all and the Kiddush we made was meaningful. When I prepared to drink my wine and I said to the boys, "L'Chaim," "to life," it was not a toast, it was a prayer.

Friday, July 28: More visits, and then a light plane flew us to An Khe, headquarters of the First Cavalry division, where I attended a pre-Sabbath service set at two in the afternoon. Once again I worshiped in a crowded chapel; once again I spoke to an intent and attentive congregation; once again a Kiddush after Services, but a Kiddush with a difference. The First Cavalry division had been adopted by one of our Jewish communities in the States. There were salami and homebaked cakes. It was a festive occasion, indeed, because here was one Jewish "community" in Vietnam that was remembered.

Reluctantly I left the First Cavalry division. There were scores of men who stood in the chapel long after services waiting to talk, men who had come in from outposts in the valley at the edge of the hostile hills — but my plane was waiting to take me back to Saigon. Forty-five minutes to shower, to change clothes and then I hurried to the Rex billet where, in the small chapel, Sabbath eve services

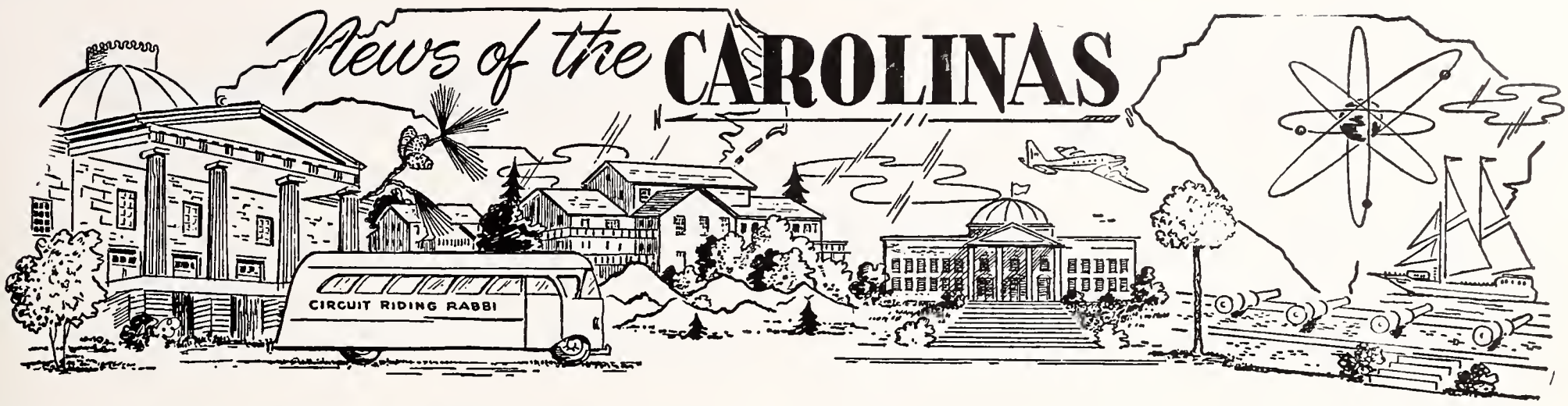
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Do Your Part!
Contribute to the North Carolina Jewish Home



JUDITH FIEDELMAN didn't forget her prized mementos when she packed for a change of jobs recently. The attractive 25-year-old miss from Arlington, Va., who earned a Phi Beta Kappa key at Wisconsin and a Master's degree at Harvard, traded her $9,200-a-year Government post to earn $1,200 teaching English in an Israeli high school.





Weldon-Roanoke Rapids, N. C.

LOUISE FARBER, Correspondent

Mr. Mike Josephson and daughter, Miss Evelyn Josephson has returned from a Caribbean cruise.

Among those attending Expo '67 were Miss Josephine Freid and Mr. and Mrs. Seymour Roth.

Mrs. Sarah Rosenfeld is visiting her children, Mr. and Mrs. Stanley Sofer of Saint Louis.

Mrs. Rose Spire is visiting Mrs. Lena Liverman at Virginia Beach.

Mr. and Mrs. Robert Liverman visited their children, Betty, Michael and Barry Moritz in Greenbelt, Md. and Nancy and David Millstein in Pittsburg.

Mr. and Mrs. Bill Kittner and children attended the Bas Mitzvah of Joan Kroll, daughter of Mr. and Mrs. Maury Kroll and the Bar Mitzvah of Gary Siegel, son of Mr. and Mrs. Arthur Siegel of Norfolk.

Mr. and Mrs. Harold Bloom spent the week with their children Harriet and Stanly Dickman and Joan Leigh and David Benes of Norfolk.

Mrs. Rosa Freid, Miss Josephine Freid, Mrs. Florence Coblenz and Miss Ida Josephson spent the Labor Day weekend visiting Mr. and Mrs. Harry Vatz and family of New Bern.

Mr. Howard Bloom visited his father, Mr. Mac Bloom, who is a patient at Sinai Hospital in Baltimore.

Mrs. Eugene Bloom, who was a patient at Greenville Memorial Hospital in Emporia is now at home much improved.

Miss Susan Fleisher and Mr. Billy Fleisher were the guests of the Morton Farbers.

Mr. and Mrs. Harry Freid and children were recent visitors at Myrtle Beach.

Rocky Mount, N. C.

MRS. HARRY KORNFELD, Correspondent

Welcome home to all our Members who have been on vacations during the summer months.

Sisterhood starts again this month. Our new officers are: Anita Fox, Pres.; Beverly Meritt, First Vice President; Florette Shrago, Second Vice Pres.; Esther Ostrow, Treas.; Bertha Katzin, Corresponding Secy. aand Sylvia Sultan, Recording Secy.

Good luck to all our Freshman boys and girls going off to college: Joyce Berk, American University; Donald Baker, N. C. State; Arthur Marcus and Michael Meyer, University of N. C.; Martin Sultan, University of Tenn.; and to our other students who are returning to their respective colleges: Barbara Fox, Susan Klitzner, Linda Levy, Jerry Kluger, Ann Meyer, Carolyn Schiff, Raymond Levy, Edward Levy and Mathew Hurwitz and Stephen Meritt and Bobby Fuerst.

Rabbi Mallenbaum, Florette Shrago and Herbert Hirsch are attending the Mid Atlantic Council at Winston-Salem. Rabbi Mallenbaum will lead a workshop on teaching Israel to children. This council is sponsored by American Hebrew Congregations.

Best wishes for a speedy recovery to the mother of Mrs. Meyer Benn who has been seriously ill in New York.

Have You Made
Your Contribution
To The N. C.
Jewish Home?

North Carolina Association of Jewish Men

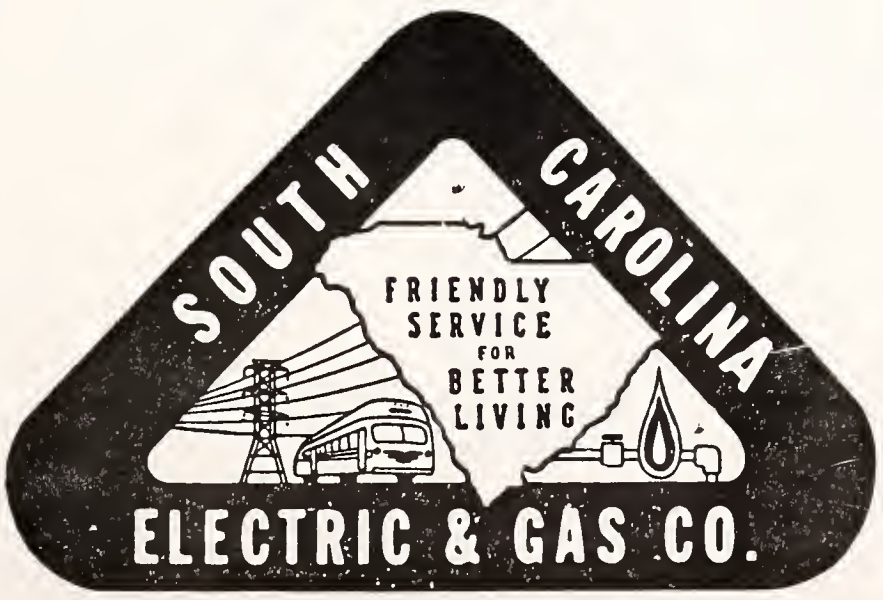
Br Dr. William B. Furie, Executive Director, NCAJM

The North Carolina Association of Jewish Men, its President, William Schwarz of Wilmington, its Board Chairman, I. D. Blumenthal of Charlotte, its officers and Board, and your scribe extend a hearty, "Leshanah Tovah Tikasevu V'sechasemu! May you all be written and inscribed for a Happy New Year 5728!" Our High Holy Days can, indeed, in deed be truly relevant in a world of turmoil both abroad and at home.

May we all take advantage of these Yomin Noraim, these Days of Awe. Let us throw ourselves into the penitential and human mood of our ancestors. Let us honestly take stock of ourselves; let us pray, reflect, meditate, confess and arise purified, reso'ved to contribute to the reshaping of our society lovingly and peacefully. May we become co-partners with God in helping Him establish His kingdom of peace and harmony here on earth!

Since our last writing, we have two statewide Association experiences of note to share with you, the Jewish Family Retreat and the

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An investor-owned, tax-producing public utility serving 23 of South Carolina's most progressive counties with low cost electricity and natural gas — predecessor companies date back to 1846.

Between Hammer and Sickle

BY BEN AMI

The Armenian religion is in a particularly advantageous position. The Armenians, as is well known, have their own republic in the Soviet Union, but there are also a large number of them scattered throughout the world. They were among the first peoples to adopt Christianity, and they are very proud of this fact. They are now split into several factions; the headquarters of the most important of these factions, the Monophysite-Gregorian, is in Echmiadzin, not far from Erevan, the capital.

Echmiadzin is like a Vatican to the Armenian faithful, and I had the pleasure of visiting it. I was received at the entrance to the church (or rather a large aggregate of churches, monasteries, and schools) by a young Armenian priest into whose care I was entrusted by the Intourist guide. The guide did not interfere from that moment. Quite the contrary, he walked around the place as if on tiptoes. Our host showed us around the well-maintained, neat churches and monasteries, and proudly pointed out the beautiful objects inside them. "We received this marble altar from the Armenians in Italy," he said. "These rugs came from the Armenians in India. That large organ was sent three years ago as a gift of the Armenian congregation in London," and so on. When we got to the printing house, which was in one of the adjoining buildings, our host pointed to a number of large crates and told us that they contained modern printing presses which the Armenian community of the United States had just sent over.

At the head of the Armenian Church is the Chief Patriarch, who is called the Supreme Catholicos of the Armenian Church, and whose authority is similar to that of the Pope. I requested an interview with him and after waiting for half an hour in a wonderfully kept garden, another priest appeared and told me: "His Holiness, Catholicos Vazgen I, will be glad to receive you."

Vazgen I, a youngish, handsome man, greeted me in his sumptuous office. The subject of our conversation was the state of the Armenian community in the Holy Land. The Soviet government encourages Armenians in every part of the world to make pilgrimages to their religious and spiritual center in Armenia. Thousands upon thousands of Armenians flock to Echmiadzin, carrying gifts, and the authorities encourage the bringing of contributions to this spiritual center from all parts of the Armenian dispersion. I believe the only "private" place of business in the Soviet Union is the shop that the Armenian Catholicos has opened in Erevan with the permission of the authorities. There, all kinds of gifts which have come from overseas are sold. The proceeds, I was given to understand, are used for archeological excavations, for the maintenance of historic sites of the Church in Armenia, for the repair and construction of buildings in Echmiadzin itself, and for churches and monasteries in other parts of Armenia.

This is what happens when the government believes that it can profit not only from the preservation of an existing Church organization but also from the further development of it for the benefit of a religious group which, though scattered the world over, acknowledges its spiritual center as lying within the Soviet Union.

With this as a background we can now discuss the state of the Jewish religion in the Soviet Union.

To begin with, it has not even the semblance of an overall organizational structure. This constitutes the first big stick wielded against it by the authorities.

Readers of the Israeli or Western press sometimes get the impression that there is a Chief Rabbi of Russian Jewry. This title is sometimes used to describe the rabbi of the Moscow congregation. But this is only a euphemism used by Jews living outside Russia who look for some sort of consolation in the face of the tragedy of Russian Jewry. It is they who bestow this honorific title, which has no basis in reality. The Soviet government recognizes neither a Chief Rabbi nor any rabbi whose authority extends beyond the boundaries of the religious community of the large city or small town where he officiates. The Jewish faith has no hierarchy and the rabbi of the religious Jewish congregation in Moscow is equal in Soviet eyes to the rabbi of Betumi in Georgia. And not only is there no hierarchy, there also does not and cannot exist any recognized and permanent line between the rabbis and the leaders of the various religious Jewish communities.

The situation is due to the nature of the "religious Jewish community" (**evreiskaia religionaia** obshchina) the only Jewish religious body recognized by the Soviets. This institution is always connected solely with the one local synagogue of a city or of a section of a city, and never with an area that is more extensive than the town in which it is located. The government simulates that twenty Jews, known to and authorized by the authorities, shall be responsible to it and all activities in a given synagogue. When we speak of the authorities in this instance, we refer to the responsible official (**unomochennyi**) appointed by the Department of Religions in that town. This department is a special official body, an extension of the Committee on Ritual and Religious Affairs of the Council of Ministers, and its task is to supervise all religions and religious institutions in the Soviet Union. Close ties no doubt exist between the Committee, or its allied bodies, and the central security organization of the Soviets

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Remembering Jewish Jewry

BY BEN G. FRANK

One walks up the steps into an imposing town house on New York's quiet East 73rd Street and opens the door onto a wide lobby which on one of its inner walls contains pictures of German Jewish Nobel winners. After a quick scan, one realizes that nearly half of Germany's Nobel winners were Jewish—and the Jews were only one per cent of the population.

It is fitting, therefore, that the Leo Baeck Institute which is dedicated to collect and preserve the evidence of the history of German-speaking Jewry recently held an exhibit documenting the life and work of a gentle woman who herself was the victim of Nazism.

She is, of course, Nelly Sachs, who along with S. Y. Agnon received last year the Nobel Prize for Literature . . . "for her outstanding lyrical and dramatic poetry which with gripping power interprets the fate of Israel".

The exhibit contains photos of the way stations symbolizing Miss Sachs' life; her lyric and dramatic poetry, selected translations of her works including letters and manuscripts, records, tapes and radio scripts.

One of the highlights of the exhibit are the drawings of an operatic adaptation of Miss Sachs' "Eli: A Mystery Play of the Suffering of Israel," which opened in Dortmund, Germany, on March 5.

The exhibit of the works and related literary items of Miss Sachs spreads over two floors of the five-story Institute.

But the presentation is more. It also is a reminder that the Holocaust swept away German-speaking Jewry, destroyed its institutions and scattered its records to the four winds.

The Institute was established in 1955 to collect and save all that survived the Nazis. And it has gathered 40,000 volumes and archives containing tens of thousands of original documents including diaries, family papers and hundreds of unpublished memoirs of men and women from all walks of life.

The Institute was named in honor of Leo Baeck, the great scholar and senior rabbi of Berlin who was the last outstanding representative of German-speaking Jewry and the last head of the German Jewish Community. He suffered in a concentration camp during World War II, but miraculously survived. Before he died in London in 1956, at the age of 83, he was president of the Institute that bears his name.

Many valuable possessions and documentation now housed in the Institute, for instance, were found in antique shops in West Germany after the war. Others were donated by families from all over the world.

There are, for instance, letters from Albert Einstein. He wrote to a Brooklyn rabbi. Heinrich Heine asks a friend to visit him in 1848. Heine says "it would be a great comfort to see you before my death." Experts at the Institute said he did not die until several years afterwards. In a letter from Sigmund Freud, one notes this remark: "The Jews treat me as a God-fearing rabbi."

The Institute concentrates on German-speaking Jewry from the Enlightenment to the catasrtophe of 1933-45.

German-speaking Jewry, of course, was a vital element in Modern Jewish History. One need only recall such figures as Martin Buber, Rapphael Hirsch and Theodore Herzl, to appreciate the world-wide impact produced by that relatively small group.

Moreover, Germany played an important part in Jewish History in terms of immigration. Cities such as Berlin, Leipzig, Frankfurt, Vienna, were way stations for thousands of Eastern European Jews who later moved on to England and America.

Germany also was the birthplace of Reform Judaism, as well as modern trends in Orthodox and Conservative Judaism.

German-speaking Jews also contributed much to America and American Jewish life.

Jewish philanthropy in the United States grew out of the New York Federation of Jewish Philanthropies and those founders were the Schiffs and the Warburgs. The department store and brewery industries were established here mainly by German Jews.

Today, the survivors of German-speaking Jewry live mostly in Israel or America, although there are about 30,000 Jews in Germany.

The Leo Baeck Instiute provides the resource material for visitors and scholars. Until now, most of the funds for this Institute came from German reparations which have ended. And so now, the Institute is looking to American Jewry to help it write the definitive history of German-speaking Jewry and so preserve its great cultural legacy which is indeed vital to future generations.

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Israel's Most Sizzling Export: Aliza Kashi

BY JEAN R. HERSCHAFT

You could call her Israel's most sizzling export-on-loan-to the USA: Miss Aliza Kashi of Tel Aviv.

The bewitching brunette with a soft fire in her voice and a shining flame in her eyes captured our nation's favor in many ways but superchargedly so, via Television.

The Merv Griffith Show was her market place. Fan mail after her appearances was so staggering that Aliza broke every guest record by appearing more than 52 times in a year's scheduling run of the 5-night weekly series. Ed Sullivan's Show wooed her his way too, and all of a sudden, Tov-Tov-Tov-, Aliza found herself Israel's hottest export, winning admirers across the map with her earthy chatter as well as vocal gold.

"Although I have sung almost all over the world," the brown-eyed sabra doll told us, "I began to become liked — no — the word is 'accepted' here, only a year ago when that great funny man, Jack Benny discovered me."

Benny booked her to tour with him in "An Hour & 60 Minutes with Jack Benny." That hour multiplied to hundreds of successful hours. Caesar's Palace Hotel in Las Vegas proved the goldmine discovery for her talent when producers of TV spied her in the Benny showcase.

We met the dynamic lady backstage of Town Hall directly after her first starring concert debut this past summer in New York City. Miss Kashi delivered a scoring performance to a sold-out theater. Israeli numbers were woven in and out of her program that she delivered in 5 delicious languages in addition to Hebrew and English: Japanese, Italian, Spanish, Arabic and Yiddish.

Another specialty of the Kashi house was translating American standards into these various languages. That night, "Bill Bailey Will You Please Come Home?" tore down the houuse as she wailed it in Yiddish.

All of her show, though, led the New York Times music critic to report the following day "ISRAELI SINGER VANQUISHES THE HEAT AT TOWN HALL!" The place was not air-conditioned, but no one in the 90-degree plus heat was bothered as they drank in her liquid tones and kept clamoring for more, more and more, particularly native ones as Hava Nagila.

"You like me! I am so glad!" she pouted after every applause. But she did more than just accept the adoration. Aliza went down into the darkened hall to the audience, singing up and down the aisles, directly to the audience.

"I like you too, people!" she sang out on her enthusiastic rounds. She has the magical power of a Judy Garland and the same winning glory but it is stamped specifically, Kashi and exclusively Israeli in appeal.

In more somber moments, she told the audience that her brother and her sister were both serving in Israel's army. And that her heart is in Israel too, with her people.

"But I hope that Americans will see a little bit of my country, in me, and if they do, this is all the success I want," she told me privately, later.

It was much, much later, though, following her concert. For Aliza was mobbed by more than 300 eager fans who clamored for her and her autograph after some ten curtain calls at the close of the program. Drenched from the heat of the night and her performance, Aliza nevertheless asked her agent to invite the crowd backstage. Not only did she sign her name in large bold script but she

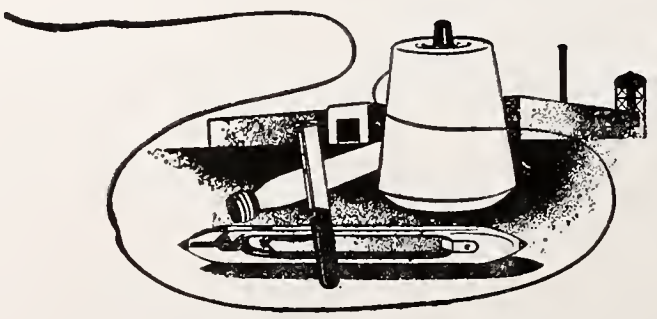
(Please Turn to Page 44)



In New York briefly between summer operatic engagements at the Teatro Communale in Florence and the Teatro Colon in Buenos Aires, Richard Tucker, the celebrated Metropolitan Opera tenor, made a special recording, under the CBS label, of the Israel national anthem "Hatikvah" and the song "Jerusalem, Shel Zahav" (Jerusalem, City of Gold).

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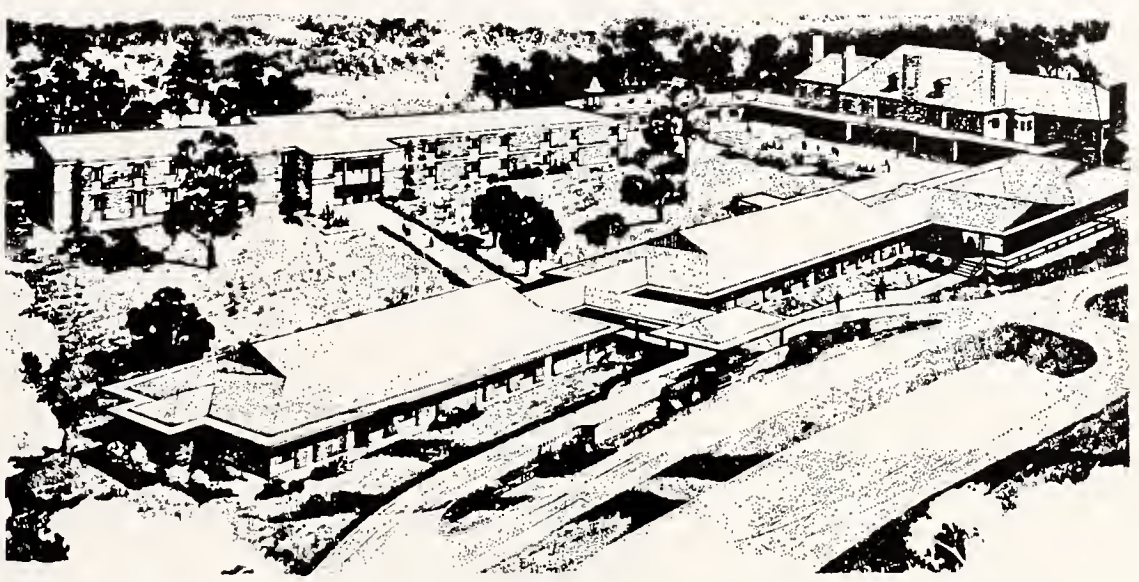
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BLUE STAR CAMPERS ENTERTAIN SENIOR CITIZENS

The Blue Star Camps operated by Herman M. and Harry G. Popkin, Hendersonville, North Carolina, presented their Counselor Trainee Group to the North Carolina Jewish Home on Sunday, August 13th for a program of entertainment. This was arranged through the cooperation of Mr. Sol Greenberg of Greensboro, Mr. Herman Bernard of High Point and Mr. J. Herman Leder of Whiteville. The musical program was Emceed by Mark Zimmerman, under the direction of Miss Edie Klein and Valetina Belova, choreographer. The musical background was supplied by accordionist, Michael Greenspan; drums, Jacob Luski. Both these young men had previously entertained the elders in the past and were received with joy by all concerned. They were supported by the guitars of Chet Zerlin and David Gelfman, and backed up by the tambourine of Neal Esserman. Mr. Luski and Mr. Greenspan presented several spirited songs. They were ably followed by several of the young men and women of the Blue Star Counselor Trainee Group who presented many Israeli folk dances. Needless to say, this program was thoroughly enjoyed by the residents and their friends. One of the highlites of the program was the interpretive dance presentation by the dance director, Valetina Belova. Mrs. Belova is a former leading dancer and choreographer of the Royal Opera Ballet Company in Antwerp and Belgian Network in Brussels. She presented a ballet number that dazzled everyone's eyes. Mr. Sol Greenberg did his usual fine job in arranging this group program with the cooperation of the Popkins. This was one of the finest programs of its type presented at the Home this season. Many, many thanks to these fine young men and women who showed enough interest to travel approximately 325 miles to entertain the oldsters at the North Carolina Jewish Home. We only hope that the spirit of enthusiasm showed by this group will inspire others to fill an important gap in the social life of our elders. May their enthusiasm continue for many years.

The young men and women then toured the Home. From their comments, we feel sure many will take something back to their individual areas that cannot be expressed in any other manner than with the heart. (Photos appear elsewhere in this issue).

OTHER ACTIVITIES

Several of our residents saw "The Dirty Dozen" at the Winston Theatre and "Divorce American Style" at the Parkway Theatre in Winston-Salem. They enjoyed these theatre parties and the outing spirit surrounding them. They are now looking forward to a tour of Reynolda Gardens and the Nature Science Center in Winston-Salem. A picnic at Tanglewood Park, complete with entertainment, bingo, games etc.,, winds up the month of August with an overflow of memories.

Many thanks to all who have cooperated in the programming for this month which was an outstanding activity month. Although vacations took a toll of many of our staff and volunteers, those who assisted can be commended for a job well done.

ORGANIZATIONAL MEETING OF TRIAD VOLUNTEER PROJECT CORPS

Representatives from Greensboro, High Point and Winston-Salem met with Elbert E. Levy, Executive Director of the North Carolina Jewish Home at a luncheon meeting at the Home to discuss and organize a Volunteer Corps that will select and implement various projects for the Home. From the enthusiasm shown by this group, there is promise of big things ahead for the Home. From all indications, those present will be the nucleus of a well organized functional group. A subsequent meeting will be held that will enable coordination of the ideas and activities that have been approved by the respective committees.

Greensboro was represented by Mrs. Alice Fruh, Mrs. Lea Tannenbaum, Mrs. Corky Segal; High Point by Mrs. Lil Greenberg, Mrs. Miriam Phillips, Mrs. Carol Friedman; Winston-Salem by Mrs. Jeanne Cohen, Mrs. Rose Clein and Mrs. Bess Schafer. Co-chairman of the Home's Social Service and Volunteer Coordinating Committee, Mr. Sam Jacobson of Winston-Salem, presented the Executive Director who presided.

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Mr. Joseph H. Schwartz
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Mr. Julius Morgan
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Mrs. Louis Reznick
Mr. W. Phil Robin
Mrs. W. Phil Robin
Mr. Sam Robin
Mr. Isador A. Schafer
Mrs. Isador A. Schafer
Mr. Nat Silverman
Mr. J. Solomon
Mr. Seymour Solomon
Mr. Morris Sosnik
Mrs. Morris Sosnik
Mr.: Nestor Sosnik
Mr. Robert Sosnik
Mr. Hy Temin
Mrs. Hy Temin
Mr. Charles Trachtenberg
Mr. Samuel Trachtenberg
Mrs. Samuel Trachtenberg
Mr. Stanley Tulman
Mrs. Stanley Tulman

The names of "The Thousand Grand Builders" will be placed on a big bronze plaque and erected on the east wall of the Home when it is completed so that future generations will know the men and women who stood up to be counted when the North Carolina Jewish Home was built. If each person listed above would get one of his friends, whose name does not appear on this list, to pledge and become a GRAND BUILDER (like himself) we would go "over the top". Try it. You will find a pledge form on the next page.

MEMBERSHIP APPLICATION

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships. The annual dues, as determined by the Board of Governors, is $25.00 per member or $100.00 per sustaining member.

MEMBERSHIP APPLICATION FOR 1967

I would be proud to be a Member ($25.00)

I would be proud to be a Sustaining Member ($100.00)

Name

Address

City

State

(Zip Code)

Please make your check payable to the North Carolina Jewish Home, and mail it to Dr. Norman Sulkin, Membership Chairman, P. O. Box 38, Clemmons, North Carolina.

I WOULD LIKE TO BE A BUILDER

AND HAVE MY NAME ON THE BRONZE PLAQUE

I heartily approve of the North Carolina Jewish Home and am happy to become a sponsor of this worthy project. I hereby pledge the sum of $1,000, payable as follows:

..... Check attached.

..... In four annual payments of $250, first payment attached.

Name

Address

Date..... City Zip Code

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ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

Memorials and Contributions

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from August 5, 1967 to September 1, 1967.

FATHER OF MRS. DAVIE SHAVITZ

Mr. and Mrs .Samuel Shavitz; Mr. and Mrs. Henry Shavitz.

MR. JACK POLON

Mr. and Mrs. Samuel Shavitz; Dr. and Mrs Max Rones.

FATHER OF MRS. STANLEY SHAVITZ

Mr. and Mrs. Samuel Shavitz; Mrs. Ben Swartzberg: Mr .and Mrs. Jake Harris.

AUNT OF ABE RUDEN

Mr. and Mrs. Stanley Shavitz; Mr. and Mrs. Samuel Shavitz; Mr. and Mrs. Henry Shavitz.

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Mr. and Mrs. William Moff; Mr. and Mrs. Daniel Retchin.

MRS. GUSSIE LEVINE

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Mr. and Mrs. I. D. Blumenthal

MOTHER OF L. RICHARD KATZ, JR.

Mr. and Mrs. I. D. Blumenthal

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FATHER OF RABBI ASHER

Mr. Albert J. Jacobson

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Mrs. Ben Swartzberg

HARRY DOCTOR

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Mr. and Mrs. Samuel Shavitz; Mrs .Marie S. Marks; Dr. and Mrs. Max Rones.

HONOR 25TH WEDDING ANNIVERSARY

MR. & MRS. DANIEL GREEN

Mr. and Mrs. Harry Sobel

HONOR 25TH WEDDING ANNIVERSARY

MR. & MRS. ARTHUR FRANK

Mr. and Mrs. Nathan Sutker

HONOR RECOVERY OF PHIL ROBIN

Mr. and Mrs. Samuel Shavitz

HONOR RECOVERY OF

MRS. JERRY SOLOMON

Dr. and Mrs. S. L. Elfmon

HONOR EARLY RECOVERY OF

MR. CHARLES PEARL

Mrs. Marie S. Marks

HONOR GET WELL ISRAEL GORELICK

Mr. and Mrs. Irving Richek

HONOR GRANDDAUGHTER,

SHERRI LYNN EHRMAN

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HONOR MRS. LEON KRESS

Mrs. Julius Fine; Mrs. H. P. Kellam.

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ENDOWMENTS

Mr. and Mrs. Robert M. Silver, High Point—$25,000; Moses Richter and Alex Shuford—$15,000; Mr. and Mrs. Herman Bernard, High Point—$10,000; Mr. and Mrs. Harry E. Kramer, Wallace—$10,000; Mr. and Mrs. J. Herman Leder, Whiteville—$10,000; Mr. and Mrs. Joe Leder, Clinton—$10.000; Mr. and Mrs. Sam Leder, Jacksonville—$10,000; Mr. and Mrs. David Osterneck, Lumberton—$10,000; Mr. and Mrs. Jack Schulman, Hendersonville—$10,000; National Council Jewish Women, High Point—$5,000; Mrs. Bessie M. Schilds—$2,500.

RABBI FRIEDMAN'S MESSAGE TO THE N.C.A.J.Y.

Camp Mountainlake, Hendersonville, N. C.

The prophecy of Isaiah in this week's "Shabbos Sidrah," called "Ekev," has certainly come true for the NCAJY.

"Kilchod k'rosiv, va-ah-vor'chay-hu v'ar-bay-hu." "For when he (Abraham) was but one I called him, and I blessed him and made him many." —Isaiah 41:2

In the last numbers of years, (and I have followed it since its inception- I have witnessed the NCAJY growing from a few to many as well as its being blessed.

The week of NCAJY at Mountainlake, meant prodigious effort in planning, time, cooperation, labor, coordination, aand money by Camp Director Reuben Kesner, the officers, and the Executive Committee of the NCAJY. The State Associations of Men, Women, and Rabbis supported it with subsidization and moral aid. The counselors were hand-picked and well-chosen. The programming was implemented, sometimes under trying conditions. (It rained most of our stay!)

When two morning services (one, with tallis and tefillin), "Maariv" (Evening Service) and "Minchah" (Afternoon Service) can be applied to an active schedule, then you begin to reach a "summum bonum" of Jewish life.

The helpfulness and concern for each other, Director Kesner's concern for the campers, Mrs. Friedman's and Miss Kesner's devotion, and the laborious paper and type work of Rosalind Rulnick — and the sportsmanship of Louis Cohen and helpfulness of Stevie Stein, you begin to regain man's faith in humanity.

The lectures of our guest speakers culminated by the inspiring note of Dr. Furie, the rousing songs, the kosher cuisine and the conducting of services by boys way passed their Bar-Mitzvah preparations contributed to an "esprit de corps" which left us on the brink of euphoria or exhaustion.

Years later you youngsters of NCAJY will remember this week of Jewishness, of fun, gaiety, hilarity, President Howard Neuwirth's deserved birthday tribute, the effervescence of Vice- President Sheldon Retchin's cornet summons to rise and retire, the meditation, prayer, culture, and some thinking.

Camp Director Reuben Kesner, Miss Ruth Kesner and Mrs. Friedman, and all of NCAJY should be congratulated and lauded for making it possible for me, your Rabbi of the week, to be able to write such a forthright tribute to NCAJY.



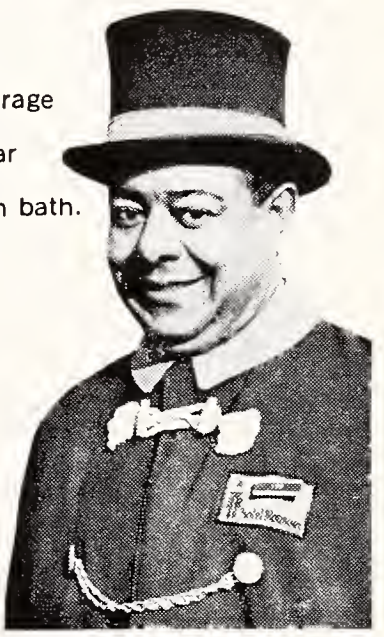
Danny Kaye makes his entrance to entertain 500 children at Jerusalem's Bakka Settlement House, a project of the Mizarchi Women's Organization of America. With him are the bearded Vice-Mayor of the city, Rabbi Shaar Yishuv Cohen, and center, Gedaliah Shreiber, director of the institution which survived the recent shelling, but was damaged by shrapnel. In preparation for the American comedian's visit, children in the wood-working interest group of the settlement house constructed a replica of the Wailing Wall, as a wooden mosaic plaque. Mr. Kaye left, the "wailing wall" under his arm, for London and rehearsals of a new play. "Now," he quipped to underprivileged children lining the streets of the new-immigrant neighborhood, "you know that I'm Jewish." He had earlier told them of his special emotion in entertaining them "in the land of my forefathers."

Some people come back just for our spoonbread.

And they come back for the feeling of being a guest in one of the great houses of the South. And for the modern, comfortable rooms, the more-than-comfortable rates, the gracious dining rooms. And for our excellent convention facilities—including over 15,000 square feet of exhibit space. Come see us soon. And be sure to say hello to me. I'm the doorman. (If you want to try making that spoonbread yourself, write our Chef Brown for the recipe.)

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LLOYD C. BIRD

FOR RE-ELECTION

The State Senate

FROM THE 29th DISTRICT

Tuesday, November 7, 1967

I most respectfully solicit your vote and your support.

COLUMBIA, S. C.

MRS. BERNARD LADEN, Correspondent

A very happy, healthy, prosperous New Year to all!

On September 1st a Pidyan Ha' Ben for the son of Rabbi and Mrs. Aaron Michelson was held at the home of Felix and Bluma Goldberg. The rabbi, Cantor Murray Nieman and Bernard Kahn officiated and the wives of the Board members provided refreshments.

We have had a run on proud grandparents. Mazel Tov to Mr. and Mrs. Jake Freed, Mr. and Mrs. Emil Gross, and Mrs. Sam Winter. Another Mazel Tov too Mr. and Mrs. Izzy Sribnick upon the Bar Mitzvah of their son, Wayne Brian.

Congratulations to Mr. and Mrs. Saul Kahn upon the engagement of their son, Robert to Miss Barbara Summerstein off Charleston.

The annual Fair Booth requests from B'nai B'rith Women are out. The need for funds are greater than ever and contributions in both food and service hours will be sincerely appreciated.

The new rabbi of Beth Shalom is settled at Senate Plaza with his wife and son. Rabbi Michelson comes to us after two years as a chaplain at Fort Knox, Kentucky.

We want to welcome Chaplain Kaplan of Fort Jackson. Rabbi David S. Gruber of the Tree of Life Temple was substitute chaplain during the summer until a replacement came. We know the military appreciated his efforts on behalf of the boys stationed at the Fort.

The Honorable Zeev Boneh, Consul General of Israel for the Southeastern U. S. brought a message of vital interest to the community recently, concerning the Israeli situation. We hope that more speakers can come in the future so that we may be informed.

We have speedy get well wishes for: Mrs. Lillian Reyner, Mrs. Dolly Shaw, Dr. A. Silver, Ben Blatt and Julius Coplan.

Our condolences to Rose Kline upon the loss of an uncle, Mr. Solomon Aberman of Rock Hill.

SALISBURY, N. C.

MRS. AL RABHAN, Correspondent

Attending the Herman Family Reunion at Myrtle Beach were: Minnie and Al Rabhan, daughter Pat and Jack Balser and family, Atlanta, Ga.; Harold and Barbara Rabhan and family, Greenville, S. C.; Semmie and Harry Jacobs, High Point, children: Betty and Jerry; Helen and Alan Trockman and daughters, Evansville, Ind.; Bunny and Jerry Chapman and son, Alexandria, Va.; Mrs. Louis Trockman, mother of Alan; Ben and Ethel Herman and daughter, Frankie and family of Napa, Calif.; Sandy and Nancy Herman and family, High Point; Ben and Sara Feen, Cherry Hill, N. J. and daughter, Barbara; and Larry Newman and son, Racine, Wisconsin; Mr. and Mrs. A. Galloway, Clearwater Beach, Fla.; Gladys Rabhan, New York, N. Y.

Congratulations to: Mr. and Mrs. Leonard Blau who celebrated their 40th Wedding Anniversary. Mr. and Mrs. Eddie Goldman, newlyweds. Dr. and Mrs. Ernst Blumenberg on the birth of a grandson to daughter Susan and husband Jerry Williams of Kingsport, Tenn. To Michele Hyman, June graduate of U.N.C., Chapel Hill and who is now connected with Johns Hopkins, Baltimore, Md. in the Research Dept. Maxine Hartnig, graduate of Massey Junior College, Fashion Institute of American, Atlanta, Ga. and is now affiliated with Davidson's of Atlanta. Carol Hyman who is a delegate to the National Hillel Convention at Starlight, Pa. Mrs. Rita Weisler who has moved into her new Building.

Our best wishes for the coming year to those returning to college this fall:

Joe Goldman, UNC; Lee Goldman, UNC; Norman Goodman, UNC; David Post, William & Mary; Steffi Stein, UNC; Lynda Hartnig, U. of Fla.; Carol Hyman, UNC.

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MR. AND MRS. I. HARRY TANNENBAUM

Mr. and Mrs. I. Harry Tanenbaum repeated their marriage vows in observance of their golden wedding anniversary on Sunday, September 5, 1967.

The remarriage ceremony was held at Temple B'nai Israel under the traditional canopy. Rabbi Max Stauber officiated.

The bridal procession included the couple's sons and daughters-in-law, Mr. and Mrs. Joel Tanenbaum and Mr. and Mrs. Ralph Tanenbaum; their daughter and son-in-law, Mr. and Mrs. Earl Yoffe, and their eight grandchildren as follows:

Saul Tanenbaum, eldest grandchild, who "gave the bride" in marriage; Marc Tanebaum, second eldest grandchild, who served as best man; Lee Tanenbaum, eldest granddaughter who was maid of honor.

Also: Mindy and Fran Yoffe, bridesmaids; Michael Yoffe, Jack Tanenbaum and Ricky Tanenbaum, ushers.

Music was provided by Alan Silverman, pianist, and George Bitzas, vocalist.

Members of the wedding party were in formal attire. Mrs. Tanenbaum wore a gold color peau de sole gown with jeweled neckline. The chiffon sleeves also were covered with jewels. She also wore a matching pillbox with a brief veil.

About 250 guests attended the event given by children of the honored couple.

Following the ceremony, a dinner-dance was held at Spartanburg Memorial Auditorium where the traditional cake - cutting took place.



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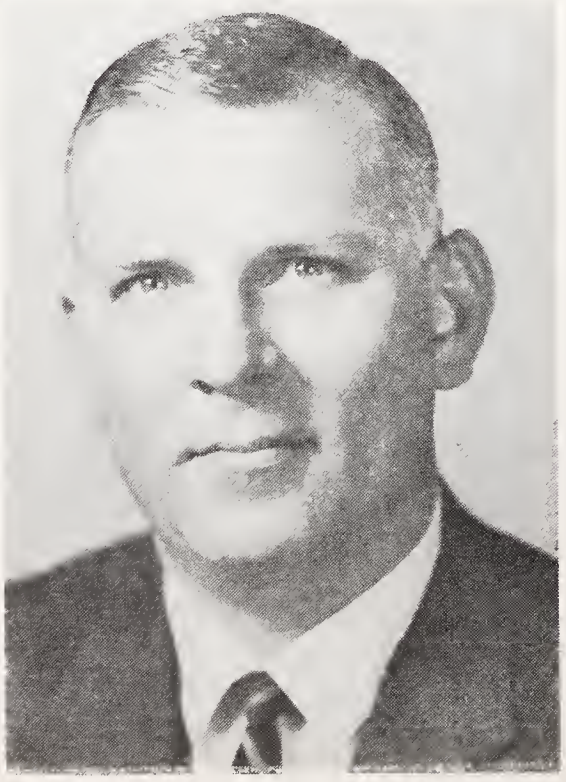
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Republican Candidate
House of Delegates

CHESTERFIELD COUNTY - COLONIAL HEIGHTS

NOVEMBER 7, 1967

GIVE VIRGINIA A TWO PARTY SYSTEM

I Met Your Sons In Vietnam

(Concluded from Page 8)

Delta. There I met with the three Jewish personnel who were available and off duty for the moment — a helicopter pilot, a Navy coxswain, and an electronics specialist. Here were men who needed and wanted some type of systematic approach so that they could join with others in religious worship. Unfortunately, they had not even a prayerbook available. (That night Nha Be was the object of a mortar and rocket attack, which inflicted heavy casualties.) were conducted by Chaplain Gerry Rosenberg. I was the invited speaker.

It was a reunion for me with many of the men — some from my own community and my own congregation, one the son of one of my colleagues. There were no personnel present from beyond the city of Saigon itself. It was unsafe to travel from beyond the Saigon city limits to the worship center.

Saturday, July 29: Unfortunately by this time a respiratory infection (one of those Vietnamese bugs which seem to afflict all newcomers) had caught me. My temperature all that day had been elevated, and now seemed to have soared to unmanageable heights. The Sabbath morning services at which I had planned to be present to meet some of the troops who were brought from outside Saigon during the day time for services, were missed. By night, the temperature broke.

Sunday, July 30: In the morning I was able to stagger out of my bed, weak but functioning, to begin once again my travels to seek my brethren. We took our light plane to Natrang, headquarters of the First Field Forces where Chaplain Sholom Gliksman was stationed. I had anxiously been awaiting the opportunity to meet with him. I knew that he had arrived only a few weeks before at the Second Corps area. I was amazed to discover that even in the short few weeks he had already conducted services at most of the major installations within his Corps area.

We spent the morning together discussing his responsibilities to his vast and scattered community. That afternoon Chaplain Edmonds and I flew to Cam Rahn Bay. At this major military installation there is a concentration of Army, Navy and Air Force, and I quickly discovered that even though Chaplain Gliksman had already conducted services a few weeks before, there was an urgent desire on the part of the Jewish personnel for continuing Jewish programs.

At Cam Rahn Bay there was no problem of night security and the men could go from the Air Force base and the Navy base to join the larger number of Jewish personnel at the Army installation. This judgment was proved correct in the services which I held that evening. Present were Air Force nurses from the hospital, Army and Navy personnel. Once again the enthusiasm of the congregation, the feeling that my presence was important to these men, made me the beneficiary of their zeal. Once again I discovered, at the Kiddush after the services, that the Second Corps area was well taken care of and there was no lack of material for the Kiddush or for other religious needs.

Monday, July 31: Once again a tour of the hospitals, a visit to the wounded, a visit with some of the Jewish and non-Jewish patients who had been brought to that hospital, and then back to Saigon.

Tuesday, August 1: Early in the morning a helicopter was waiting for Chaplain Edmonds and me. But our chopper, although armed, was esscorted by two additional helicopters. The Me Kong Delta is inhospitable and the Army did not want to lose a rabbi to the Viet Cong. Our first stop was Nha Be, a Naval installation which is the headquarters for the patrol craft operating in the Me Kong

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Wednesday, August 2: My final complete day in Vietnam. It was a day, once again, of briefings -- this time by the Director of the United States AID program for Vietnam and his deputy, and by the chaplains with whom I had met at the beginning of my journey.

Thursday, August 3: Chaplain Gerry Rosenberg and his assistant came to say "farewell" in the morning, and I knew that my visit was almost completed. At noon, Chaplains Prudell and Edmonds, the Senior and Deputy Chaplain of MACV, expedited the departure procedures for me. I was soon on my plane to the U. S.

TEEN-AGE RETREAT

REUBEN KESNER, Correspondent



The week of August 20th through the 27th was an unforgettable Jewish experience for 75 North Carolinians, at Camp Mt. Lake, Hendersonville. This annual teen-age retreat in the Blue Ridge Mountain area is sponsored by the North Carolina Associations of Jewish Men & Women. It is a project in behalf of the North Carolina Association of Jewish Youth. It's purpose is to bring together socially and intellectually the youth of North Carolina, between the ages of 14-18. Circuit Rider Reuben Kesner is advisor to the statewide group. The adult staff during this year's Conference were Rabbi and Mrs. Samuel A. Friedman, Circuit Rider Reuben Kesner and Miss Ruthe Kesner. The college-age counselor staff included: Misses Penni Ackerman, Anne Bernstein, Margaret Fleishman, Michelle Leder and Miriam Steinberg; Messrs. Louis Cohen, Mark Fleishman, Stuart Leder, David Moff, Marvin Neuwirth and Steven Stein. Guest lecturers included: Rev. P. F. DeSaix, Dr. William B. Furie, Father Phaar of Monroe, N. C., Rev. Ralph Sexton and Mr. Jerry Sternberg. Pictured above are the 1967 Campers and Staff.

ATTENTION! WOMEN'S ORGANIZATIONS!

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ELECT CARL BAIN

To The Virginia House of Delegates

NOVEMBER 7, 1967

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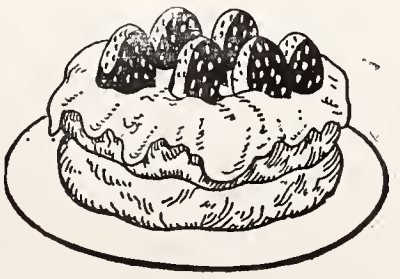
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Winston-Salem, N. C.

MRS. DAVID ROSE, Correspondent

During the month of August, the baby population really increased. We are happy to congratulate Mr. and Mrs. Mark Saperstein on the birth of a son. Mr. and Mrs. Murray Politis on the birth of a son. Mr. and Mrs. R. Morgan (Karolyn Coplan) and grandparents, Mr. and Mrs. Harry Coplan on the birth of a daughter.

We are sorry to report the passing away of Mrs. Gussie Levine, mother of Dr. Hy. Levine and Mrs. Phil Robin, Mrs. Jack Tenenbaum (Sarah), wife of Jack Tenenbaum.

A newcomers tea was held on Thursday, Sept. 7, by Sisterhood of Temple Emanuel at the home of the president, Mrs. Herbert Brenner (Ann).

We of Winston-Salem want to wish all of our friends and relatives in the state a very happy new year.

Rabbi Brickner Speaks

Rabbi Balfour Brickner, Director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations, was the guest speaker at the second annual State Young Leadership Conference sponsored by the Newport News, Norfolk, and Richmond Jewish Community Councils Young Leadership Groups Saturday evening, September 30, and Sunday, October 1 at the Chamberlin Hotel. Richard Smith, chairman of the program committee, Rabbi Brickner addressed the luncheon session at 12:15 p. m. on Sunday and spoke on "The Jewish Commitment of Young People in Every Phase of Community Life." Rabbi Brickner is host of the weekly radio show, "Adventures in Judaism," which has won the coveted Ohio State Award for Outstanding Religions Broadcasting, and is heard regularly over Rochester radio station WHEC.

His former positions include Rabbi of Temple Sinai in Washington, D. C., and Director of the B'nai B'rith Hillel Foundation in Cincinnati, Ohio. Among his many current associations are member of the National Citizens Committee on Community Relations Service, appointed by the President of the United States; National Co-Chairman of the Religious Cabinet of the State of Israel Bonds; member of the Clergy Board of Human Betterment Association, New York City. Rabby Arnold Task of Temple Sinai will introduce Rabbi Brickner.

Mr. and Mrs. Charles Becker and Mr. and Mrs. Alan Gordon, who served as conference co-chairmen, announced that 500 young men and women from Virginia and North Carolina have been invited to attend. The opening session presented Dr. Samuel Haber, Assistant Director of the Joint Distribution Committee at 7:30 p. m. on Saturday. Dr. Haber discussed "Problems Concerning Israel and Overseas Needs." Another session included discussions with members and nominees of the State General Assembly.

Registration for the weekend conference was accepted at the Newport News Jewish Community Council office.

N. C. Jewish Home To Hold 1st Annual Meeting

The 1st Annual Meeting of the North Carolina Jewish Home is scheduled at the Home in Clemmons for Sunday, November 5, 1967 at 2:00 p. m. This meeting, not only promises to be informative, but entertaining as well. Those who attended the Dedication Program will long remember a day well spent. The Annual Meeting will follow this same general pattern. In addition to the general meeting, there will be exhibits and tours of the areas, followed by a reception.

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WILMINGTON, N. C.

MRS. DANIEL RETCHIN, Correspondent



MRS. SAMUEL ROBERT FREEDMAN

Miss Sarah Ellen Warshauer became the bride of Samuel Robert Freedman in an evening ceremony in the Temple of Israel, on Sunday, August 20th. Rabbi Howard Fineberg officiated.

The bride is the daughter of Dr. and Mrs. Samuel Warshauer. The bridegroom's parents are Mr. and Mrs. Herbert Freedman of Philadelphia, Pa.

Given in marriage by her father, the bride wore an ivory peau de soie gown with a lace Watteau chapel train. Her mantilla was fashioned of handmade Spanish lace, and she carried a bouquet of white lilies and tuberoses.

Miss Maxine Warshauer, sister of the bride, was maid of honor. Her gown of blue crepe was styled with a Sabrina neckline and short smocked sleeves. She carried a bouquet of pink Rubrum lilies. Miss Linda Freedman of Philadelphia, sister of the bridegroom, and Miss Suzanne Hoffman of Highland Park, N. J., were bridesmaids. Junior bridesmaids were Miss Diane Fox of Charleston, S. C., Miss Susan Warshauer of Wil-

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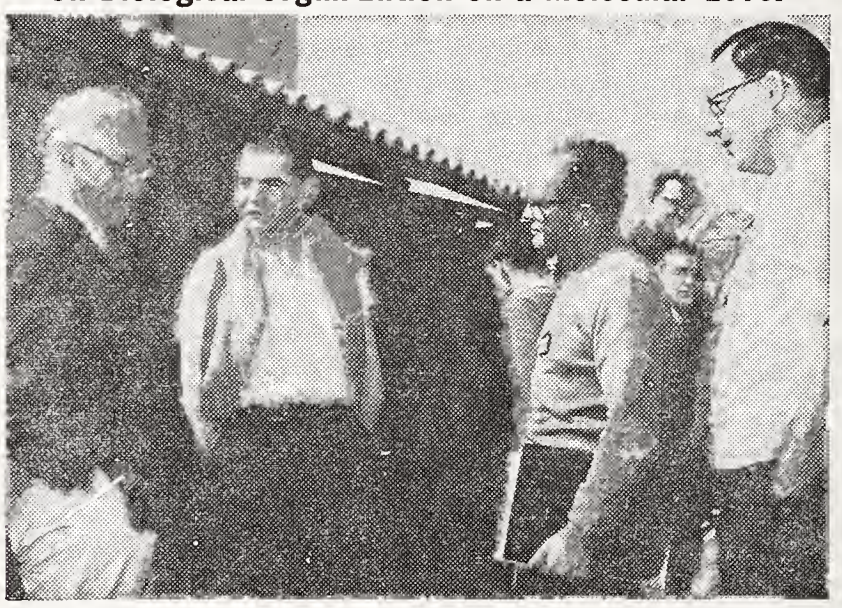
mington, N. C., and Miss Wendy Warshauer of Durham. Their gowns and bouquets were similar to the honor attendant's.

Norman Bein of Philadelphia served as best man. Ushers were Edward Warshauer, brother of the bride, Jules Friedman, Allan Gitomer and Phil Silverman, all of Philadelphia.

After a reception at the Covenant Club, the couple left for a wedding trip to Bermuda.

The bride was graduated from New Hanover High School and the University of Pennsylvania, with a BA degree in English literature. The bridegroom attended St. Joseph's College of Philadelphia, and is a third-year student at Jefferson Medical College, Philadelphia. The couple will live in Philadelphia where the bridegroom will continue his studies and the bride will teach in the Overbrook High School.

Participants in International School On Biological Organization on a Molecular Level



Left to right: Professor George Wald, Harvard University; Professor G. E. Palade, Rockefeller University; David Danon, Patrick E. Gorman Professor of Biological Ultrastructure, Weizmnan Institute of Science; Dr. D. Rubinstein, McGill University, Montreal, Canada, at Eilat, Israel, attending opening sessions of Weizmann School on Biological Organization on a Molecular Level.

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WHITEVILLE, N. C.

MRS. MARTIN BERNSTEIN, Correspondent

Members of the N. C. Association of Jewish Youth from this area who attended the 1967 Summer Retreat at Camp Mountain Lake, Hendersonville, N. C. were: Rhonda Moskow, Nanette Schild, Toby Steinberg, and Zachary Mann. Miriam Steinberg was a member of the counseling staff. Mr. Reuben Kesner, Circuit Riding Rabbi, served as camp director and Miss Ruth Kesner as advisor.

Mr. Herman Leder, Mrs. Sally Goldstein, and Mrs. Joe Mann are patients in the hospital. We wish them a speedy recovery.

Brenda Leder has returned from a vacation in the Catskill Mountains.

Mrs. Ben Kline is visiting her son and his family, the Joseph Klines of Kensington, Md.

Rhonda and Steve Moskow have returned from visiting with relatives in Atlanta.

Off to begin a new college year are Miriam Steinberg to East Carolina College, Marlene Schild to the University of Georgia, Brenda Leder to Newcomb College in New Orleans, Harold Mann to N. C. State in Raleigh, and Jeffrey Leinwand to the University of N. C.

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STATESVILLE, N. C.

MRS. BENJAMIN KATZ, Correspondent

The community of Statesville has been busy with the usual summer activities finding the rest from the school year the time to do those things that are generally left for vacations. Most of our community left Statesville at some time for other places such as Expo '67, the beach, New York and Boston, and other places too numerable to mention. The children also found themselves occupied with positions at Blue Star Camp in Hendersonville along with those who attended as campers, namely Charlote Gordon, Rhonda Lerner, Evan Ludwig and Mark Katz. Others went to BBYO convention in Georgia and ably represented our local group — Edward Polk and Donna Lipshitz. Others spent their days with the local baseball leagues, improving their tennis and practicing for next year's band. Some of our teen-agers went back to school, namely Mark Adler who attended a six-week session at Chapel Hill under the auspices of the National Science Institute and Jeffrey Katz, Statesville Senior High School selectee to Governor's School in Winston-Salem on the campus of Salem College. Our college youth were all ambitious with additional work during summer sessions and will soon be back at their respective schools: senior Gerry Katz to N. C. State U., sophomores Meredith Ludwig and Martha Lipshitz to UNC-Greensboro and Duke University respectively, and Paul Polk entering Georgia Institute of Technology as a freshman.

The year has started with school opening before Labor Day and the Religious School of Temple Emanuel beginning its year on Tuesday, September 5 under the able guiidance of Mrs. Solomon Ludwig, Principal. This year we boast of the addition of four new classrooms so that all teachers will be delighted and eager to join in the learning sessions scheduled for the children, twenty-five in number, who regularly attend classes on Tuesdays, Wednesday evening and Sunday mornings. Aiding Mrs. Ludwig will be several new faces and the return of those who have taken sabbaticals; the Alpeh Class has Miss Charlotte Gordon, the Bet, Mr. Mark Adler; the Daled Class is taught Hebrew by Mrs. Leonard Polk and History and Ceremonies by Miss Donna Lipshitz, with the Hay Class, Hebrew, Mrs. Ben Katz, and History and Ceremonies, Mrs. Nathan Lipshitz. The Vov class, division one and two will be taught by Mr. Solomon Ludwig.

We are pleased to note the return to our community as Visiting Rabbi, Rabbi Selwyn Geller Knoxville, Tenn. who shall be with us for the week-end of the 8th-10th, and lead the services for Friday and Saturday, including a special ceremony for our senior students, Donna Lipshita, Mark Adler and Jeff Katz. We shall all be together for the Installation of the officers for the year 1967-68 of the Statesville - Salisbury Chapter of B'nai B'rith: President Leonard Polk, Vice-President Leon Stein, Secretary Sydney Hartnig and Treasurer Ben Katz. This gay and enjoyable evening will take place at the Statesville Country Club and we shall be honored with the presence of Joseph H. Hanchrow, President of District Grand Lodge Five, as the guest speaker.

One visitor not to be forgotten this summer is one Mr. Bernard (Pop) Walsh, father of Mr. Saul Walsh, of Brooklyn, New York. Daughter-in-law Diane would indeed be lost if Mr. W. did not visit every two to three months, and the entire community wishes him continued good health.

Wishes for speedy recovery go to Mr. Ellis Gordon, Mrs. David Lester and Mrs. Albert Gruenhut. We look for their active return to community activities.

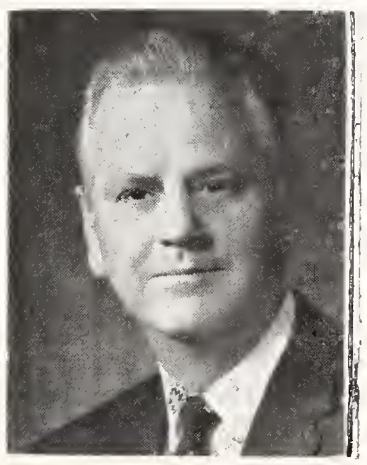
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B'NAI B'RITH LETTER

Sol Moskowitz, President

Now that we are beginning a New Year for B'nai B'rith, let us look back at our accomplishments. We gave a testimonial dinner for Uncle Abe, had a Monte Carlo Night, sponsored the Israel Emergency Fund Raising Drive, and ran a booth at the Lynchburg Training School and Hospital Carnival. In all these endeavors, with the help and cooperation of our members, we were successful. And, in addition, through the combined efforts of the Rabbi, Dr. Gardner, Stan Moskowitz, Joel Eisler, and Harvey Krasny, we have a Hillel Society of Lynchburg College. This organization is recognized by the administration of the students of the school and is listed in their College as representative of the Jewish 1967-1968 catalogue.

Looking ahead, with the help of the members and the Congregation, let us strive to exemplify in the New Year what B'nai B'rith stands for in the Lynchburg Community.

HADDASSAH NEWS

Ellen Gross, Recording Secretary

The Lynchburg Chapter of Haddassah began their 1967-1968 season with a gala luncheon meeting at the home of Mrs. Bert Schewel on September 19th. Newcomers to the community were invited. The officers and the board met at the home of Mrs. Daniel Cooper in August. At that time our president, Mrs. Cooper, reported that all remaining funds had been sent to the Israel Emergency Fund. We are all aware that this year must be our most successful. Our first fund-raising event was a card party on September 6th at the Synagogue. In October there will be a giant rummage sale; please begin collecting your donations of discarded clothing and other salables. Here are a few reminders for your convenience: Large or small, a Hadassah donation makes an outstanding gift. Mrs. Ben Belkin has cards for every occasion. Mrs. Hyman Alper is in charge of Jewish National Fund trees. For a touch of instant glamour, contact Mrs. Bert Eisler, who has fashionable Swiss-imported watches for sale for $15.00. Some are simple, others bejeweled or hand-enamled. All have a two-year guarantee.

A SISTERHOOD MESSAGE

Georgette Armowitz, Recording Secretary

The Talmud is based on the Torah which is based on the Ten Commandments. Most of the traditions observed by Jews today arose from these sources. Although many concepts were rejected by Christianity and Mohammendanism, the institution of the Sabbath was retained. To honor its arrival Jewish women kindle the "Sabbath lights" Friday evening, just before sun-down, and recite the traditional blessing. The Sabbath has been called the most important contribution ever presented to the world's working people.

Tradition has an important place in the lives of Reform Jews, and it is the hope of the officers and board that Sisterhood members will find new inspiration with the coming New Year to attend Sabbath and festival service with new regularity.

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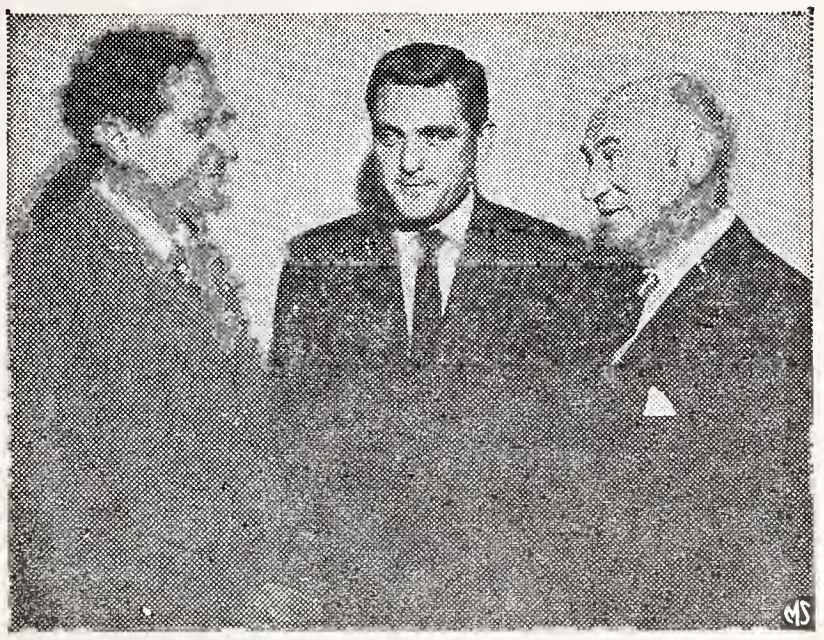
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Morris B. Abram, president of the American Jewish Committee (left), talks with Jean-Paul Elkann, member of the Paris Consistoire (center), and Robert I. Wishnick, New York industrialist and AJC vice president, at reception for the prominent French Jewish official. Mr. Elkann discussed French attitudes toward Israel and the integration of North African Jews in France. The American Jewish Committee co-sponsors, with the Alliance Israelite University, the Community Service program in France, which deals with the problem of integration of Jews from other areas into France.

Julius Fisher B'nai B'rith of S. W. Va.

MRS. SIDNEY J. LENNETT, Correspondent

At our August meeting, we were delighted to welcome the following guests: Mr. and Mrs. Sam Klion, from New York City; Miss Sara Leiberman from Philadelphia, who is visiting her sister, Mrs. Sidney Lenett; and Mrs. Sophie Kaplan from Philadelphia, who is visiting her brother Max Schloss.

Dr. Seymour Kalison of Virginia Technical Institute in Blacksburg, has recently been named a Director of the Alumni Board of Yale University.

Mrs. Claire Goldstein of Galax had as her recent guests her son and daughter-in-law, who are now residing in Williamsburg, Va.

We are proud of Byron Shankman, son of Mr. and Mrs. Leo Shankman of Marion, Va. who made the Dean's list in his first year at the University of Virginia.

Dr. and Mrs. Al Linn and children have just been transferred to Richmond and moved there the first week in September. We will miss them, and wish them the best of luck in their new community.

The time has come for all our college boys and girls to take off again — Danny Carp to Ohio University, Marsha Lenett to Old Dominion College, Gail Siglin to Boston University, Byron Shankman to University of Virginia and Charles David Perelman to Roanoke College.

Also — Steve Lenett, who will be a first-year man at the University of Virginia, and Michael Shankman, who entered the University of Tennessee this Fall. The best of luck to all of you.



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EDITORIALS

(Concluded from Page 3)

and prouder today than at any time in the history of recorded man.

"What is a Jew . . . a tired old man squinting his watery eyes, as he bends over needle and thread in the corner tailor shop in an American city. A gifted musician performing in an European symphony orchestra . . . an ordinary family man with no medals or high water marks in his life. But yet, each is different from his fellow man and for thousands of years that difference has meant the difference between survival and death.

"To me a Jew is a special kind of man whatever his race . . . color . . . or religion. A man who has learned the bitter art of survival and the ability to endure adversities with dignity. A man who has dared to be different when the cost of differences were sometimes life itself. . . . But he is no member of a super-race and for dark periods in history men who thought they were members of the super-race believed he could be exterminated.

He became a cause and it had a name: "Freedom." Freedom of the individual spirit to express itself according to the dictates of its own conscience. "Today the wandering Jew, wanders no more. Nor does he wonder who he is or what he is. He stands like a beacon light in a world that has often been darkened by the shame of racial and religious hatred. He glows inwardly and outwardly with a knowledge that while he is imperfect; like all his fellow man, he has given the world an historic lesson in survival. "Survival with dignity . . . courage . . . confidence . . . and grace. Whether intellectual prince or peasant, today's Jew has done what millions before him have tried but could not do: He has proved to the world that to be a Jew is still something special and something different . . . but the artificial inferiority complex that was laminated on his psyche by centuries of oppression is gone forever. It was blasted away by the rise of Israel. A tiny state in a vast hostile land, that seems to be all muscle but has left room for much heart."

NOTES FROM THE DESK OF THE EXECUTIVE DIRECTOR OF THE N. C. ASSOCIATION OF JEWISH MEN

(Concluded from Page 9)

Youth Retreat. During the last days of July, Wildacres, at Little Switzerland, N. C., was the scene of the fifth annual convocation for a week of Jewish families. These groups came from the states of Florida, Illinois, Maryland, Massachusetts, North Carolina, New York, Virginia, and the District of Columbia. Directed by this writer, and ably assisted by a dedicated staff, participants engaged in a program of prayer and study, play and relaxation, socialization and spiritual reenergizing. Because of the happenings in the Middle East, Israel — its history, roots, present and future — in word, song, film and picture — became the central theme of the well spent period. More will be told of this experiment in later columns.

Several weeks later, some seventy of our state's teenagers, with a few from neighboring states, gathered in retreat at Camp Mountain Lake, Hendersonville, N. C., under the direction of the NCAJM's southeast circuit rider, Reuben Kesner, who had just returned from a month's stay in Israel. Camp Rabbi for this week was Rabbi Samuel Friedman, of Asheville, past president of the N. C. Association of Rabbis. This project had a large and able resident staff, plus a number of visiting lecturers, who blended a program of religion, culture, yiddishkeit, good kosher cuisine and wholesome recreation and comeraderie. The entire experience was thoroughly enjoyed by the participants and found extremely rewarding. Details of this story will

South Americans Honor Dr. Sabin



Dr. Alert B. Sabin (center), discoverer of the universally used anti-polio vaccine, receives medal from Col. Eugenio Schettini (right), Mayor of Buenos Aires, as Abraham Monk, Latin American Director of the American Jewish Committee, looks on. Visit of Dr. Sabin to South America was co-sponsored by the American Jewish Committee and its sister institutions in Argentina and Brazil, where he received highest government honors and his activities made headlines in all newspapers and were reported daily on radio and television.

be unfolded in subsequent writings, too.

Lastly, we remind our readers that the North Carolina Association, with its many worthwhile achievements and still unfinished business is currently inviting your support. We believe that all of North Carolina's 3,000 Jewish families should be enrolled as dues-paying members of the only statewide, nationally unaffiliated Jewish group in the United States. Active membership enrollment efforts are being undertaken throughout the state. Save our solicitors some legwork. Mail your membership check to our treasurer, Irving Richek, Box 10628. Charlotte, North Carolina 28201. Membership dues are $10, $25, $50 and $100 (Tall Men). Give as moved by your truly Jewish heart. Do it NOW during the High Holy season!

Mrs. Sidney Resnick, 1611 Eleventh Street Circle, N.W., Hickory, N. C. has been appointed State Remembrance Chairman for the North Carolina Association of Jewish Women. She will receive all Happy Day and Memorial donations for our North Carolina Jewish Home from the local Remembrance Chairman. If you do not have a local chairman for your community, please send your donation directly to Mrs. Resnick.

The next board meeting of our association will be held in Weldon, N. C., November 12th. This will be a joint affair with the North Carolina Association of Jewish Men, and coincides with the 50th year Celebration being held by the Jewish Congregation of Weldon and Roanoke Rapids. We urge every member to attend as our board meetings are open to all our visiting members and we are most anxious to have you with us.

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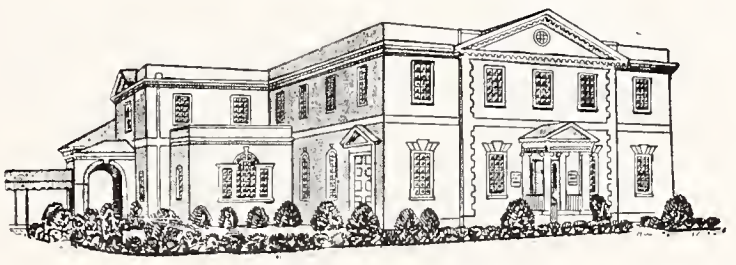
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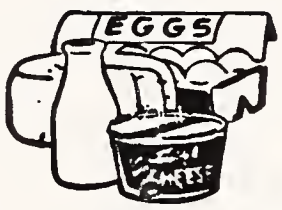
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MRS. HAROLD POLLARD, Correspondent

Mrs. Carl Goldfarb was installed as President of our Chapter at a full Board Meeting in August. Dottie has taken over from our elected President Mrs. Ralph Stern who has left our City to reside in New York. We were very sad to see Fran go and a beautiful gold President's charm was presented to her at that meeting in consideration of all the work she has done for our Chapter during her foreshortened term.

Newcomers to our city were made welcome at a brunch given by both the mens' and women's group of B'nai B'rith. Our State President, Mr. David Weil of Goldsboro, came to speak to the group about the purposes of organization. Mr. M. A. Weinstein 1st Vice President of the International Council of B. B. greeted the group of guests. In charge of the affair were Mr. and Mrs. Gene Goldberg, Mrs. Julius Jacobs, Mr. Larry Boxer and Mrs. Ronald Gordon and it was held at the Green Oaks Apartments Recreation Room. The girls of the B. B. Y. O. led by Susan Rose baby sat for all the many children of our guests during the brunch, and of course you can imagine we have many new enthusiastic members.

Mrs. Richard Sirkin has run a very successful community project during the latter part of the summer. Over 900 children's books were collected from members and through boxes placed at Harris-Teeter Super Markets. These are being given to a school in an underprivileged area of Charlotte, so that the children can have books in their homes — not just library books — but for their own — probably in many cases the first book they have ever owned. We have a new project at the same school and during the coming year our members will be going to the school to tutor the children or help them with their studies, or help them in any way they need — maybe just to have someone to talk to who will truly listen will give these children the lift they need to rise above their environment. The project is done under the Charlotte Care Fund.

The Dolls for Democracy Skit written by last year's A.D.L. committee is being used by the Hornets Nest Girl Scouts in Charlotte's now famous Festival in the Park. Further it is slated to be used on National Television.

Due to the fact that we emptied our Treasury for the Israel Emergency campaign, we are going to have to get busy to raise money for our many projects, and the first effort is a rummage sale being run by Mrs. Phil Anoff who is in

(Please Turn to Page 31)

WILSON, N. C.

MRS. HERMAN BARKER, Correspondent

Temple Beth Ahabah, Richmond, Virginia was the scene of the wedding of Lynn Ilene Barker, daughter of Mr. and Mrs. Herman Barker to James C. Reynolds, on Sunday, August 13th. Rabbi Rubin officiated. After a northern honeymoon the young couple will reside in Richmond.

Mr. and Mrs. Louis Summerfield spent two weeks at the Blockade Runner in Wrightsville Beach. They were joined by their daughter and family, Mr. and Mrs. Alfred Gordon, Richard and Robert of Statesville.

Mr. and Mrs. Irving Mink and daughter Sherry are enjoying the visit of Marc Gregory Sara, aged four months, and his mother, the former Linda Mink of Rockaway Park, New York.

Mrs. Herman Barker has returned from Huntington, N. Y., where she visited with family and friends. She spent a few days with Mr. and Mrs. William Miller of Menlo Park, New Jersey. Mrs. Miller is the former Gloria Barker.

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AROUND GREENSBORO

MRS. SAMUEL SORKIN and MRS. JERRY SHAPIRO, Correspondents

Mrs. Sam Prago on the birth of her grandson to Mr. and Mrs. Arthur Sohn in New York—

Mrs. Fannye Hinchee on the birth of twin granddaughters to Mr. and Mrs. Woodrow Fordham—

Dr. and Mrs. Samuel Richman on the engagement of their son Charles to Katharine Klimpke of New York—

Rabbi Asher who attended a Round Table Conference sponsored by the American Management Association in Hamilton, N. Y., August 17th and 18th—

Mr. and Mrs. Herman Cone, Jr. on the Bar Mitzvah of their son, Thomas Edward.

Congratulations also to:

Mr. and Mrs. Irving Camras on the engagement of their daughter, Beverly Ann, to Mark Nadel, son of Mrs. Henry Nadel of Los Angeles, and the late Mr. Nadel—

Mr. and Mrs. Charles Roth on the marriage of their son, Richard, and Miss Christine Burns on Saturday, August 12th in New York City—

David Schwartz on the occasion of having passed his C.P.A. examination.

We extend congratulations to—

Mrs. Arthur Blumenthal who has been appointed to the Greensboro Housing Commission—

Henry Isaacson on being appointed to the Greensboro Human Relations Committee and to

Dr. Robert M. Kriegsman who was recently elected Secretary-Treasurer of the Guilford County Dental Society.

CHARLOTTE CHAPTER OF B'NAI B'RITH WOMEN

(Concluded from Page 30)

charge of replenishing our treasury.

At our first meeting the new members were highlighted in an original skit entitled Alice in B'nai B'rith Land. It was written and produced by Mrs. Irving Mond, our Program chairman and her co-chairman, Mrs. Morton Kramer.

We extend our deepest sympathies to past president Mrs. Stan Gertzman who has recently lost her father, Mr. J. L. Pressman who everybody knew as Jake Pressman. He had been a leader in our community for many years and was Past President both of Temple Israel and the Charlotte B'nai B'rith lodge.

We wish all our readers a very happy New Year and hope that all our 'high hopes' will be fulfilled.

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The marriage of Ellen Susan Fields of Atlanta and Greensboro and Roger Bruce Zier of Atlanta and Englewood, N. J., took place June 25 in Beth David Synagogue.

Afterward the bride's parents, Mr. and Mrs. Edward Henry Fields of 3102 Lawndale Drive, entertained at the Voyager Inn. The bridegroom is a son of Mr. and Mrs. Edward H. Zier of Englewood.

The couple are living in Atlanta at 1474 Willow Lake Drive after a trip to Miami Beach, Fla.

The bride is a graduate of Grimsley High School and of the University of Cincinnati in Ohio, where she majored in education and attended the University of North Carolina at Greensboro. She is employed in Atlanta by the Clayton County school system. She is a granddaughter of Mrs. Benjamin Smiles of Bronx, N. Y.

Mr. Zier attended the University of Michigan, Ann Arbor, and graduated with a degree in pharmacy from Temple University in Philadelphia. He is a member of Sigma Alpha Mu Fraternity and is employed in Atlanta by Reed Drug Co. as a pharmacist.

Given in marriage by her father, the bride had her sister-in-law, Mrs. William R. Fields, for attendant. The bridegroom had his brother, Stephen Zier, for best man.

A hearty welcome to Mr. and Mrs. Uri Kraesman, our new Hebrew School teachers and youth leaders. Mr. Kraesman was born in Tel Aviv where he served in the Israel Army as a paratrooper. After serving his country he was a student at the University of Tel Aviv. He came to New York in 1966 and attended Herzleah Teacher's Institute. Mrs. Kraesman was born in Munich, Germany and came to the United States as a child and was educated at the Yeshiva in New York. We are sure our community will benefit greatly by their presence.

Congratulations to Mr. Sol Greenberg on the birth of a granddaughter born to his daughter, Mrs. Marsha Matuson in Philadelphia, Pa. Mazel Tov to the proud parents.

Best wishes to Mr. and Mrs. Mel Greenberg on the birth of their new daughter Sheryl Nancy.

Wedding bells are rung all over. Congratulations to Mr. and Mrs. William Lippman on the marriage of their daughhter, Marian, to Mr. Robert Henry Rosen on Sunday, August 27th at the Fifth Avenue Synagogue in New York. The bride has completed three years of study at Goucher College at Towson, Md. and will attend the New York University where she will complete her work toward a degree in English. The bridegroom is a graduate of Harvard College and is a student at Columbia University Graduate School of Business.

Congratulations to Mr. and Mrs. Lewis Myers on the marriage of their son, Charles Norman, to Miss Barbara Bober of Charlotte on Sunday, September 3rd. The

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ceremony took place in Temple Israel in Charlotte. The bride's parents, Mr. and Mrs. Abraham Bober were hosts for a dinner-dance reception at the Amity Country Club. The bride and bridegroom both attended the University of Tennessee and will reside in Greensboro after a wedding trip to Nassau.

Congratulations to Mr. and Mrs. Max Feiner on the marriage of their son Edward to Miss Reba Oschrin, daughter of Mr. and Mrs. Bores Oschrin, on Sunday, September 3rd in Philadelphia, Pa. The bride is a graduate registered nurse and will be employed by the Memorial Hospital in Chapel Hill. The bridegroom is a graduate of University of N. C. at Chapel Hill and is entering the law school at the University of North Carolina at Chapel Hill. After a wedding trip to Virginia Beach and Williamsburg, Virginia the couple will reside in Chapel Hill.

Best wishes to Mona Ruth Sorkin, daughter of Mr. and Mrs. Samuel Sorkin, on her moving to Atlanta, Ga. Mona is a graduate of University of North Carolina at Greensboro with a degree in History and is teaching history and social studies at Roosevelt High School in the Atlanta City Schools.

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Between Hammer And Sickle

(Concluded from Page 10)

(K.G.B.) it may even be an integral part of the security organization. The law requires that these Jews, called **dvadtsatka** (the twenty), be elected in accordance with a plan predetermined from above, and must include a chairman, finance committe, auditing committee, and so on. They must conduct meetings and keep minutes, which they are required to present to the Department of Religions at fixed intervals. The **dvadtsatka** includes the **gabbai** (director) of the synagogue and the heads of the congregation. When they select a rabbi for the religious community his appointment must first be confirmed by the authorities. Consequently, the "religious Jewish community" in any given town is only a body representing one synagogue directed by twenty Jews.

Thus, for example, Leningrad, with a Jewish population in excess of a quarter of a million, has one religious community and one synagogue. Kiev, with its two hundred thousand Jews, has one religious community and one synagogue. The same is true of dozens of other cities which still possess a synagogue. Only in Moscow and in a few towns in Central Asia and the Caucasus is there more than one synagogue. (In addition to its central synagogue, Moscow has two small synagogues located in distant parts of the city.)

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MRS. LIBBY G. KORNFELD,
Correspondent

So many of us have been abroad during the summer that it is impossible to keep track. Among our young people, we welcome back Ellen Roberts from South America. Susan Soll has been spending the summer at Arad, the site of an archeological expedition in Israel. Marsha, Debbie, and Robby Weinstein accompanied their father, Mr. Maurice Weinstein, to Israel, where they had a wonderful experience. Risa Levine, who participated in the Camp Ramah LTF trip and study program in Israel, writes about a fantastic summer. Shirley Engelberg has been in Israel for many months now and spent the war working in a hospital. Michael Engelberg volunteered for service and went to Israel immediately after the war.

We heard from Mr. Maurice Weinstein, president of the International Council of B'nai B'rith, at Friday evening services on September 8th about his visit to Israel.

Rabbi Michael Hecht has come back from Israel with a film recording some of his experiences. The film will be shown on Selihot night, Saturday, September 30.

Mozel Tov to our recent B'nai Mitzvah. They are Robert Stuart Turk, son of Mr. and Mrs. Morton Turk; Susan Dawn Jaffa, daughter of Mr. and Mrs. Ben Jaffa, Jr.; Samuel Louis Edelman, son of Mr. and Mrs. Irving Edelman; and Michael Gary Gilbert, son of Mr. and Mrs. Bernard Gilbert.

Marriage congratulations go to Harriet and Allan Ackerman, who were married in Charleston, S. C. Mr. Ackerman is the son of Mr. and Mrs. George Ackerman. The couple will be living in Lancaster, S. C.

Mozel Tov to Mrs. Arthur Goldberg on the marriage of her son Peter to Miss Elaine Brenner of Detroit, Michigan.

Dr. Henry Goldman and the former Judith Kurtz, daughter of Mr. and Mrs. Ben Kurtz of Rock Hill, S. C. were also recently married. Many years of hea'th and happiness go to all of these couples.

Anniversary best wishes are extended to Dr. and Mrs. Philip

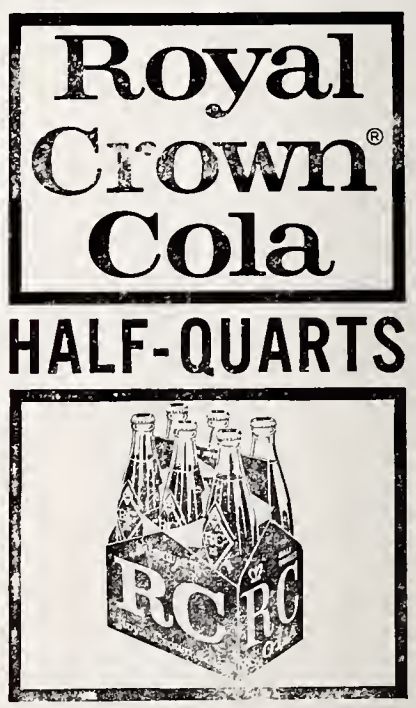
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MRS. CHARLES NORMAN MYERS

Miss Barbara Bober, daughter of Mr. and Mrs. Abraham E. Bober of Charlotte was united in marriage to Charles Norman Myers, son of Mr. and Mrs. Lewis Myers of Greensboro, on Sunday, September third at twelve o'clock noon in Temple Israel with Rabbi Michael Hecht and Hazzan Robert Shapiro officiating.

The bride had her friend, Miss Charlotte Ann Hunter of Charlotte for her maid of honor. Bridesmaids were Miss Helene (Sweetie) Cohen of Spartanburg, South Carolina, Mrs. Barry Banks,

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sister of the groom of Greensboro, and Miss Susan Soll of Charlotte, cousin of the bride. The flower girl was Miss Debbie Bober, five-year-old sister of the bride.

Steve Cooper of Greensboro was the best man. The groomsmen were Barry Banks, brother-in-law of the groom of Greensboro, Richard Bober, brother of the bride of Charlotte and Joey Myers, a cousin of the groom of Greensboro.

A buffet seated luncheon followed the ceremony given by the bride's parents at Amity Country Club.

Both the bride and the bridegroom attended the University of Tennessee. Mr. Myers is now employed by Myers Brothers in Greensboro.

After a honeymoon trip to Nassau, the couple will live in Greensboro.

Prior to the wedding, luncheons were given in honor of the bride by Mrs. Stanley Elrod, Jr. of Charlotte. Mrs. Jerry Fisher, Mrs. Annabelle Greenbaum and Mrs. Max Rubin were co-hostesses at a luncheon at Mrs. Fisher's home.

The wedding weekend activities began with a bridesmaids luncheon, given for sixteen guests, on Friday by Miss Charlotte Ann Hunter and Mrs. Lloyd Hunter at their home in Charlotte.

On Friday evening, Mr. and Mrs. Arnold B. Bleishman honored the couple, out-of-town guests and wedding party with a sabbath dinner at their home.

After Saturday morning services, when the groom was called to the altar, Mrs. Florence Soll of Charlotte and Mr. and Mrs. Charles Rothman of New Haven, Connecticut, aunts and uncle of the bride honored the couple at a brunch at Amity Country Club.

Saturday evening, Mr. and Mrs. Leon Shinburg of Washington, D. C. started off the evening by hosting a cocktail party in honor of the couple at the Manger Motor Inn. They are an aunt and uncle of the groom. Later in the evening, Mr. and Mrs. Lewis Myers and Mr. and Mrs. Morris Myers, another aunt and uncle of the groom, were host and hostess for eight-five guests at an after-the-rehearsal dinner.

Guests were present from New York, Virginia, Maryland, Connecticut, South Carolina and Florida.

Charlotte, N. C. Temple Beth El Sisterhood

MARSHA SMITH, Correspondent

The month of September starts off a busy year for our Sisterhood. All the girls have been busy through the summer formulating plans for another successful year in Sisterhood.

With everyone back from vacations, and school already started, the women of Charlotte are busy getting into the social and business swing of organizational work. We in Sisterhood feel very confident that this will be another fruitful experience for us under the able leadership of our president, Mrs. Daniel Green.

Something new has been added to Temple Beth El. We have a new Cantor-Educator, Mr. Richard Brown. On behalf of our entire membership, we would like to welcome Cantor and Mrs. Brown to our congregation, as well as their family. The Brown family has moved into Charlotte during the Summer, and the Cantor has already assumed some of his responsibilities.

Congratulations to Mr. and Mrs. A. L. Melasky on the birth of their first grandchild—a girl.

Congratulations, too, to Mr. and Mrs. Harry Sobell on the birth of their first grandchild—a boy.

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Our sincerest condolences to Mr. and Mrs. Stan Gertzman on the passing of her father, Mr. Jake Pressman.

We would like to congratulate Mr. and Mrs. Martin Babenco on the marriage of their daughter Alicia, who was married on August 26th to Mr. Alan Gertz of New York. Alicia was the B. B. Y. O. Sweetheart several years ago.

J. L. PRESSMAN DIES

Jake Lyman Pressman died in a Charleston hospital on August 20. Funeral services were held at the Hebrew Cemetery in Charlotte, N. C.

Mr. Pressman was owner of Abbott Corp. with headquarters in Charlotte. He was a member and former president of Temple Israel in Charlotte.

In Charleston, Mr. Pressman was a member of Brith Sholom Beth Israel Synagogue, Emanuel Synagogue and K.K. Beth Alohim Temple.

He was a member of B'nai B'rith and a past president of the Charlotte Lodge. He was also a 32nd degree Mason. He was listed in the book of "Men of Achievements in the Carolinas".

He was founder and sole sponsor of two scholarships at Technion University in Jerusalem and of a scholarship at United Synagogues for the training of cantors.

He conducted services during high holy days in communities which did not have a Rabbi.

A native of Woonsocket, R. I., Mr. Pressman was born March 25, 1905, a son of Morris Pressman and Mrs. Hannah Pressman. He was a graduate of New Bedford Textile College in Massachusetts.

Surviving are his widow, Mrs. Gertrude Poliakoff Pressman; two daughters, Mrs. Stanley Gertzman of Charlotte and Miss Bettye Pressman of New York City; and four grandchildren.



Hannah Stein (right), Executive Director of the National Council of Jewish Women, is shown above with Cornelia Otis Skinner, well-known stage personality and author, at the launching of "We, the Women" — a new radio series narrated by Miss Skinner.

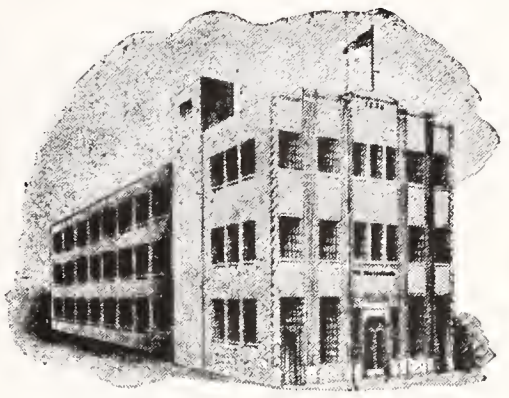
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MRS. OSCAR LEGUM,
Correspondent

Marriage vows were exchanged between Miss Marcia Blaustein and Richard Provo Haskins in an 8 p. m. ceremony on August 26th in Temple Beth Or in Raleigh. Rabbi Leo Stillpass officiated.

The bride is the daughter of Mr. and Mrs. Daniel Blaustein of Wilmington. The bridegroom is the son of Mr. and Mrs. R. P. Haskins of Raleigh.

Given in marriage by her father, the bride wore a street-length sheath of white crepe, covered with a white chiffon cage, featuring Kabuki sleeves. Her veil of tiered illusion was attached to a satin Dior bow. She carried a white bible topped with a white orchid.

The matron of honor was Mrs. John Scott of Wilmington. She wore a coral street-length dress and matching bow of coral crepe as a headress.

Best man was Val Mihic of Port Ewen, N. Y. Ushers were Joseph S. Connell and Joseph Cassidy Jr. of Lynbrook, N. Y.

A reception was held in the social hall of the temple.

The bride was graduated from New Hanover High School and attended East Carolina University. The bridegroom was graduated from East Carolina University in May with an A. B. degree in sociology. The couple will live in Baltimore, Md., where the bridegroom is employed by the Baltimore County Board of Education.

DURHAM, N. C.

MRS. SAM FREEDMAN
Correspondent

The transition from boyhood to the assumption of moral and religious responsibility was made by David Lawrence Rancer and Roger Ty Rancer, twins, on their Bar Mitzvah Friday evening and Saturday morning, September 8th and 9th at the Beth El Synagogue. David and Roger are the twin sons of Mr. and Mrs. Herbert Rancer, and not only are they the only twin Jewish boys in Durham, but they also have the distinction of being the first set of twins to be born in Durham and be Bar

(Please Turn to Page 45)

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IN THE AFTERMATH

By Samuel Kreiter

(A Seven Arts Feature)

In the El Al special lounge of Kennedy Airport I clinked cocktails with a journalist, a rabbi from Queens, Midwestern UJA leaders, a U.S. Senator and his Jewish press secretary. Senator Birch Bayh (D., Indiana) undertook a 6-day study mission for his U.S. Senate Foreign Relations Sub Committee to . . . "assess prospects for a viable solution of the Arab refugee problem, Israel's goals and intentions, and to find out how the United States can help". . . . Throughout the flight his secretary studied Ivrit from a textbook and tested his "knowledge" with the plane stewards.

Upon arrival at Lydda airport (July 5th) our sleepy passengers went off in different directions. In the evening I walked the streets of Tel Aviv swarming with people. The blitz War of Redemption was behind them. Some faces still reflected memories of recent anxieties. Here and there a soldier in camouflage battle dress strolled holding a girl's arm. Where Ben Jehuda Street spills into Allenby Road through a wide arch, dense crowds flowed on both sides fringing noisy vehicular movements. A cool breeze fanned the night, and combed the trees.

Kirka Dizengoff (Dizengoff Circle) featured a book fair, beleaguered by buyers and browsers. Dizengoff and intersecting alleys up to Rehov Jabotinsky are honeycombed with cafes. Youngsters overwhelmed stalls and storefronts doling out frozen sweets, bottled drinks, and hamburgers. A pile of sandbags still concealed the facade of the police station. A Jordanian shell fell in front of no. 5 Rehov Reich, and hit an electric pylon, another damaged an apartment building on Rehov Frishman. Snake-shaped trenches were dug in front of some Government buildings, ORT schools, and large apartment houses. "Thank God," a passerby exclaimed, "we did not have to use them!"

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The ZOA House in Tel Aviv, once a tourist landmark, looked drab and neglected. That evening a slap-dash Yiddish troupe offered a comical yarn named "A Galitzianer fun Mexico". Joseph Bulov counteracted elsewhere with a melange of skits, monologues and impersonations.

If I Forget Thee O Jerusalem

By courtesy of Histadrut we drove out to Jerusalem, united after 1897 years, when our forefathers lost it to the Roman Legions under Titus. Speeding along the Jaffa Road we saw old houses crumbled, heaps of rock and rubble. Building work is going on everywhere. We traveled on wide new roadways. In the distance we saw the cinnamon colored, terraced mountains of Judea sporting young trees planted in memory of our six million Nazi victims. The trees stood mournfully still. We passed shattered houses, many with roofs blown off. From the Mea Shearim Quarter we veered off to the Valley of Hinnom and ascended Mount Zion. En route to the Grotto of the Holocaust we walked through the Avenue of the Just, a pathway edged with sapling trees donated by sympathetic Gentiles. The grounds and structure are cared for by Yad Vashem. In the dim interior of the Tent of Remembrance, memorial lights flickered over the names of the Nazi death camps engraved on the stone floor. Pictures of Anne Frank, Sh. Dubnow, the historian, and other well known Nazi martyrs are displayed in the Exhibition Hall. On one of the walls I read Baal Shem Tov's quotation: "Forgetfulness prolongs our Exile; Remembrance is the secret of our redemption".

We entered the Holy City through Herod (Zion) Gate. It unfolded a labyrinth of narrow sloping lanes and winding alleys teeming with Israelis, foreign visitors, and Arabs. Arab youths hawked Israeli newspapers, cola drinks, trinkets and squealed for liras. Pedestrian traffic in all directions, frequently sliced by the ubiquitous jeeps of the Israeli military police, was tremendous. Many spared, but shuttered houses still flew white flags. An English-speaking Jordanian was asked: "Where were you when the fighting started?" He replied: "Down in the cellar waiting for it to end." An older Arab sighed: "We are very tired of wars; peace will be good".

(Please Turn to Page 42)

Charlotte Temple Beth Israel

(Continued from Page 34)

Naumoff celebrating their 30th on August 21; Mr. and Mrs. Arthur Frank, celebrating their 25th on Sept. 1; Rev. and Mrs. Leonard Wallace, celebrating their 45th; and Mr. and Mrs. Maxwell Gillis, celebrating their 40th.

We are happy to welcome new members into the Temple Family: Mr. and Mrs. Samuel Ginsberg, Mr. and Mrs. Howard Horowitz, Mr. and Mrs. Allen Waga, Mr. and Mrs. Barry Cogan, Mr. and Mrs. Allan Ackerman, Mr. and Mrs. Ire Boro, Mr. and Mrs. Benjamin Kurtz, and Dr. and Mrs. David Somerstein. We hope their membership will be spiritually rewarding.

(Please Turn to Page 43)

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A Report From The President of the N. C. Association of Jewish Women

By MRS. CHARLOTTE (Theodore) SAMET

On behalf of the members of the North Carolina Association of Jewish Women, I wish you and your family a Happy and Healthy New Year.

We are most fortunate this year to have in reality a beautiful North Carolina Jewish Home in Clemmons, North Carolina. Every Jewish person in our state can feel proud and full of happiness when we realize that each one of us is responsible for providing a cheerful, warm and friendly atmosphere for our revered and beloved Parents, Grand-parents and Aged Friends. They, the residents, enjoy their Chapel, Library, Beauty Parlor and the many types of recreational facilities provided for them by the payment of our dues and from our contributions.



MRS. SAMET

If you have already paid your dues for this year, thank you; if not, please make out your $3.00 check to the North Carolina Association of Jewish Women and mail it in the enclosed envelope. This $3.00 annual dues, which is tax deductable, makes you an active member who helps provide not only the maintenance of your Jewish Home, but pays for your other projects as follows:

The provision of a Loan and Scholarship Fund for needy students, regardless of race, color or creed; co-sponsorship of the North Carolina Association of Jewish Youth. A yearly contribution to provide adult leaders for the annual Summer Religious and Social Conference held for the Jewish Youth ages 14-18 throughout the State; Membership in the State Legislative Council; Membership in the N. C. Council of Women's Organizations; Membership in the American Freedom Association.

We are trying to stimulate fellowship between all of the Jewish Women in the State through small area meetings and larger regional meetings. When you are contacted PLEASE MAKE EVERY EFFORT to attend. We need your ACTIVE PARTICIPATION and I am looking forward to meeting you in person in the near future.

IMPRESSIONS OF THE NEW ISRAEL

(Concluded from Page 6)

desire to face challenges inherent in its original goal, the task of ingathering the Jewish people. As survivors of the recent Hitler holocaust, they realize they escaped possible decimation which their heroic army prevented.

The moment of truth presses hard not only on them but upon the world Jewish community to help increase two-fold the Jewish population of this country. Today this yearning for Jewish brotherhood must find expression.

General Weizmann declared that he did not believe in miracles but in an army well trained, well led and well equipped.

He reiterated his favorite expression that "Jews are 'Worriers'" and justifiably so since they had endured so much in their time, but they should not worry here now. However if he were living in Detroit in the tense situation, he'd worry, too.

Upon those who heard such leaders as Eshkol, Ben Gurion, Dayan, and Rabin, deep impression was made by cogent statements as follows:

"We long for peace even as the cannons roar."

"We are a small people but a brave one."

"There is no hatred in Israel against anybody."

"We need not be concerned about our youth. They have been misjudged. They are truly heroic. We must build on their idealistic character and their aim to become more Jewish."

"We don't want a fourth round, but we'll never have peace if we're not prepared for war."

"The statement that we gave any MIGS to the United States for inspection is not so, simply because we need them for ourselves."

"The Six Day War is over, the seventh day of Peace has not yet been attained."

What a prophetic statement this was. The attitude of the Arab people was and still is for peace and tranquility, if they were only left to their own behavior pattern. But the higher-ups in Arab political life don't want peace. So from time to time, we can expect them to build obstacles and through the threat of violent reprisals on their own fellow Arabs they will continue to use their masses for political ends. Adept at boycott, they will attempt to hurt business relationships by strikes and closing shops.

It remains to be seen whether the welfare of the Arab people will prevail over their demagogue and selfish leaders. It will require all the tact and ability of the Israelis to accomplish this end, and defeat the machinations of the Arab political leaders in peace as in war.



At Wildacres, N. C., an isolated encampment nestled high in the Blue Ridge Mountains, 87 Jewish adults listen to Rabbi Jack Bemporad (right) of the Union of American Hebrew Congregations, one of the three-scholar faculty at the 20th anniversary B'nai B'rith Institute of Judaism. Since the program was pioneered at Wildacres in 1948, B'nai B'rith has conducted more than 400 institutes —12 this summer—attended by more than 20,000 persons. The retreats provide Jewish laymen with intensive study sessions featuring leading scholars. Dr. Morecai M. Kaplan (left), founder of Reconstructionism and one of this year's Wildacres faculty, calls the institutes "a better platform than congregations for airing the challenges to Jewish life."

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In The Aftermath

(Continued from Page 40)

The following day we returned through the Lions Gate. Our car was parked, and we trudged uphill on Via Dolorosa, stalked by flocks of shrieking Arab children pushing at us knick-knacks, American cartons of cigarettes liberated from UNWRA shelves, and cakes made of honey and sesame seeds in exchange for agorots and liras. We turned left into the oldest market place in the world teeming with butcher shops, fruit and vegetable stands, one-or-two table cafes, buzzing flies, veiled women balancing baskets and bundles on their heads, donkey-drawn carts, and Arabs squatting in the shade sucking at narghiles (water pipes). At the Church of the Holy Sepulcher some of us squeezed through and crouched to visit the candle-lit crypt holding the remains of Jesus.

On Al Mundaloon Road the shattered old synagogue, Eitz-Hayim, was a heap of rocks and half-crumbled stone walls. Agitated Israelis stared in dismay and anger, and vowed to rebuild it. David's Tower, spread below us in the haze, rose as if to challenge the massive Church of Dormition with its war torn dome. The golden dome of the Mosque of Omar and the El Aqsa Mosque, topped by a crescent, glinted in the blazing sun.

The approaches to the Wailing Wall, widened after the surrounding sniper-infested Arab houses were blown up, were crowded. By the Wall men and women wept, swayed, prayed, recited psalms, and praised the Lord for the miracle of having recovered the ancient Temple site — the essence of their national religious fulfillment. Many placed petitions in the crevices of the Wall.

From Mt. Olives we moved to Mount Scopus, which fell to Israel after 19 years. It was there where Dr. Haim Yassky, then director of the Hadassah Hospital, was killed in a convoy of 77 Jews by Jordanians on April 13, 1948. Two years earlier Dr. Yassky was my special guest speaker at a large Hebrew University Medical School Dinner held at Shaare Zedek, Detroit, where the late Rabbi Morris Adler was spiritual leader. In the remains of the laboratories, the Weizmann School of Chemistry — one of the Hebrew University's first buildings — there were notices to the students on the bulletin boards concerning lectures and seminars, dated 1947. . . Upon retaking Mt. Scopus, the Israeli flag was hoisted over the compound by Benjamin Adin, the Hadassah driver, who ran the Arab gauntlet through Sheikh Jarah many times in 1948, to bring supplies to the hospital. He is one of the few survivors of that tragic convoy.

(Please Turn to Page 43)

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In The Aftermath

(Concluded from Page 42)

Two days later our Histadrut car, armed with a military permit (perhaps no longer required) rolled out of Tel Aviv toward Sinai. We passed Rishon L'Zion, the oldest wine producing settlement in the country; the Natanya outskirts where the Abik pharmaceutical plant was hit by three Jordanian war planes, causing casualties and destruction. We toured the coastal city of Ashdod on broad avenues, comfortable not yet fully occupied apartment houses, the new ORT school rising over the Mediterranean shoreline where modern harbor installations have been installed.

Out of Ashkelon we reached a military checkpoint, then open unfarmed fields in what was Egypt. We stopped to photograph a frightened boy in pajamas leading a camel. The clay huts looked deserted and weather-beaten. On hilly terrain we saw a charred truck, a burned-out half-track, an abandoned artillery piece. Knots of gaping Arabs appeared on the curb of the highway.

We arrived in the center of Gaza to a tumultous "reception" by jostling Arabs of all ages waving at us sun parasols, flutes, beads, and ballpoint pens. Competition for our liras was fierce and deafening. On the far side of the square an Israeli army truck rounded up suspicious Palestinians who later we saw being released. We were cautioned to stay out of alleys where the camp barracks buzzed with grim-looking refugees.

Charlotte, N. C. Temple Israel

(Concluded from Page 40)

Our Religious School is now in full swing since the beginning of classes on September 6th.

Temple Israel Sisterhood helped make our women aware that the holidays are close at hand. A fashion show was presented to the members, showing the new fall styles. Tea and sandwiches were served to add an extra lovely touch to the first meeting of the season.

Before the midnight service on Selihot night we had our annual congregational Pre-Holyday Get-Together. Installation of the new officers and Board of Temple Israel followed.

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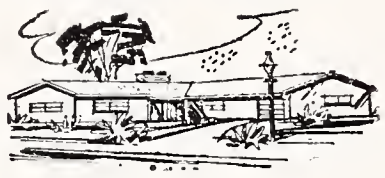
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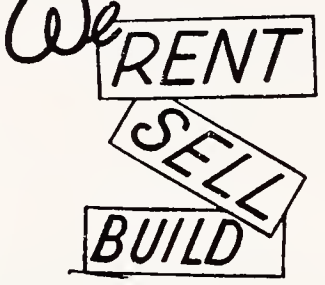
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Williamston, N. C.

MRS. IRVING M. MARGOLIS, Correspondent

Every good wish to the Harry Reeders, who have returned to Williamston to make their home.

Mr. and Mrs. Paul Pulver and daughter Susan vacationed in Canada and attended Expo 67. They have also enjoyed weekends at Nags Head and Wrightsville Beach.

Miss Susan Pulver attended the music school at St. Andrew's College, Laurinburg, N. C.

Mr. and Mrs. Irving M. Margolis visited their daughter and son-in-law, Mr. and Mrs. Alan S. Fields, and granddaughter Jacquelyn, in Ramsey, N. J., and also spent several days in New York City. En route home, they stopped overnight in Chapel Hill with their daughter, Mrs. Gary R. Smiley, and family.

Mr. and Mrs. Jack Goldstein and children, Benjy and Marianne, of Windsor vacationed at Morehead Bluffs.

Mr. and Mrs. Frank J. Margolis joined friends for a weekend at Ocracoke Island.

Mrs. Irving M. Margolis was elected chairman of the Board of Trustees, Martin Memorial Library.

Aliza Kashi

(Concluded from Page 12)

added a drawing of a rose, her favorite flower, to each, as a special trademark.

"We love you, Aliza!"

"When is your record album coming out?"

"How about your next concert," voices eagerly shot out from all directions.

"I love you too, people!" . . . "Next week," . . . and "Ask Town Hall," were her tart retorts as she signed, and signed theatrebills galore which flooded her.

It must be cited here that the fans were not the usual, but rather the unusual. They were not the types one would find in fanlike hordes backstage. No teenagers were these. Most were men and women in their prime and past! Many were not Jewish. Men and women who came to worship a veritable goddess from the Middle East. She was Miss Israel to them without benefit of official title.

An earthy woman who carries a gun for her country, or carries a microphone on stage, in no special order, this is the Aliza Kashi America salutes . . . Israel's sizzling export, on loan.

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DURHAM, N. C.

(Concluded from Page 38)

Mitzvahed in the Beth El Synagogue.

Mr. and Mrs. Rancer placed the Talis over David and Roger's shoulders, which marked the beginning of the consecration ceremony, and recited the blessing over the Talis.

David and Roger each participated in the religious services Friday evening by chanting the Haftorah, the Prophetic selection from the Book of Isaiah.

Mr. George Lewin presented the twins with a Bible in behalf of the Beth El Congregation, and Mrs. Sam Freedman, in behalf of the Sisterhood, presented them with kiddush cups. Mrs. Freedman then presented Mrs. Rancer with a Mezuzah for her new home in Greensboro.

The meaning and significance of the Bar Mitzvah was delivered by David and his brother, Roger spoke on the Haftorah portion, "Parchas Shaftim" by Isaiah. Their talks were followed by the charge delivered by Rabbi M. Herbert Berger.

After the services, Mr. and Mrs. Rancer were hosts at an Oneg Shabbat in the social hall of the center.

Aunt Rose Robbins had catered the affair honoring her nephews. She really outdid herself with the large variety of beautifully designed cookies and delicacies of all kinds. An unusual centerpiece of a huge cake, in the shape of a Torah, received many comments of admiration.

Saturday morning the twins participated in the chanting of the Haftorah and led the concluding portions of the Mussaf service. Following the service, a Kiddush was given in honor of the "simcha".

We wish Mr. and Mrs. Rancer much "nachus" from their children and also lots of happiness in their new home in Greensboro.

Chaplain's Corner

Rabbi Israel J. Sarasohn, Chaplain
North Carolina Jewish Home
Clemmons, North Carolina

An "Elul" Reflection

A Hassidic rabbi was asked what he does before prayer. His answer was that he prays to be able to pray. It is in somewhat this spirit that where morning services are held during Elul — the last month of the Jewish year — the Shofar is blown. Most of us do not enter the New Year and the season it begins with the spiritual preparation that should be expected of religiously oriented people. Sombre reflections upon life are not confined to the year's beginning. Setting aside a special period is unique and is our contribution to the religious life. But to make religion the paramount influence in civilization and the betterment of mankind, the importance of the prayerful spirit and the cultivation of religious habits should be more widely recognized.

As the later years of life move inexorably onward, it is those with regular religious habits that go back to childhood and youth, that are more sensitively aware of this than others. But the time is always at hand when the psalmist's sentiment can be realized in the prayer: "So teach us to number our days that we may get us a heart of wisdom."

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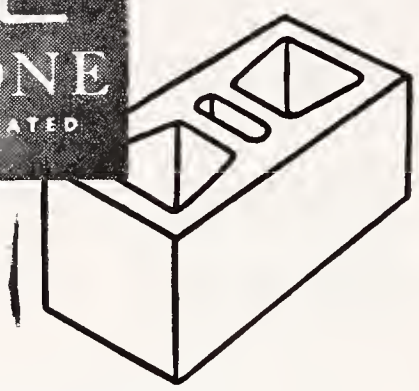
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High Point, N. C.

RABBI ISRAEL WALMARK

Rabbi Israel Walmark, Corres.

A conference on education which was held in our Synagogue on Sunday, September 10th, was a great success. Representatives from seven congregations attended this outstanding and most informative conference. The various seminars on education and administration were held during the day. Approximately 60 persons were in attendance during the day. High Point is proud of this achievement. We hope that this conference will be only the beginning to more intensified education programs for those interested in Jewish education.



A WINNING TEAM. Israel Education Fund donor Eugene Ferkauf of New York, left, is greeted by Mordecai Ben Porat, Mayor of Or Yehuda, on eve of opening of comprehensive high school established by Ferkauf. School is one of 38 created by United Jewish Appeal IEF program.

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In December 1962, Senator Fenwick was the recipient of the first Virginia Hall of Fame Award for distinguished achievements.

Senator Fenwick has a distinguished career in the Virginia Legislature and seeks re-election so that he may continue to serve you and the Community.

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- Member of the Advisory Board of Management Science Center at the University of Pennsylvania.

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- Vice President of the Richmond Rebels football team.

General Election, Tuesday, November 7, 1967

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The American Jewish

Times-Outlook



Golda Meir, First Lady of the State of Israel, Arriving in New York to promote the sale of Israel Bonds

November 1967

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The American Jewish TIMES-OUTLOOK
VOLUME XXXI • NOVEMBER, 1967 NUMBER 3

EDITORIALS — **Chester A. Brown, Editor**

ISRAEL BOND CAMPAIGN

Mrs. Golda Meir, pioneer leader in the establishment and development of the State of Israel, will address key meetings in major cities in the United States next month to give added impetus to the campaign for Israel Bonds, it was announced by Dr. Joseph J. Schwartz, Vice President of the Israel Bond Organization.

The celebrated Israeli leader, who has played a dominant role in the domestic and foreign affairs of her country since it proclaimed its independence in May, 1948, will be the guest of honor at communitywide meetings in Los Angeles on November 2nd, Detroit on November 7th, Chicago on November 12th, New York on November 14th and Miami on November 16th.

After serving as Israel's Foreign Minister for ten years, Mrs. Meir retired from the Cabinet last year to become the Secretary General of Mapai. Together with former Prime Minister David Ben-Gurion and the late Eliezer Kaplan, the first Finance Minister, Mrs. Meir laid the foundation in 1950 for the establishment of the Israel Bond Organization, which during the past sixteen years has become the most important single source of funds for the country's economic development.

The campaign has a quota of $78,743,400 as the first portion of the new $500,000,000 Fourth Development Issue that was initiated on September 15th. The attainment of this goal would bring to a record-breaking figure of $250,000,000 the total cash sales of Israel Bonds for 1967.

"Since the end of the war in June, it has become increasingly clear that large-scale financial aid to bolster her economy will be a vital factor in Israel's struggle to achieve a lasting peace settlement," Dr. Schwartz said.

"The process of restoring nomal economic life in the postwar period has been slow and costly. It has been complicated by the fact that a highly expanded industrial development program is needed to bring the economy out of the slump it was in prior to the outbreak of hostilities. This situation makes it imperative for the Israel Bond compaign to mobilize record sums in the coming months to provide more jobs for the unemployed and to improve Israel's trade balance through an increase in exploits," Dr. Schwartz declared.

AID TO RELIGIOUS SCHOOLS

The four sponsors of a major test case challenging the use of Federal funds for church-supported schools today hailed the action of the U.S. Supreme Court in agreeing to hear arguments on the right of tax-payers to sue the government over the expenditure of Federal funds.

The four organizations — the American Jewish Congress United Federation of Teachers, the United Parents Association and New York Civil Liberties Union — said the high court's action the way to an authoritative judicial determination of the constitutionality of Federal aid to religious schools.

The suit was initiated in Federal District Court in New York December 1, 1966 by a group of seven taxpayers and residents of New York, all of them officers of the four sponsoring organizations.

Leo Pfeffer, special counsel of the American Jewish Congress, is chief counsel for the plaintiffs.

The chief issue in the suit is the use of funds under the Federal Elementary and Secondary Education Act of 1965 to supply textbooks for use in church-connected schools and to pay for teachers assigned to such schools.

Justice Department attorneys asked for dismissal of the suit on the ground that the taxpayers did not have standing to sue. By a vote of 2-to-1, a special three-judge Federal Court sustained the government's motion to dismiss the suit June 19. The three-judge court cited the 1923 Supreme Court decision in the *Frothingham* case, which broadly barred taxpayer's suits in Federal courts.

An appeal was then taken to U. S. Supreme Court, arguing that the *Frothingham* decision should be overruled and that in any case it did not apply to taxpayer's suits based on the constitutional guarantee of religious freedom.

It was this appeal that was upheld by the high court in agreeing to hear arguments on the question of standing to sue.

The Supreme Court is expected to hear argument on the case some time in January 1968.

In hailing the action by the high court, the four organizations sponsoring the suit declared:

"We are deeply gratified at the court's decision to hear argument on this major issue.

"The 1923 *Frothingham* decision has for too long acted as a shield in protecting violations of the constitutional prohibition against the use of tax funds for religious institutions.

"The ruling means that the Supreme Court will now consider whether that arbitrary impairment of constitutional guarantees is to continue. This gives those who are concerned with protecting separation of church and state the opportunity to show how the *Frothingham* doctrine has impaired enforcement of the separation requirement and why it should be reversed.

"By this action, the court has paved the way to an authoritative judicial determination of the constitutionality of Federal aid to religious schools."

GETTING IN ON THE GROUND FLOOR

The American businessman can get in on the ground floor in Israel.

There are plenty of growth opportunities in new and expanding industries where American capital investment and know-how are welcome.

But this doesn't mean that an American company has to start from scratch in Israel. They have a solid industrial base on which to build profitably.

For example:

—The GNP has increased annually on an average of 10 per cent. That's one of the highest growth rates in the world.

—Industrial Production has grown at an average yearly rate of 13 per cent since 1948.

—They produce more than 80 per cent of the products listed under the United Nations industrial classification.

(Please Turn to Page 18)

THE AMERICAN JEWISH TIMES-OUTLOOK, published monthly at 530 Southeastern Building Greensboro, N. C. 27401. I. D. Blumenthal, Publisher; Chester A. Brown, Editor; Nathan Kessler, Advertising Manager; Florence Byers, Virginia News Editor; Broad Grace Arcade, Richmond, Virginia. Member Seven Arts Feature Syndicate, Inc. $3.00 per year payable in advance. Second-Class Postage paid at Greensboro, N. C. The views expressed by contributors are not necessarily those of the publishers, but may be published in the interest of freedom of the press. THE AMERICAN JEWISH TIMES-OUTLOOK is owned and edited solely as an independent enterprise and is not a Jewish community undertaking.

SILVER LININGS

By Samuel Silver



What book "surges with vitality?"

What book "omits nothing?"

What book is inordinately praised but seldom read?

The Bible, of course.

But young people are beginning to discover the significance of the Bible.

For example, down in Alexandria, Va., where the rabbi is Rabbi Emmet Frank, there's an annual prize for the youngster who writes the best essay on the Bible. Called the Solomon Dimond Memorial Award, the prize this year went to young Ellen Lasser, who described the Bible as "A World of Life," and saluted it in these words, worthy of reproduction:

"What is the Bible? To different people the Bible is different things. However, to almost everyone, it seems to be a classic merely existing for praise and not actually meant to be read. Yet, this remarkable classic has lasted throughout the world during thousands of generations.

"The reason: the Bible has something very special to say. It is a story so wonderful that once one knows its purpose, this story can be told and retold without losing its power. It shows life, life with its meaning found in God. This is what can be found while reading the rich poetry; this is what can be heard in the eloquent speeches.

"This like a single melody with many variations can be found throughout the Scriptures. The Bible surges with the vitality of such a melody. Its singers praise the beauty of life, a life which is full of love such as displayed between Jacob and Rachel, Jonathan and David, Ruth and Naomi. This life reveals the stirring drama of adventure such as displayed by thrilling deeds of courageous men like Daniel and brave women like Esther. This life reveals the wisdom of the Lord as spoken through such prophets as Amos and Isaiah.

"The Bible is a complete history of the Jewish people, of our people. It omits nothing. It does not hide the evil of Israel like that done at the foot of Mount Sinai. It does not hide the mistakes of our great like the wrong done by Jacob when he won the blessing of his father. No, the Bible tells everything. Yet, it is more than just a history or a classic. It teaches more than morals or traditions. It helps reveal the value of life, and even more important, the Holy Scriptures teach reverence for the Lord."

No expression has become more popular in current parlance than the query, "Would you believe?"

The question is usually followed by something or other.

On Yom Kippur it would suffice merely to repeat this phrase.

Would you believe?

Would you hold on to the beliefs of your forefathers?

Our fathers believed that there was a Force and Source in the world making for a better society.

They asserted that the greatest miracle of all is man's ability to make a comeback from faults and errors.

They affirmed that they had a mission to set an example of virtuous living for the rest of mankind.

They declared that the greatest act of courage is the humble admission of past follies.

They felt that the training of children should take priority over many other aims that lure us on.

They stated that the Torah was the best schorah, that is, that nothing is more valuable than adherence to and dissemination of, ethical precepts.

The High Holyday period is the time when we are asked to look our soul in the face, to accept the moment of truth, to judge ourselves candidly and valorously in the light of our own private understanding of the extent to which we have lived up to our potentials.

During the past year we have witnessed turmoil and tumult, war and strife in the Mideast, in the Midwest, all over the world. It is easy to adjudge others. Each of us has a view about Vietnam, about Nasser, about civil rights and civil riots.

We don't know where the next problem will erupt.

They tell about the Detroiter who last June wrote his relatives in Israel: "If you want to stay there, all right, but send the children here, where they will be safe." Later on in the summer, the Detroiter got a message from his Israeli relatives: "If you want to stay there, all right, but send the children here where they will be safe."

Yes, external events magnetize our interest and require our aid.

But on Yom Kippur we get down to bedrock. We judge ourselves. We confront the ultimate interrogation: would you believe?

And if you do believe, what are you going to do about your beliefs? Or, as one person put it, "What on earth are you doing here?"

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DR. SAMUEL UMEN

Our Broken Promises

By Rabbi Samuel Umen

Inspiration gives rise to dreams: it is the paramount cause of creation. The finest literature, the greatest poetry, the undying music, the loveliest architecture, the most beautiful art, are all the fruit of inspiration.

Moments of profound inspiration tend to soften the heart, stir the mind, and often transform a human being into something nobler, greater, and finer than he ordinarily is. In such moments selfishness is weakened, stubborness broken, laxity is overcome, the animal in man is subdued, his best human qualities emerge and take command. In short, during moments of deep inspiration, man rises to his highest self. "All poets" says Ralph W. Emerson, "have signalized their consciousness of rare moments when they were superior to themselves, when a light, a freedom, a power came to them which lifted them to performances far better than they could reach at other times."

The High Holy Days afford us rare moments of inspiration. The Holy Day moments appeal to the very best in us. They clearly show us how we live, what we are, what we can be and what we ought to strive to be if we are to be above the beast.

In response to the Holy Days' appeal, we promise ourselves that in the days to come our way of life will be much nobler than before; that the time alloted to us will henceforth be used more frugally, wisely, and fruitfully.

There is an ancient saying, "Promises made in storms are forgotten in calm". So it is with the resolutions we make on the Holy Days. The storm of the Holy Days so to speak passes, the calm sets in, and the high promises lose their force. What appears to be a simple act under the spell of inspiration, under mundane circumstances, becomes burdensome, trying, insurmountable, and is consequently deferred for a later time.

Thus a New Year comes, reminds us of our broken promises, evokes new ones from us which are similarly destined to be ignored, and silently passes on.

What is to be done? Shall we discontinue making resolutions on New Year? Shall we determine not to heed the appeal of the Holy Days, which reveal our foibles, failings, defects and arouses the soul to clamor for it due?

The answer of course is that we must continue to repeat promising and vowing again and again until we realize that every mission we impose upon ourselves, every goal and objective we set for ourselves, cannot and will not be attained without sacrifice.

"Oh let my weakness have an
end!
Give unto me, made lowly
wise,
The spirit of self sacrifice. . ."

To suit our actions to our words and our words to our actions, to be true to our commitments, true to ourselves, we must be prepared for sacrifices even as the patriarch Abraham was prepared to sacrifice Isaac as told in the story of the "Akedah", the Scriptural reading for Rosh Hashana.

Nothing good, nothing enduring, has ever been achieved by man or society without "sweat, blood and tears". Yes, it is better, it is wiser, to continue making promises and fail to fulfil them rather than refrain from extracting resolutions from ourselves.

For unfulfilled promises have a way of haunting, nagging and tormenting the conscience. This being the case, there is hope that one day we might call a halt to vacillation, deferment, indifference become masters of our destiny, and at long last thrill to the experience of having turned words into acts and acts that have made us better and happier human beings.

Let us trust that God in His mercy, will grant us another year of life, another chance to make a promise, and that this time we will seize the opportunity, and by will and sacrifice, succeed in wiping failure from our record.

Of the new opportunity that may come our way to make good our promises the poet sings thusly:

"They do me wrong who say I
come no more
When once I knock and fail to
find you in;
For every day I stand outside your
door
And bid you wake, and rise to
fight and win.
Wail not for precious chances
passed away!
Weep not for golden ages on
the wane!
Each night I burn the records of
the day
At sunrise every soul is born
again!

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HULA SHOW—Waikiki visitors collect a "bonus" of Hawaiian entertainers like these at a free outdoor hula show Tuesday and Thursday morning. This camera hula show, staged in Kapiolani park, is presented especially for camera fans.

HAWAII:

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The No Man's Land Of Brotherhood

The No Man's Land of Brotherhood is the land where we proclaim the American creed of each person being accepted on his own individual merit — and then discredit this belief by categorizing him with a color label, a religious label, a nationality label that automatically, instantly prevents even a superficial view of the individual as an individual.

These are the areas in our daily lives I call the No Man's Land of Brotherhood. It is land that no man should permit to exist, — but being humans, we do.

We pay for this no man's land of un-involvement. We pay in the loss of integrity that goes with maintaining a double standard — in the loss of self respect that comes with doing so much less than we are capable of doing as individuals — in the personal frustration we feel because we don't really know what we honestly believe in — enough to fight for and live for.

We should not be surprised at the violence erupting in our land this week: nor at the violence that erupted in the Holyland last week: not when whole nations can be influenced by ambitious deceiving leaders into risking a third world war rather than face the hard realities of human relations.

Not when we as individuals, raise our children by the Good Book, by the Constitution, by the family heritage — and then show that they need not live by these truths to thrive in this material world —

Not when men and women like ourselves with a vast reserve of good faith, good intentions and sincere dedications, still struggle with our consciences daily in applying to our personal situation those beliefs we give voice to —

Nor should we be surprised that other groups of individuals dedicated to hate, to bigotry, to violence spring forth and strengthen in our great land.

Men may not act like nations, but nations act like men, because nations are men. And when we act or fail to act as individuals, it follows that the clubs we belong to, the organizations we support, the nations we pledge our allegiance to, will likewise act, — or fail to act.

It falls to no one but you and me to invade this No Man's Land of human relations. Like all wars, it has its battles, and like all battles, it calls for personal sacrifices, personal disappointments, personal bouts with our moments of truth.

Our world is too big, too volatile, too hostile for any man to travel its crust alone. One man needs another. The largest of our national problems will not be solved unless the smallest of our private problems is — at least — examined and dealt with.

In this room tonight are Roanoke Valley's leaders. For all the great distance we have traveled together in the past decade towards a better understanding of each others as individuals, all of us — Catholic, Protestant and Jew — are now challenged to step into the difficult terrain where the hard-core miseries, the intensely personal prejudices and passions live.

Time is running out and the problems will not disappear. Our move forward into the No Man's Land of Brotherhood starts here and now.

This is the challenge of leadership — and its penalties.

A CHRONICLE OF THE JEWISH BOOK COUNCIL

A Chronicle of the Jewish Book Council of America, by Philip Goodman, executive secretary of the Council and managing editor of the Jewish Book Annual, records the history of the Council since its inception in 1942.

Among the 39 articles and bibliographies written by 33 authors are **Hebrew Authors** and **Holy Writing: A Miscellany,** compiled by S. Y. Agnon; **The Future of Yiddish** and **Yiddish Literature,** by Isaac Bashevis Singer; **The Tribune of the Golus,** by Maurice Samuel; **French-Jewish Writers: An Overview,** by Lothar Kahn; **Famous Jewish Book Collections and Collectors,** by Cecil Roth; **Rise of the Jewish Book in American Publishing,** by Charles A. Madison; **The YIVO Library,** by Dina Abramowicz, and **JWB's Role in Jewish Cultural Life,** by Bernard Postal.

Copies of the Annual are available at $6.00 each from the Jewish Book Council, National Jewish Welfare Board, 145 East 32nd St., New York, N. Y. 10016.

POEMS FOR THE YOUNG AND OLD

By Lionel J. Ziprin

I. the inferential avenue
now calculates what time the jew
will tip his cap and bid adieu.
his fate somehow you see is tied
to what the cap holds down inside.

II. on either end
of the rainbow friend,
there stands a pot of butter.

take a lump from each,
smear 'em on a peach,
toss 'em in a pan,
and watch them sputter.

sputter-butter
butter-sputter
all my toys are in a clutter.

III. wet is dry
and dry is wet
my kitten and i
are willing to bet.
white is black
and black is white.
day is as good as
the dark. dark. night.

IV. lets make a wish:
you turn worm and i'll turn fish.

V. there
is
a
place
deep
deep
in
hell

re
served
for
things
that
will
not
jell.

VI. to photograph
the golden calf
you laugh
and slice the lens in half.

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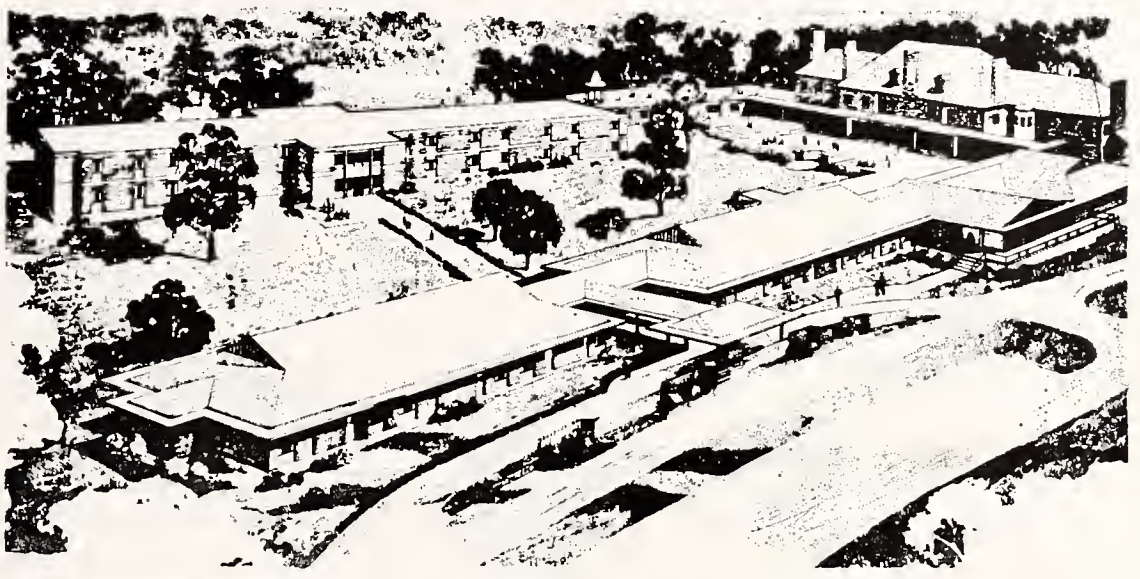
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1ST ANNUAL MEETING AND RECEPTION

The 1st Annual Meeting of the North Carolina Jewish Home will take place at the Home 2:00 P.M. Sunday, November 5, 1967. Carl Eisdorfer, M.D., Ph.D., an internationally known Gerontologist and a Director of the Dept. of Aging at Duke University, will be the guest speaker. In addition to this reknowned authority, the program will feature the election for the Board of Governors of the Home for the ensuing periods. The meeting will be attended by many dignitaries and will be highlighted by a North Carolina Jewish Home reception. An invitation to this important function is extended to all North Carolina Jewry.

FEATURE MOVIES

The Beth David Men's Club of Greensboro sponsored the feature movie "Once Upon A Time" starring Cary Grant. This movie was shown at the Home and as usual, with this type program, it was a "sell out." The majority of the residents attended and enjoyed the showing. The Carolina Theatre in Winston-Salem hosted the residents with a comedy program at that theatre. Twenty-two residents "caravaned" to town for this period of fun.

TALKING BOOKS

The lives of several of the residents were brightened this month with an assignment of individual Talking Book Record Players and a series of Talking Books. These items are supplied for the visually handicapped through the Library of Congress. One of our residents has "read" three books during this period and is now on his fourth. These books are full length novels ranging from western and mystery detective stories to the classics. The records also permit the listener to read the full volume of the current issues of Readers' Digest and other periodicals.

PROJECTS

The residents prepared 2500 letters for the North Carolina Association of Jewish Women. In addition they prepared and mailed over 3000 invitations for the Annual Meeting which will be held in November.

The residents, with the help of Dr. Dorothy Kalet and Mrs. Brown from the Clay Diggers of Winston-Salem, prepared flower arrangements which were distributed throughout the Home. They also worked on an artificial flower project and prepared food for the bird feeders and the tropical fish projects.

SENIOR CITIZEN CLUBS VISIT HOME

The Downtown, Buena Vista-Ardmore and the Hanes Senior Citizen and Recreation Clubs visited the Home and shared experiences with the residents. All participated in square dancing and folk singing. The Downtowners brought their string band and played a variety of selections. A pleasant, enjoyable afternoon climaxed by refreshments filled a gap in the lives of all who participated.

VOLUNTEER CORPS

The preliminary steps were taken in organizing the Volunteer Corps. Mrs. Corky Segal, Mrs. Marian Silvers, Mrs. Carol Lange, Mrs. Evelyn Robinson and Mrs. Alice Fruh from Greensboro; Mrs. Carol Friedman, Mrs. Lil Greenberg and Mrs. Miriam Phillips of High Point; Mrs. Jeanne Cohen, Mrs. Bess Schafer, Mr. Harris Clein and Mr. Sam Jacobson of Winston-Salem attended the initial meetings. Plans were formulated, projects discussed and programs coordinated. The first volunteer indoctrination and orientation meeting is scheduled for November 2nd for the various workers. This dedicated group of volunteers will then be able to proceed with the projects of their choice with a minimum of difficulty.

HIGH HOLY DAYS

The High Holy Day Services were conducted by the Chaplain of the Home, Rabbi Israel J. Sarasohn. The Eliyahs were duly read by the revered Elers and visitors. Mr. Jacob Doctor sounded the Shofar under the guidance of the Reverend Naftula Kagan. Mr. Sam Jacobson, Co-chairman of the Religious Committee, shared the sermons and services with Rabbi Sarasohn and the Executive Director.

The largest Succa in North Carolina is now being prepared for the serving of meals during the festival period. It is hoped that this tabernacle will be intact for all to visit during the Annual Meeting.

L'shono Tovo Tikosevu. A Happy New Year to all.

ELBERT E. LEVY
Executive Director

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Mrs. Ben B. Clein
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Mr. Leonard Clein
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Mrs. Stanley Tulman

The names of "The Thousand Grand Builders" will be placed on a big bronze plaque and erected on the east wall of the Home when it is completed so that future generations will know the men and women who stood up to be counted when the North Carolina Jewish Home was built. If each person listed above would get one of his friends, whose name does not appear on this list, to pledge and become a GRAND BUILDER (like himself) we would go "over the top". Try it. You will find a pledge form on the next page.

MEMBERSHIP APPLICATION

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships. The annual dues, as determined by the Board of Governors, is $25.00 per member or $100.00 per sustaining member.

MEMBERSHIP APPLICATION FOR 1967

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Address

City

State

(Zip Code)

Please make your check payable to the North Carolina Jewish Home, and mail it to Dr. Norman Sulkin, Membership Chairman, P. O. Box 38, Clemmons, North Carolina.

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AND HAVE MY NAME ON THE BRONZE PLAQUE

I heartily approve of the North Carolina Jewish Home and am happy to become a sponsor of this worthy project. I hereby pledge the sum of $1,000, payable as follows:

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..... In four annual payments of $250, first payment attached.

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Please make checks payable to North Carolina Jewish Home, Inc., and mail to I D. Blumenthal, Queens Towers Apts. No. 418, 1300 Queens Road, Charlotte, N. C. 28207.

ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

Memorials and Contributions

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from July 5, 1967 to August 5, 1967.

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Mr. and Mrs. I. D. Blumenthal; Mr. and Mrs. Walter Klein; Mr. and Mrs. Nathan Sutker.

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Mr. and Mrs. I. D. Blumenthal.

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Mr. and Mrs. I. D. Blumenthal; Mr. and Mrs. Hy Temin; Mr. and Mrs. Nathan Sutker; Mr. and Mrs. Martin Rosenthal.

ANDY GREEN

Mr. and Mrs. George Green

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Miss Bess Schwartz and Miss Edna Schwartz.

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Miss Bess Schwartz and Miss Edna Schwartz; Mr. and Mrs. Lewis Kress.

GRANDMOTHER OF MRS. PAUL FINE

Miss Bess Schwartz and Miss Edna Schwartz.

FATHER OF MRS. NORMAN SAMET

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JOE LEIKEN

Mr. and Mrs. J. S. Mann; Mr. and Mrs. Sol Mann; Mr. and Mrs. S. H. Steinberg; Mr. and Mrs. H. Kramer; Mr. and Mrs. I. Kramer.

MOE MATFUS

Mr. and Mrs. J. S. Mann; Mr. and Mrs. Sol Mann; Mr. and Mrs. S. H. Steinberg; Mr. and Mrs. H. Kramer; Mr. and Mrs. I. Kramer.

MILTON LIPMAN

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Mr. and Mrs. H. Kramer

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HONOR PHIL ROBIN'S RECOVERY

Miss Bess Schwartz and Miss Edna Schwartz

HONOR RECOVERY OF MR. ALFRED SMITH

Mr. and Mrs. Nathan Sutker

HONOR OF THE RESIDENTS

Temple Emanuel Religious School of Winston-Salem; Karen Ami Fund, Beth David Synagogue of Greensboro; L & M News Company; Mrs. Charles Gordon; Mr. Naftula Kagan.

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from September 1, 1967 to October 5, 1967.

MRS. JULIA C. ROSENFELD

Miss Gertrude Weil

MRS. SADIE PIZER

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Ellis and Ellen Berlin; Dr. H. H. Levine; Mr. and Mrs. J. W. Cunningham; Mr. and Mrs. George Green.

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BEN SCHWARTZBERG

Mrs. Harry Doctor

MRS. GUSSIE LEVINE

Mrs. Harry Doctor; Mr. and Mrs. George Green.

FLORENCE MICHALOVE, MOTHER OF PHIL MICHALOVE

Mrs. Harry Doctor; Mr. and Mrs. George Green.

HUSBAND OF PEARL FIENMAN

Mrs. Harry Doctor

AUNT OF MRS. ABE RUDEN

Mrs. Harry Doctor

ENDOWMENTS

Mr. and Mrs. Robert M. Silver, High Point—$25,000; Moses Richter and Alex Shuford—$15,000; Mr. and Mrs. Herman Bernard, High Point—$10,000; Mr. and Mrs. Harry E. Kramer, Wallace—$10,000; Mr. and Mrs. J. Herman Leder, Whiteville—$10,000; Mr. and Mrs. Joe Leder, Clinton—$10,000; Mr. and Mrs. Sam Leder, Jacksonville—$10,000; Mr. and Mrs. David Osterneck, Lumberton—$10,000; Mr. and Mrs. Jack Schulman, Hendersonville—$10,000; National Council Jewish Women, High Point—$5,000; Mrs Bessie M. Schilds—$2,500.

N. C. Association of Jewish Youth

By DR. WILLIAM B. FURIE

On October 20, 21, and 22 the North Carolina Association of Jewish Youth held their annual Autumn Convention in Charlotte as guests of the Jewish Community of Charlotte.

With the cooperation of Rabbi Israel Gerber and Michael Hecht the weekend of religious, cultural, social and intellectual togetherness reached new heights in the history of North Carolina Association of Jewish Youth.

The Convention spring board was the Friday evening worship at Temple Israel where conventioneers were welcomed by Rabbi Michael Hecht and N.C.A.J.Y. President Zachary Mann of Elizabethtown. An Oneg Shabbat followed which began a week-end of gracious hospitality.

On Saturday morning, October 21, the activities began with a worship service at Temple Beth El, which was conducted by Rabbi Israel Gerber, assisted by members of the North Carolina Association of Jewish Youth.

A luncheon was served by the hostesses of Charlotte.

A provocative discussion followed led by a representative of the Charlotte branch of the U. S. Public Health Service. The topic was "Youth's Responsibility to the Community."

On Saturday evening a gala semi-formal dance was held at Temple Beth-El with music furnished by "The Sands of Wilson" featuring Steve Leder.

The closing session took place at a brunch in the Social Hall of Temple Israel where plans for the future and a convention evaluation were the topics of discussion.

Open houses during the weekend were held at the homes of teenagers Isaac Kiev, Cathy Fisher and Sheldon Goldstein.

Enthusiastic teenagers from every area of North Carolina were in attendance.

Advisor to the North Carolina Association of Jewish Youth is Circuit Rider Reuben Kesner.

Rocky Mount, N. C. Temple Beth El Sisterhood

MRS. HARRY KORNFELD, Correspondent

Sisterhood started again. Our new officers are: Anita Fox, President - Beverly Meritt, First Vice President - Florette Shrago, Second Vice President - Esther Ostrow, Treasurer - Bertha Katzin, Corresponding Secretary - Sylvia Sultan, Recording Secretary and Ruth Epstein, Chaplain.

After Rosh Hashonah evening services, an Oneg Shabat was given to welcome all the new members of the Temple and Sisterhood. The Oneg Shabat was given in the social hall where refreshments were served.

Our deepest sympathies go out to Mrs. William Shrago on the loss of her mother, Mrs. Lillian Reyner who resided in Columbia, S. C. prior to her death.

Bon Voyage to Mr. and Mrs. Leonard Schiff who are leaving this month for a two-week stay in Israel.

Welcome home to Mr. and Mrs. Herbert Hirsch who went to see Expo 67 in Canada.

Welcome home to Mr. and Mrs. Fuerst back from Mexico. Mrs. Fuerst and family spent the summer in Mexico.

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STATESVILLE, N. C.

MRS. BENJAMIN KATZ, Correspondent

Preparations for the coming High Holy Days have been many and full of joy for the residents of this community. Rabbi Selwyn Geller will be with us for the services commencing on Wednesday evening for Rosh Hashannah, and ending the Days of Awe with the Ne'ilah service on Yom Kippur, with a breakfast sponsored by the Ladies' Auxiliary. During and between these times, we will have the opportunity to pray and visit with each other and all those people who are able to be with us only occasionally. In addition to the Rabbi helping with the programs of the Religious School, he will meet with the two divisions of the Vov class, those girls and boys who are in Senior High School, some spending their last year in Statesville Senior High School.

In addition to all that makes these holidays so festive and yet so reflective, are the formal dedication ceremonies of the four new classrooms on Saturday evening at 7:00 p.m., refreshments to follow, and the proud feeling of accomplishment on behalf of adults and children alike as they nail the Mezzuzot to each room and display the work that they have accomplished to this point.

Inadvertently the name of another of our college youth was left out, for while the others were still vacationing, Josh Schneider, freshman at Clemson was already hard at work, having to report during the month of August.

Visiting for the holidays and some extra time with their family are Mr. and Mrs. Samuel Fried of Boston, parents of Mrs. Ellis Gordon, president of the Ladies' Auxiliary.

We announce with pride that Mark Adler, son of Mr. and Mrs. Howard Adler, is one of the several Statesville Senior High semi-finalists in the National Merit competition.

We are pleased to note the continued recovery of Mrs. David Lester, Mrs. Albert Gruenhut and Mr. Ellis Gordon. Also to note the election for three years serving as a director of the Arts and Science Museum of Statesville, Mr. Solomon Ludwig of Beauty Maid Mills, Inc.

With sorrow and deep regret, we note the passing of Mr. Bernard Walsh, father of Saul Walsh, and a dear friend of this entire community.

And to all—L'Shanah Tova—Tik'a-Tavu!!

Have You Made
Your Contribution
To The N. C.
Jewish Home?

Weldon-Roanoke Rapids, N. C.

LOUISE FARBER, Correspondent

Mr. and Mrs. Isadore Novey of Emporia announce the engagement of their daughter, Patricia Ann to Dennis Kochan of Winter Haven, Florida. Miss Novey attended Florida Southern College and graduated from the Pan American Business School in Richmond. Mr. Kochen attended Polk Junior College, and The Citadel. He is now stationed in Norfolk, Virginia while serving active duty in the U. S. Navy.

Selihot Services were held Saturday evening, September 30th, at Temple Emanu-El. Dr. William Furie officiated. The Sisterhood served midnight refreshments.

Rosh Hashonah Services were held for two days at the Temple. Dr. William Furie, spiritual leader of Temple Emanu-El, was assisted by Mr. Joshua Chorowsky, graduate of the Teachers Institute of the Jewish Theological Seminary conducted the services.

Among the out-of-town guests for the holidays were: Mr. and Mrs. Raymond Farber of Greensboro, Miss Selma Farber of Miami, Mr. Danny Coblenz of High Point, Mr. and Mrs. Joe Frank and children of Portsmouth, Dr. and Mrs. Herman Farber of Petersburg, Mr. and Mrs. Harry Vatz and family of New Bern, Miss Dorothy Kittner and Mr. and Mrs. Joseph Kittner of Washington, Mr. and Mrs. David Kittner and children of Philadelphia and Mrs. Ethel Evendoff of Baltimore.

Officers elected for the 1967 1968 for the Temple: President—Ellis Farber, Vice-President—William Kittner, Corresponding Secretary—Mrs. Morton Farber, Recording Secretary—Eugene Bloom. For the Sisterhood: Mrs. Sarah Kittner — President, Miss Louise Farber—Vice President, Mrs. Rose Spire—Secretary, and Mrs. Harold Bloom—Treasurer.

Temple Emanu-El will celebrate its 13th year in our new Temple on Nov. 12th and our 55th year as a congregation. Plans are being

(Please Turne to Page 14)

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Giants Of American Jewry

Two of American Jewry's greatest builders — Isaac Leeser, of Philadelphia, who died in 1868, and Abba Hillel Silver, of Cleveland, who died in 1963 — are featured in the forthcoming November, 1967, issue of **American Jewish Archives**, published on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion. It is no exaggeration to say that the course of American Jewish history might very well have run in different channels, had each not risen up to give needed leadership — spiritually, intellectual, and even political leadership — to the Jewish community of his own day.

Dr. Bertram W. Korn's "Isaac Leeser: Centennial Reflections" is devoted to an assessment of the mid-nineteenth-century leader who was not and never claimed to be an ordained rabbi, but for twenty years served Philadelphia's Mikve Israel Congregation as a hazzan. Says Dr. Korn, himself a distinguished rabbi and historian: "It is difficult to believe that one man could have been so imaginative and productive." The German-born Leeser, who came to America as a teenager in the 1820's, was a man of firsts. He was the first to recognize American Jewry's need for institutions like Jewish hospitals, orphanages, welfare federations, a nation-wide congregational and rabbinical union, a rabbinical seminary, and an organization for Jewish self-defense or anti-defamation. His was the first volume of sermons delivered and published by an American Jewish clergyman. Leeser prepared the first complete American translations of the Sephardic and Ashkenazic prayerbooks, the first Hebrew primer for Jewish children, the first Hebrew-English Torah edited and translated by an American Jew, and the first English translation of the entire Hebrew Bible by an American Jew. He was also the first to establish a Jewish communal religious school, an American Jewish publication society, and an American Jewish theological seminary.

Leeser's monthly magazine and news journal, **The Occident**, was the first successful American Jewish periodical. In short, "practically every form of Jewish activity which supports Jewish life today," writes Korn, "was either established or envisaged by this one man. Almost every kind of publication which is essential to Jewish survival was written, translated or fostered by him." That is why Korn can say that Leeser "contributed more to the creation of a viable American Judaism than any other Jewish religious leader has ever given." For his pioneering efforts to secure American Judaism on firm foundations, Isaac Leeser surely ranks as the outstanding American Jew of the 1800's.

Rabbi Leon I. Feuer's "Abba Hillel Silver: A Personal Memoir" deals with a man who might well be singled out as the outstanding American Jew of the 1900's. Like Leeser, Silver, too, was an immigrant, though of Lithuanian rather than German origin. Unlike the Philadelphia hazzan, however, Silver was an ordained rabbi, an alumnus of Cincinnati's Hebrew Union College. For nearly half a century, Dr. Silver served as rabbi of The Temple (Congregation Tifereth Israel) in Cleveland, Ohio. From that pulpit, by virtue of his dazzling gifts as orator, scholar, and Zionist spoken-statesman — and not least by virtue of what Feuer calls his "overpowering personality" — Silver won world-wide renown for himself.

Feuer is now the esteemed rabbi of Toledo's Collingwood Avenue Temple, but for eight years, from 1927 to 1935, he was Silver's assistant at the Cleveland Temple. Silver had inspired him to enroll at the Hebrew Union College, and Feuer recalls his luncheon dates with Silver during midyear and Passover vacations: Silver would often unfold a Yiddish newspaper "and generally leave me to my food and our separate thoughts. He almost seemed to take a special kind of delight in flaunting that esoteric Yiddish type before the gaze of the non-Jewish diners around us. It seemed to be a kind of symbolic act expressive of his fierce Jewish pride."

In later years, even after he had left Cleveland for Toledo, Feurer continued to work closely on Zionist affairs with his mentor He recalls the "supreme confidence" Silver had "in his own judgment" — and how "'he was far more frequently than not vindicated by events." Silver, writes Feuer, "did not know how to compromise with or to conciliate his opponents. . . . Whether it was a public weakness, history will have to judge." With equal vividness, Feuer recalls Silver's "robust sense of humor," how "travel . . . was a source of intellectual replenishment for him," his profound belief in Jewish education "as the chief instrumentality of Jewish survival," and how Silver's Zionism incarnated "the Messianic drive of the people of Israel, rooted in a long past of racial experience and dreaming, for spiritual hegemony in the world." He tells us, too, how nothing would keep Silver from "his weekly custom" of inspecting the Cleveland Temple "from furnace room to dome, and

(Please Turn to Page 18)

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On Israeli mannequin models a hostess gown which is one of 23 costumes designed and executed by students of the Beth Zeiroth Mizrachi, Jerusalem, the first vocational high school for girls established in Israel.

Weldon-Roanoke Rapids, NC

(Concluded from Page 12)

made for the Board meetings of the N. C. Association of Jewish Men and Women at 10:00 a.m. at the Holiday Inn to be followed by a luncheon, an afternoon service at the Temple and a dinner and dance in the evening. William Kittner is Chairman of this event.

Williamston, N. C.

MRS. IRVING M. MARGOLIS,
Correspondent

Mrs. Hinda Scheib, Mr. and Mrs. Meyer Scheib and daughter Eva of Windsor were in Brooklyn, N. Y., for several days and attended the Bar Mitzvah of their nephew.

Mr. and Mrs. Milton Bloom of Virginia Beach, Va. were weekend guests of Mr. and Mrs. Frank J. Margolis.

Mrs. Irving M. Margolis was the overnight guest of Mr. and Mrs. Stanley H. Kahn in Raleigh, and attended the Board meeting in Durham of the N. C. Association of Jewish Women. Earlier in the week, she visited briefly in Chapel Hill.

Mr. Paul Pulver spent the holidays with his family in Brooklyn, N. Y.

Mrs. C. D. Pittman of Charlotte spent several days prior to Yom Kippur at her home in Williamston, and then spent the weekend in Rocky Mount.

Our best wishes to all for a year of good health and joy.

Whiteville, N. C.

MRS. MARTIN BERNSTEIN
Correspondent

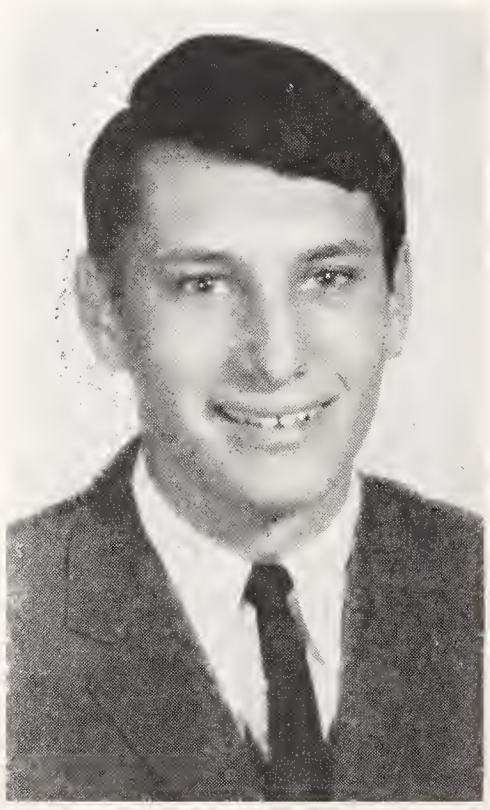
Congratulations to Zachary Mann, son of Mr. and Mrs. Irving Mann, who was recently elected to the office of President of the N.C. Association of Jewish Youth.

The executive board of the N.C. Association of Jewish Youth met the weekend of October 1 in Whiteville to formulate plans for its October convention to be held in Charlotte, N. C.

Congratulations to Private Robert Leder, who has been cited by the United States Army for excellence in scholastics with the highest grade in his class, while in special training at Fort Polk, La. We are happy to report that Robert will soon be returning to Whiteville after completing six months in service.

We wish a speedy recovery to Mr. Herman Leder, who is a patient in Roper Hospital, in Charleston, S. C.

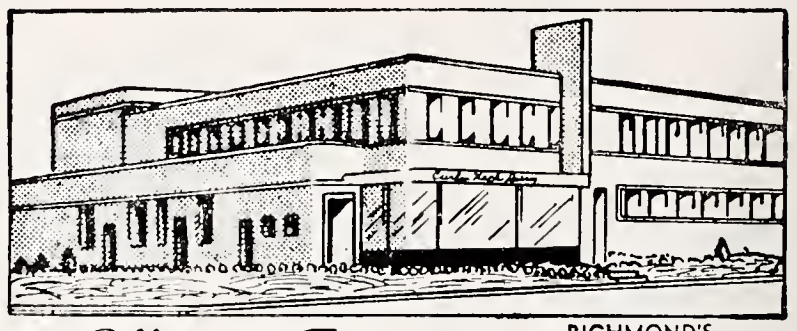
Rhonda Moskow, daughter of Mr. and Mrs. Abe Moskow, was entertained by her parents with a dinner-dance on the occasion of her 16th birthday on Sept. 16th at the Holiday Motel in Whiteville. Over one hundred guests helped to celebrate the happy event.



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Lumberton, N. C. Temple Beth El

MRS. GEORGE SILVERTON
Correspondent

Bon voyage to Mrs. Israel Weinstein and daughter Sandra, of Atlanta, Ga., who will be taking a three-week tour of Europe. Also, to Mr. Guy Osterneck, who is attending the International Machine show in Basel, Switzerland and other factories throughout Europe.

Lumberton extends a hearty welcome to Dr. and Mrs. Hobart Mayer and their four children who have recently moved to our City. Dr. Mayer was the chief obstetrician at Womack Hospital, Ft. Bragg, N. C. before coming to Lumberton.

We wish Mr. Paul Rosenfeld a speedy recovery from his most recent operation.

The Sisterhood of Temple Beth-El held their first luncheon meeting of the year in the newly constructed social hall. Hostesses were Mrs. I. Weinstein and Mrs. Arthur Shain. After a delicious meal, plans for the coming year, which include a Break-fast after the Yom Kippur services and a Spring Bazaar, were made. Our hard-working chairmen of the bazaar are Mrs. David Weinstein and Mrs. Alan Sugar.

Best of luck to our college students: Jay Fleishman and Marcia Fleishman.

Best wishes for a happy and healthy New Year to all.

Salisbury, N. C.

MRS. A. R. RABHAN
Correspondent

Mrs. Charles Goldman entertained for her new sister-in-law, Mrs. Eddie Goldman (Cam Harris) with a very lovely brunch.

College students home for the holidays: Michele Hyman, Maxine Hartnig, Steffi Stein, Joe and Lee Goldman.

Minnie and Al Rabhan had as guests for the Rosh Hoshonah holiday their son Harold, daughter-in-law, Barbara and grandchildren, Mindy, Andy and Abby.

Congratulations: to Leonard Blau who has completed 50 years with American Moistening Co. To Mrs. Rita Weisler who has completed and moved into her new building. To Mrs. Leonard Wolf (Gene) and Mrs. Charles Goldman (Norma) who have been elected First Vice President and Secretary, respectively, of the Salisbury Junior Woman's Club.

To Master Mark Lerner who celebrated his 7th birthday.

Mrs. Charles Bondy, (Gladys Levinson) returned to Salisbury to attend the 20th reunion of her high school class.

The Salisbury Section of the N.C.J.W. held its regular meeting at the Temple with Mrs. Leon Stein and Mrs. Al Rabhan as hostesses. Motions were passed to continue work at the Veterans Hospital and to give a Chanukah party to the residents of the Jewish home for the aged.

Beth Meyer Synagogue, Raleigh

MRS. OSCAR LEGUM,
Correspondent

Beth Meyer Synagogue is very proud of Mrs. Richard S. Ruby who was elected to the Wake County School Board in September. Mrs. Ruby was Superintendent of the Beth Meyer Sunday School for many years and is past president of the League of Women Voters of Raleigh.

Congratulations to Mr. and Mrs. Bernard Wolborsky upon the birth of a son; to Mr. and Mrs. Al Rothstein upon the birth of a grandson to Mr. and Mrs. Howard Satisky; and to Mr. and Mrs. Melyn Garr upon their recent marriage.

New members of the Beth Meyer Synagogue family are: Mr. and Mrs. Sam Carden; Dr. and Mrs. Max Levine; Dr. and Mrs. Orean Sandler; Mr. and Mrs. Bernard Wolborsky; Mr. and Mrs. Maurray Katz; Mr. and Mrs. Robert Weimer; Dr. and Mrs. Harold Hopfenberg; Mr. and Mrs. Sol Ginzberg; Mr. and Mrs. Morton Grossman and Mr. and Mrs. William Hanellin.

Welcome home to Dr. and Mrs. Sol Hirsh from a European trip; to Dr. and Mrs. Rolf Buchdahl from a visit to St. Louis, Mo.

The 1967 High School graduates are all college students now. At the University of Carolina at

(Please Turn to Page 21)



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Temple Beth El, Charlotte, N. C.

MARSHA SMITH, Correspondent



MRS. ALAN S. GERTZ

The lovely bride pictured above is the former Miss Alicia Babenco, who is now Mrs. Alan S. Gertz. Alicia was married at Temple Beth El on Saturday, August 26th to Mr. Alan S. Gertz, son of Mr. and Mrs. Paul Gertz of Scarsdale, New York.

Rabbi Israel J. Gerber officiated the ceremony, and all in attendance were privileged to hear our new Cantor Richard Brown.

Mr. and Mrs. Babenco hostessed a large cocktail party in the Fellowship Hall, and a beautiful dinner followed at the Amity Country Club.

Alicia may well be remembered around all of North Carolina, as she was the former sweetheart of the A.Z.A. chapter of B'nai B'rith Youth Organization of Charlotte. She attended the University of North Carolina for three years, and is now attending Fairleigh Dickinson College of New Jersey, and will graduate in June.

Alan is a graduate of the University of North Carolina at Chapel Hill, and received his Master's Degree with honors at the Columbia School of Business of New York. He is employed at the Sun Chemical Co. of New Jersey, and they are living in Passaic, N. J.

We would like to wish a Mazel Tov to Mr. and Mrs. Clarence James on the birth of a son. We also wish to congratulate Mr. and Mrs. Julius Cohen on the birth of a daughter.

Mr. Ivan D. Chase has been awarded a Fellowship by the Mental Health Institute at Harvard University, and is a non-resident tutor for a sophomore dormitory in Social Relations.

Our sincerest condolences to Mrs. Herman Blumenthal (Anita) on the passing of her father, Mr. Victor Sutker, and to Mr. Edward Aberman on the passing of his father, Sol.

The Children of Temple Beth El continue to be a great source

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of "Naches" to their families. Miss Barbara Babenco, daughter of Mr. and Mrs. Martin Babenco was selected Homecoming Queen at East Mecklenburg High School. This recognition for Barbara is just another to be added to her collection that she has received over the last two years. Barbara was Sophomore Beauty, Junior Beauty, and Head Cheerleader at her High School.

Charlotte Temple Israel

MR. STANLEY KORNFELD, Correspondent

Mozel Tov to Mr. and Mrs. David Irwin Strauss on their marriage on Sunday, September 17. The bride, Michelle, is the daughter of Mrs. Anabelle Greenbaum and the granddaughter of Mr. Jacob Ely.

Many happy "happenings" are making the Charlotte scene. We had three B'nai Mitzvot in September: Michael Gary Gilbert, son of Mr. and Mrs. Bernard Gilbert; Philip Jeffrey Goodman, son of Mr. and Mrs. Arthur Goodman, Jr.; and Gordon Cole, son of Mr. and Mrs. Herbert Cole. May this mark the beginning of Jewish learning and awareness for them.

We welcome back from Israel Mrs. Helen Sundheimer and Mrs. Norman Engelberg.

We are happy to welcome new members into our temple family. They are: Mr. and Mrs. Jean Berg, Mrs. Elaine Cooper, Mr. and Mrs. Daniel M. Fischer, Mr. and Mrs. Edward Ginsberg, Mr. and Mrs. Charles W. Glick, Miss Sheila Gottlieb, Mr. and Mrs. Jeffrey Guller, Mr. and Mrs. Louis W. Silver.

The opening of a new cycle of the Adult Education programs began on Sunday, September 17. The speakers were Mrs. Gladys Lavitan and Dr. David Citron. This year's study will be on the text, **Jews, God, and History,** by Max I. Dimont. Sessions are held monthly.

Before the midnight Selihot Service on September 30, we had the installation of the Temple Israel officers and Board of Trustees. President for the coming year is A. Bert Fleishman; Vice President, Sol Jaffa; Secretary, Leonard Slesinger; Treasurer, Ben Jaffa, Jr. The board members are I. Ashendorf, M. Baron, F. Bergen, E. Berlin, L. Boxer, A. Gleiberman, Mrs. A. Goldberg, S. Kornfeld, F. Lewin, D. Mann, Dr. P. Naumoff, A. Pressman, H. Rosenberger, A. Rousso, S. Seid, Mrs. S. Shapiro, S. Shapiro, S. Strause, H. Swimmer, M. Tager.

At the Sabbath service on September 30 the installation of the new officers of the Junior Congregation was held. Members of the Junior Congregation participated in the services. The leaders for the coming year are Stuart Roberts, President; Hal Levinson, Vice President; Frances Luski, Secretary; and Cheryl Jaffa, Treasurer.

The Temple Israel Youth officers who will lead their 76 members are Risa Levine, President; Kenny Fleishman, 1st Vice President; Debby Coleman, 2nd Vice President; Mitchell Lewin, Treasurer; Marvin Richardson, Corresponding Secretary; Ilene Darholt, Recording Secretary; and Bobby Stern, Parliamentarian.

Our deepest sympathy goes to Mrs. Murray Weiss on the passing of her father, Mr. Max Klein of Brooklyn, N. Y. and to Mrs. Herman Blumenthal and Mr. Nathan Sutker on the passing of their father and brother, Mr. Victor Sutker. We also record the passing of Mr. Hyman Lesser, father of Mrs. Gabriel Levinson.

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EDITORIALS

(Concluded from Page 3)

—Over 60 per cent of the labor force is skilled or semi-skilled. Each year, there is a 10 per cent increase in the number of professionals in the population. Israel exports have increased almost fivefold in the last 10 years.

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Just recently, too, Israel's liberal law for the Encouragement of Capital Investments was amended to include outright grants to American companies of up to 33 per cent of investment in machinery and equipment. There also are tax exemptions for shareholders. Maximum 28 per cent corporate taxes for the five years. Exemptions from customs duty, purchase tax, property and estate tax. And there are loans up to 55 per cent of investment in fixed assets at reduced interest rates.

The Government of Israel Investment Authority for North America would like to give more reasons why it pays for American companies to invest in Israel. A new booklet, "Israel: Profitable Investment" contains the answers to many of the questions you will have about investing in Israel. Available on request.

Our Broken Promises

(Concluded from Page 5)

Dost thou behold thy lost youth all aghast?
Dost reel from righteous rebribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow."

GIANTS OF AMERICAN JEWRY

(Continued from Page 13)

God help the staff if everything was not in place and spic and span." Silver, one cannot but feel, would have been pleased and touched by Feuer's warmhearted uncosmetic portrayal of him.

Edited by Professors Jacob Rader Marcus and Stanley F. Chyet, of the Hebrew Union College faculty in Cincinnati, **American Jewish Archives** appears twice yearly, in April and in November. With the November, 1967, issue, it completes its nineteenth volume.

Morganton, N. C.

MRS. MOSES L. ADLER, Correspondent

Barry and Sharon Adler became the proud parents on October 12 of their first born, a baby boy, 4 pounds, 14 ounces, at the Air Force Hospital in Grand Forks, N. D. He has been named Brian Elliott.

Dr. Barry Adler is the son of Mr. and Mrs. Mose Adler of Morganton, N. C. The Adlers will fly to North Dakota this week to see their grandson

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WHERE HEAVEN AND EARTH MEET

By Rabbi M. Herbert Singer

"Vision, Dedication and Loyalty", A Tribute to Mr. Max Lieberman, Hon. Pres. Beth El, Durham, N. C., Sept. 22, 1967, Presented at "Appreciation Sabbath."

When a Rabbi stands up to pay tribute to a congregational leader there are some inherent dangers present. For one thing it might appear as an act of flattery to increase personal acceptance. For another, no matter how worthy the individual there are always repercussions from others who feel that their efforts have not been sufficiently appreciated.

If I experience any trepidation and mixed feelings tonight, it is for other reasons. Not only are we honoring a most distinguished leader, but we are also bidding farewell to him. Moreover, nine years ago, as President of Beth El, he welcomed me as Rabbi of this Congregation, and my stay in Durham has been greatly enhanced by his close personal friendship. I feel subdued and saddened, for within my being there is an intermingling of sweet and sacred memories that have accumulated during the years.

Our Congregation has acted wisely in declaring this to be "Appreciation Sabbath," for our guest of honor is unique in both synagogue and community. There is no individual quite like him in our midst.

I, for one, though a relative newcomer, cannot conceive of Durham Jewry without the imprint of this marvelous personality. Apparently a more recent arrival can more easily assess the impact of a man on his community than those who have lived all their lives with an unusual personage and have as a result, possibly come to take him for granted.

To me as a Rabbi and friend, three qualities of our honoree identify his distinctiveness:

First and foremost I see him as a man of vision.

Secondly, as a man of complete dedication and undivided loyalty.

Finally, as a man who identifies wholeheartedly with his people.

Permit me to elaborate briefly That we meet tonight in this inspiring and beautiful house of God is largely the result of his vision. Dreams, say the psychanalysts, reveal the personality. Vision, while awake, says the Bible, reveals the character of a man; and when there is no vision a community perishes.

Thank God there was one man who had a great vision. A vision of a new religious center that will attract and uplift all who are concerned with understanding our great tradition and relating it to the ever changing emphases of contemporary society. Hallowing the past it will also sanctify the present and point the way to an even greater future. As the magnetic core of the community it will strengthen the communal feeling, with mutuality and reciprocal respect between Jews and their neighbors.

Our presence here tonight bears testimony not only to the greatness of the vision but also that he was able to translate it into concrete reality. Think not for a moment that this was an easy task. There were countless obstacles, not the least of which was human inertia. In Durham as elsewhere there are certain responses that become associated with individuals who are

Around Greensboro

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Congratulations to:

Mr. and Mrs. Kyle Harris on the marriage of their daughter, Cam, to Edward Goldman of Salisbury, N. C. on Sunday, September 3rd;

Dr. and Mrs. Samuel Richman on the marriage of their son, Charles, to Katherine Klimpke of New York, on September 5th;

Stanley Frank, past president of Temple Emanuel, on his appointment as Honorary Chairman of the 1960 Jaycee Greensboro Open Golf Tournament.

Mr. Fred Gilman, who recently received his CPA title.

The Congregation extends its heartfelt sympathy to Mr. and Mrs. Martin Tuska on the passing of Mrs. Tuska's father, Murray Seligman, on August 27th, in New York City.

The Congregation extends heartfelt sympathy to the family of Evelyn Schiffman Tate who passed away on September 2.

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fond of repeating them with regularity.

First, there is the habitual nay sayer who by temperament and on principle is opposed to every new idea. The two most frequently used words in his vocabulary are, "I'm opposed," objecting to everything that has not been done before, as he refuses to move out of the rut that he has made for his residence for many years.

Another discouraging voice invariably asks, "Where are you going to get the money?" whenever a new project is discussed, notwithstanding that the proposal under discussion may meet an undeniable ned and represent an advance. Such negators often benefit from a reputation as hard-headed realists while escaping from the responsibility of seriously dealing with new challenges. Like his colleague above, he, too, prefers to stand pat.

A third member of this immovable fraternity of resistance to change is the individual who whenever a controversial plan is under consideration says, "Friends, let us not rush into this thing. Let us undertake another survey."

Words like these, that deaden initiative and paralyze action under the guise of wisdom were heard here no less than elsewhere. And if Beth El is a reality today it bears testimony to the second characteristic of our guest of honor. He is a man of untiring dedi cation and loyalty. Because of his ceaseless activity and unremitting devotion he was able to convey his dream to the entire community. It was was his efforts that helped develop a keen pride in Jewish iden tity and stimulate an irresistible desire for Jewish cohesiveness. The fortunate result was that his vision of a great Synagogue and Center sustained by the common purpose of rendering Judaism relavent and vital to our day and our time be came the ennobling goal of the en tire community.

High office was not sought by Max, to nurture his pride, but rather as an opportunity to serve. No task was too mean or too humble for him to perform. Daily, on his way to and from his place of business he would linger at the building site to supervise the workers constructing the sanctuary. What renders Max so unique is that his whole adult life has been coextensive with the cause of Judaism in all its manifestations. including the synagogue, Zionism, philanthropy and Torah and learning. If these have been the

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instruments of our people's vitality they have also been the paramount concerns in the pattern of Max's daily life.

And finally, he is a man of his people. Like his namesake in the Bible—Mordechai—whose name in persian means a valiant fighter—our friend has fought the good fight for the preservation and unity of the Jewish people at home and abroad. He has identified with the trials and tribulations of the Jewish people and his efforts joined with those of like mind have enabled us proudly to affirm — "AM YISROEL CHAI", the Jewish people lives and will continue to live, with self respect, dignity and honor.

I would not embarrass Max by listing all the high offices he still holds in addition to that of Honorary President of Beth El, the presidency of the Jewish Federation of Durham, and membership on the Executive Board of the North Carolina Association of Jewish Men and Women. All his life has been dedicated to the service of his God and his fellow man.

I have gotten to know him well during the past years when I spent many Sabbaths and Holy Days at his home as a welcome guest—or more correctly as a member of his own family. And though his name Mordechai, we indicated, means "valiant fighter," I know him to be a very sensitive and emotional man with a great capacity for love and affection. And he is remarkably persuasive because he possesses the two basic ingredients for effective influence: honesty and reason. With him the spoken word takes on new meaning because he has something to say and

(Please Turn to Page 22)

Raleigh, N. C.

(Concluded from Page 15)

Chapel Hill is Peter Zimring, Barbara Ruby and Jodie Freidberg are at Duke; Paul Rose is at Campbell College; Carl Freidlander is at Case Institute; Phyliss Rothstein is at the University of Georgia and Jackie Silvers is at the University of South Carolina. Dena Edelstein is a student at Hardbagers Secretarial College and Debby Deitz is a student nurse at Wake Memorial Hospital. David Green is in the School of Law at UNC and Neal Horwitz is in the School of Dentistry at UNC. Upperclassmen at UNC are Gail Schoen, Stephanie Doliner and Barbara Litwack, and Libby Reiger has returned to Wingate College in South Carolina. Miriam Friedlander is at Swarthmore College and Myrna Dworsky has returned to Campbell College.

Our services for the High Holidays were well attended and it was gratifying to see so many of the college students worshiping with us.

Condolences to the family of Mrs. Dora Silvers who passed away in September.

On behalf of Rabbi Abe W. Schoen; Daniel Satisky, president of Beth Meyer; the Board of Directors, and all the members, we wish our many readers a Happy New Year.

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Where Heaven and Earth Meet

(Concluded from Page 21)

because he believes in what he is saying. Max would be the last to claim that anyone owes him anything. His labors have ever been labors of love which are their own reward. It is not he who is in need of our tribute. It is rather we who profit from a reminder of the great blessing with which the Almighty has favored us in Max Lieberman.

His greatest blessing was in having a wife of like mind, Hannah, who with wisdom kindliness and patience has been a sterling helpmate for more than a quarter of a century.

Because Max is a man of the people with no false pretentions—he has confidence in the people and in their future. Many a younger man has become frightened at the changes taking place in our religious and secular lives. But Max has retained the inner flexibility to face the future and its challenges with equanimity and courage. He would not look back in vain regret and self pity when there were opportunities for creative enrichment of our future.

If I might address a few words to you directly, dear friend: Your example has served us well. The cause you made your very own has triumphed. Beth El is now firmly launched on its great spiritual adventure. You have helped train a rising leadership that cuts across the lines of age, financial position and social status, making Beth El everybody's share and giving all of us a spiritual stake in its destiny.

And you have helped recreate for us the exalted vision of the Patriarch Jacob at Beth El, in the Bible, when he dreamed of a remarkable ladder spanning the distance between heaven and earth with angels ascending and descending on it. Jacob's vision reminds us that if Beth El is to be true to its historic mission it must be the place where heaven and earth meet through the remarkable ladder of Torah, inspiration and learning.

Herein lies our task. To be firmly rooted in the earth; to be realistic and relavent, and at the same time not lose sight of the exalted and uplifting vision. To make our community a vineyard of the Lord, and part of the ever growing kingdom of God here on earth; when all our children will be learned of the Lord, and Israel will seriously pursue its mission as a light unto the nations of the earth and a guide to all mankind.

We say to you now, recalling the words of Moses' farewell to Israel in the scriptural selection for this week, "Boruch Ato B'voe cho, Uvaruch ato B'tsesecho", Blessed were you in coming to Durham, and Blessed may you be in going forth. Blessed be your going to the city of Miami, and blessed may be your return to us whenever the Almighty leads you back.

We pray that the Almighty grant you Max and your beloved wife, Hannah, many more years of health and joy together with your fine children. And in thus praying we are also asking for our own treasured blessing; for in you and through you we are continually rewarded, uplifted and ennobled.

Amen.

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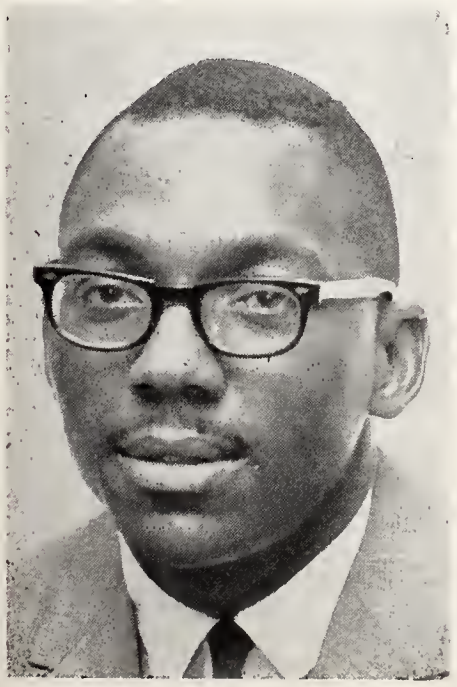
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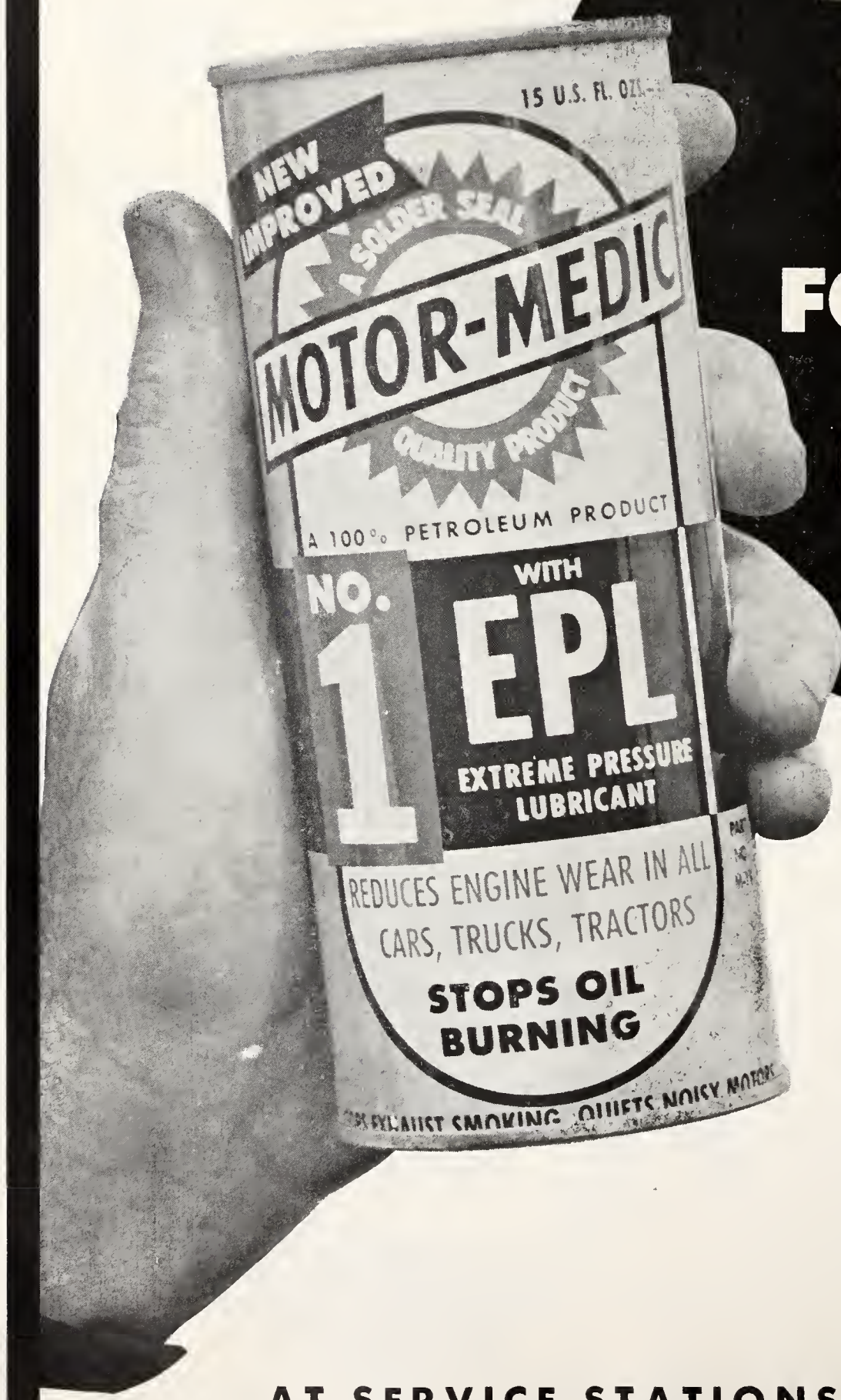
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The American Jewish TIMES-OUTLOOK
VOLUME XXXII • DECEMBER, 1967 NUMBER 4

EDITORIALS — **Nathan Kessler, Editor, Pro Tempore**



In Memoriam--Chester A. Brown, 1891--1967

Eulogy spoken at his funeral November 15, 1967
by Rabbi Joseph Asher

A voice that spoke in many languages and addressed itself to many listeners has been stilled forever. Its echo, however, will long resound among its listeners.

There was the voice of love speaking to his wife, children and grandchildren. They responded in kind by adopting the ideals which he instilled in them. To them and his sister we offer our most heartfelt comfort.

Personal though their grief is at the loss they have sustained, they must share their sorrow with many of us in this community and throughout this whole area. For beside being a devoted husband, father and brother, whose functions he performed most assiduously, Chester Brown was also a public man. Through this magazine, The American Jewish Times-Outlook, whose destiny he guided for over a quarter of a century, his voice served as a public reminder and interpreter of the issues that concern our Jewish people. Always thoughtful and often pioneering in spirit, he challenged his readers to ever greater accomplishments through an ever better understanding of what was expected of them. There is many a monument already to Chester A. Brown's efforts. There is no need to fashion one for him now. Many a communal leader in our State turned to him so that he may interpret their ideas and plans and mobilize popular support for them. He did so skillfully and with notable success. Many an achievement of our communities saw their first light of day in these pages. His gentle persuasiveness transformed hopes into reality.

For many years, Chester Brown's name was synonimous with Mr. B'nai B'rith. It was almost literally with his last remaining ounce of strength that, only a few weeks ago, he transmitted the duties which he performed so long to a successor. But, and this was so characteristic of him, he did so not without a ringing charge to carry on the purposes of this Order with greater devotion and urgency. His physical voice, by then, had been drained of much of its forcefulness, but it yet rang loud and clear with deep conviction. He was not satisfied merely to retire, a state which he had long since earned, and which his failing health would have demanded from lesser men. He insisted on choosing and effecting his own succession. Some men might call him stubborn, but better men will call him tenacious and indefatigable.

Mr. Brown's voice was not so parochial as to speak only to Jews, and of matters Jewish. His interest in the recreation department of our City and his service in behalf of the handicapped testifies to the diversity of his concerns.

And all of them were culminated in his constant and abiding trust in the concept of human Brotherhood. Whether speaking from the editorial page of his magazine or from the platform of Temple Emanuel to which he gave so much, or from the Board of the National Conference of Christians and Jews, on which he served with distinction for many years, the theme of Brotherhood and its absolute imperatives were always uppermost in his mind. No wonder that the nation-wide recognition that he received for his devotion to it was most meaningful and most rewarding for him.

This voice then is now stilled forever. Though it spoke in many languages its accent was always the same. It was the accent of our ancient and holy Jewish tradition.

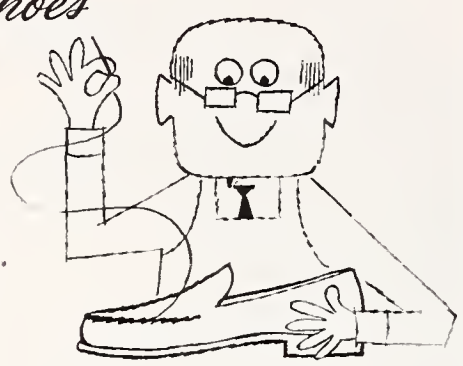
As husband or father, as spokesman or leader, he was motivated by the fundimental requirement of our prophetic heritage which are: to love mercy. To fulfill it, he always extended that quality to his beloved family. It is to do justly. To act on it, he espoused every cause that would uplift his fellowman. And to walk humbly with God. To be true to it, he sought no reward.

But today we know that God's reward is assured him. The echo of his voice will ring in our ears long after his final words came from his mouth and pen.

(Please Turn to Page 5)

The American Jewish Times-Outlook, published monthly at 530 Southeastern Building, Greensboro, N. C. 27401. I. D. Blumenthal, Publisher; Nathan Kessler, Editor and Advertising Manager; Florence Byers, Virginia News Editor; Broad Grace Arcade, Richmond, Virginia. Member Seven Arts Feature Syndicate, Inc. $3.00 per year payable in advance. Second-Class Postage paid at Greensboro, N. C. The views expressed by contributors are not necessarily those of the publishers, but may be published in the interest of freedom of the press. The American Jewish Times-Outlook is owned and edited solely as an independent enterprise and is not a Jewish community undertaking.

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EDITORIALS

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Rather than strive with God for His judgement that took Chester Brown away from us, we praise His Name for having given him to us and let him dwell among us for so many years.

HANUKKAH MESSAGE—DR. MYRON BERMAN

The Late Supreme Court Justice Louis D. Brandeis once stated: The Maccabees' victory proved that the Jews—then already an old people—possessed the secret of eternal youth; the ability to rejuvenate itself through courage, hope, enthusiasm, devotion and self-sacrifice of the plain people.

As we once again approach the festival of Hanukkah, his words appear prophetic in the light of the six-day war in Israel. There has always been an external foe—in the days of the Hasmonean brothers it was Antiochus IV and in June, it was the threat of overwhelming armies and modern weaponry dedicated to the proposition that Israel must be destroyed. But the prophet, Isaiah promised: "He hath made my mouth like a sharp sword and He hath made me like a polished shaft." Out of the early dawn came the shadowy forms of the *mirages* like a polished shaft methodically and scientifically destroying the Egyptian power of retaliation. And through the desert plunged the Israeli tanks, like a sharp sword opening the straits of Tiran and driving to the borders of Suez. Unfortunately, until mankind is regenerated, there will always be an Antiochus to oppress us, a Nasser to atack us and a berobed antisemite to hate us.

In 165 B.C.E. as in June, 1967, the Jewish people stood alone. Judah Maccabee had to rally support from his brethren and supporters—those who preferred freedom to slavery and from the ranks of the Hasidim—those traditionalists who could not abide Antiochus' religious abominations. There was no outside assistance. Similarly, in May, 1967, when Israel was menaced, there were some muffled expressions of Gentile sympathy but soon after, complete silence! And dialogue requires communication. Hardly 25 years after the holocaust in Europe, Christian theologians overlooked the threat of annihilation facing those few souls who cheated Hitler's cremetoria and managed to escape to Israel. This was the disconcerting result of decades of interfaith meetings. We were misled by words that did not result in a change of heart.

We are isolated and must learn to structure our lives on this basis. We must not compromise our principles for the sake of inter-group understanding. The outside world was prepared to watch while Israel could have been trampled into the dust.

Both Hasmonean and Israeli were compelled to rely on their reservoir of inner resources. The secret of the Israeli victory was "the courage, hope, enthusiasm and devotion" of its young people as well as the spirit of self-sacrifice of its "plain people." General Moshe Dayan wrote in his *Diary of the Sinai Campaign* that his most important advantage was the moral and the intellectual caliber of the Israeli soldier. The challenge of self-rejuvenation motivated the Israeli to the same degree that it had influenced his Hasmonean forbears. In the potential of our youth in Israel and in this country, we possess the secret of eternal youth.

But, the truth of the matter was that in June, 1967 as in Maccabeean times, crisis was foisted upon the Jewish community when it was in the throes of rampant assimilation. The Maccabees were opposed by the privileged classes and by the active Hellenizers of all stations in life. Similarly, the war in the Middle East was thrust upon us when American Jews were

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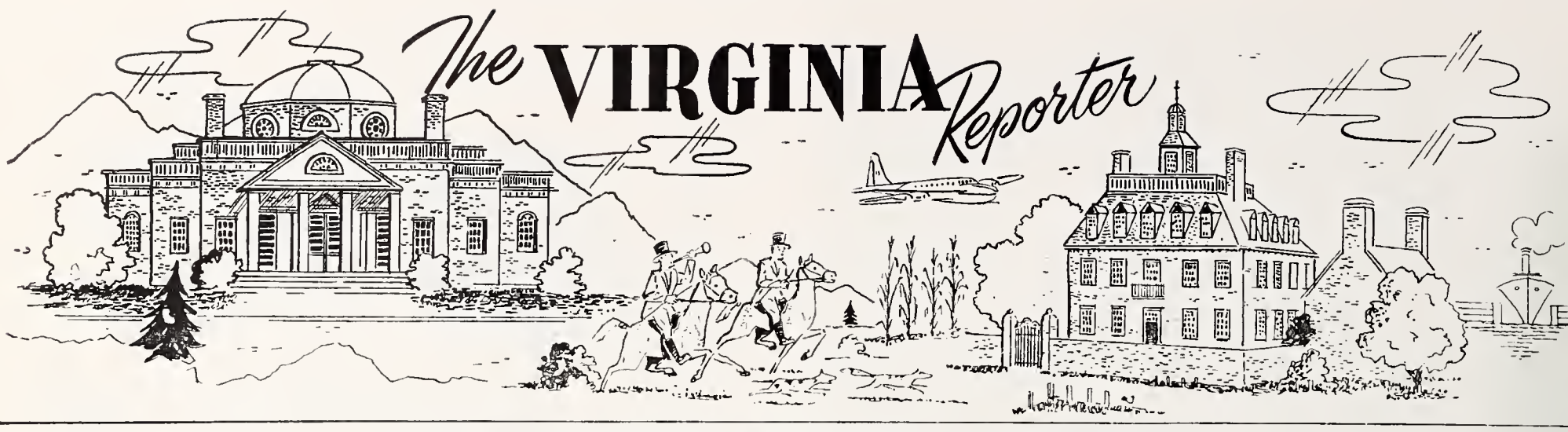
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Gentlemen:

Congratulations on such a marvelous magazine. One of the most interesting and informative of its kind. As I am employed by the Virginia State Library in Richmond, Va., I am luckier than most of your readers, as I discovered that we had many bound copies and was therefore able to read most of the issues of Times-Outlook that I have missed. However, I am rather greedy and do not wish to miss any of the future issues. Enclosed you will find $3.00, which I am informed is the price of a year's subscription.

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Thank you for your time and consideration.

Richmond, Va., Mrs. J. S. Meyer Wins Annual Service Award

Mrs. Jerome S. Meyer, an outstanding civic and philanthropic leader, received the Distinguished Community Service Award at the Council's 32nd Annual Meeting on November 5 at the Jewish Community Center.

The presentation of the Jewish community's highest honor was made by Lewis C. Markel who had been honored similarly last year. He described Mrs. Meyer as "a dedicated person whose sense of commitment to our Faith, to its moral and ethical principles, and to the betterment of human welfare, guides her daily life."

Mrs. Meyer served as Chairman of the Women's Division in 1952 and in 1955. She is a Past Vice-President of the Council, a Past President of the Richmond Chapter of Hadassah and of the Jewish Women's Club, and a former officer of the Jewish Community Center. She has served as Vice President of the Beth Sholom Home Auxiliary and was presented the Schwarzchild Award for being the outstanding worker in the 1955 Women's Division.

Her other activities within the Jewish community include Corresponding Secretary of the Temple Beth El Sisterhood, Board member of the National Council of Jewish Women, formerly served as a Board member of the National Women's Division of the United Jewish Appeal, Assistant Secretary of the Beth Sholom Home and B'nai B'rith Women ADL Chairman. She was a member of two Study Missions sponsored by the Women's Division of the United Jewish Appeal.

She is well known in the general community having served as the President of the Interfaith Council of Richmond Area Women and as Secretary of the Statewide Conference on "People, Religion and A Changing Virginia." She is a member of the Board of the Auxiliary of St. Mary's Hospital and volunteers once a week in its gift shop.

Mrs. Meyer was born in Baltimore and has two children and four grandchildren.

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Beth Sholom Home of Virginia Richmond, Va.

Mr. Ira C. Robbins has been appointed Executive Director of the Beth Sholom Home of Virginia, Mr. S. Sidney Meyers, President, announced. Mr. Robbins assumed this post in November.

Robbins comes to the Home from his current position as field consultant for Greenleigh Associates, a private management concern headquartered in New York City. He has been involved in professional social work as a caseworker, casework supervisor and administrator for sixteen years. He has been Director of the Residential Treatment Program of the Children's Center, Hamden, Connecticut; Assistant Superintendent of the Youth Development Center, Philadelphia, Pa.; Executive Director of the Passaic County Men-

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LEONARD STRELITZ

MAN OF THE YEAR

For the past three years, Leonard Strelitz has spear-headed the new young leadership in Israel Bond Campaigns which has made Norfolk, proportionately, one of the major Israel Bond purchasers in the United States. During the June crisis, Mr. Strelitz chaired the Norfolk drive for Israel when the goal of $1,800,000 was reached. Together with his brother, Joseph, Mr. Strelitz was asked by the General Chairman of the United Jewish Appeal to make personal phone calls to organize communities for emergency drives as well as for personal solicitation.

Former Co-Chairman and Chairman of the annual U.J.A. drive in Norfolk, Mr. Strelitz now serves as a member of its national committee. He chaired the drive for funds for the Norfolk Jewish Community Center and was elected as its Vice-President. He also serves on the Board of the Beth Sholom Home. In 1965, Mr. Strelitz was given a Special Award by the United Jewish Fund and in 1966 was granted the Norfolk Jewish Community Council Award.

He is a member of the Ohev Sholom Temple. His business affiliations included the Retail Merchants Association, the Downtown Merchants Association and the Southern Retail Furniture Association, all of which he has served in an official capacity. He is also a Mason and a Shriner. Mr. Strelitz is President of the Haynes Furniture Company.

Married and the father of three children, Mr. Strelitz has been designated Man of the Year for his devotion to the cause of the Jewish people.

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HIGH HOLIDAY EFFORT FOR ISRAEL BONDS SHOW 34 PER CENT INCREASE OVER LAST YEAR

More Than 600 Congregations Report Record Total of $13,300,000 In Subscriptions in Auspicious Opening of Fall Campaign

The Fall campaign for Israel Bonds got off to an auspicious start during the High Holidays when more than 600 congregations in various parts of the United States and Canada recorded a 34% increase in subscriptions over last year, it was reported this week by Dr. Joseph J. Schwartz, Vice President of the Israel Bond Organization.

On the basis of incomplete reports, this year's synagogue activities on Rosh Hashana and Yom Kippur produced a record total of more than $13,300,000 in Israel Bond sales and commitments, as compared with a total of $9,900,000 that was realized during the special High Holiday program a year ago, Dr. Schwartz said.

Since the inception of the Israel Bond campaign in 1951, appeals for support of Israel's economic development have become a traditional form of inaugurating communitywide campaigns in the Fall, which is usually the period of peak activity for Israel Bonds.

Dr. Schwartz observed that the encouraging results achieved during the High Holidays represent a "heartening indication that the heightened consciousness of Israel's needs awakened by the historic events of last June may produce greater results for the reconstruction and resumption of the full-scale development of Israel's economy in the months to come."

The Israel Bond campaign, which initiated a new $500,000,000 Fourth Development Bond Issue on September 15th, is seeking to sell a total of $78,743,000 in Israel Bonds during the Fall drive. The attainment of that goal would bring to $250,000,000 the cash sale of Israel Bonds for the entire year of 1967.

Louis Broido, JDC Chairman, Reveals Negotiations With Polish Government On JDC Programs Continuing

Louis Broido, Chairman of the Joint Distribution Committee, last week confirmed that JDC had been requested to close down its relief and other programs in Poland by the end of 1967 but indicated that negotiations with the Polish Government were still continuing.

Mr. Broido, who is now in Israel with the Study Mission of the United Jewish Appeal, declared that "we have conveyed to the Polish authorities that we consider it premature to end JDC's assistance, including relief, cultural and other aid, to Poland's Jews at this time. In our view, it is particularly important to provide for the orderly completion of a number of special JDC-supported assistance programs and projects on behalf of the aged and the aging, since more than half of Poland's 20,000 Jews are over 50. As a matter of fact, in May of this year Polish authorities gave us approval for the building of two new homes for the aged in order to make a start toward solving this problem.

"Moreover, even though our concern is with current needs, none of us can — nor should we — forget the historic role and importance of the Polish Jewish

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United States Charged With Indifference And Negligence In Nazi Murder Of Jews, Secret 1944 Document Reveals

New York — Indifference and negligence on the part of the United States Government helped Adolf Hitler carry out mass extermination of Europe's Jews, a hitherto secret report to President Franklin D. Roosevelt charges.

The report, submitted to Roosevelt in 1944 by then Secretary of the Treasury Henry Morgenthau, was made public October 30 in an article in the new issue of Look magazine.

According to writer Arthur D. Morse, a detailed list of charges, directed against the State Department, was handed to Roosevelt in a dramatic confrontation with Morgenthau at the White House on January 16, 1944.

A draft of the Treasury Department staff paper was titled "Report to the Secretary on the Acquiescence of This Government in the Murder of the Jews," Morse writes. Morgenthau's condensed version, captioned "Personal Report to the President," was read by Roosevelt in the presence of Morgenthau and two aides.

The "Personal Report" began:

"You are probably not as familiar as I with the utter failure of certain officials in our State Department, who are charged with actually carrying out (rescue) policy, to take any effective action to prevent the extermination of the Jews in German-controlled Europe. . . .

"Whether one sees this failure as being deliberate on the part of those officials handling the matter, or merely due to their incompetence, is not too important from my point of view.

"However, there is a growing number of responsible people and organizations today who . . . see plain Anti-Semitism motivating the actions of these State Department officials and, rightly or wrongly, it will require little more in the way of proof for this suspicion to explode into a nasty scandal."

The original draft report, Morse writes, was "an 18-page narrative prepared by three Protestants" on the staff of Morgenthau, who had himself ordered the study after the U.S. allegedly failed to act promptly in the rescue of 70,000 Rumanian Jews.

Morgenthau's investigators charged:

"(1) (State Department officials) have not only failed to use the **Governmental machinery** at their disposal to rescue Jews from Hitler, but have even gone so far as to use this Governmental machinery to prevent the rescue of these Jews.

"(2) They have not only failed to cooperate with **private organizations,** . . . but have taken steps designed to prevent (private) programs from being put into effect.

"(3) They not only have failed to facilitate the obtaining of information concerning Hitler's plans . . . but . . . have gone so far as to surreptitiously attempt to stop the obtaining of information. . . .

"(4) They have tried to cover up their guilt. . . ."

The three investigators were Randolph Paul, the Treasury Department's general counsel; his subordinate, Joseph E. DuBois, Jr., chief counsel of the Foreign Funds Control Division; and John Pehle, head of Foreign Funds Control, later appointed by President Roosevelt to direct a rescue operation for Jews.



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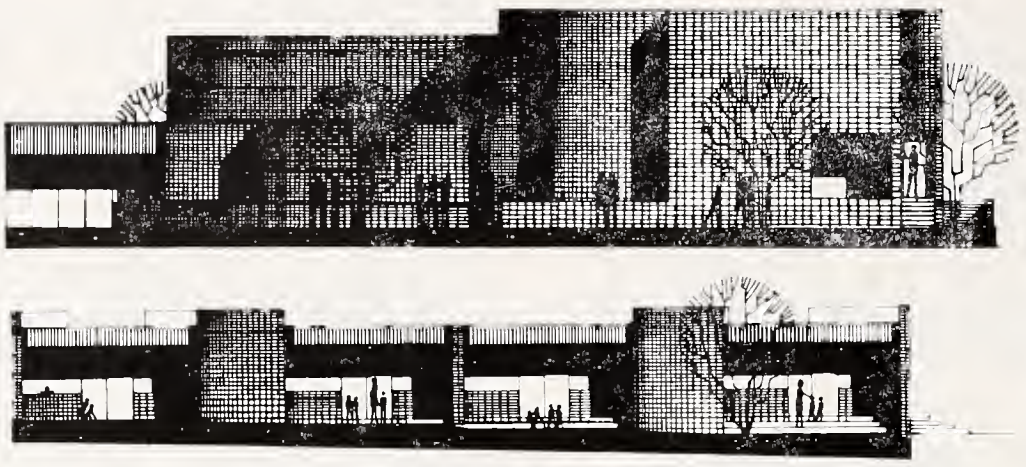
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A New Addition To The Jewish Community Center, Richmond, Va.

The Auditorium & Nursery School of the Jewish Community Center of Richmond is scheduled to be completed in late spring according to information from Irwin Schapiro, president of the Center.

A capital fund campaign last summer co-directed by Neil November, former president, and Stanley Markel netted $710,000, the largest amount of money ever raised in the Jewish Community of Richmond. It also represented the largest individual number of Jewish givers in any single campaign.

The plans for the new facility were completed under the chairmanship of Herman November of the Building Committee and which included J. Y. Plotkin, Jay Levinson, Neil November, Martin Ross, Marvin Kessler and Richard Finkleman.

In the nursery wing, 4 new classrooms will be constructed that can be utilized for other purposes after the school day is completed. A complete transition into dance space, an arts and crafts area are possible in the utilitarian use of the rooms. The four rooms can also be transposed into two larger rooms to accommodate a greater number of persons by folding in the folding door partition. Each room has its own drinking fountain and lavoratory.

Other rooms in the wing will include the offices of the R.J.C.C., and an office for our nursery school director. A storage area and room for supplies make up the additional space.

Attached to the main lobby will be the new Auditorium which will seat 500 persons. There will be a large professional stage with an adjoining workshop. A modern kitchen fully equipped will also be provided to feed an assemblage of 500 persons.

This new addition will make the Center one of the finest equipped facilities in the South. It also comes at a time when the Center is becoming strapped for facilities with the multitude of activities now being conducted by our professional staff, now numbering eight. Some 1400 families are now enrolled in the Center program and many hundreds of volunteers assist in the conduct of the operation.

Richmond Temple Beth Ahabah Richmond, Va.

INTERFAITH THANKSGIVING SERVICE. Our annual Neighborhood Thanksgiving Service was held at Beth Ahabah on Thursday, November 23rd, at 10 o'clock. This was the twenty-second consecutive interfaith service, arranged originally by our Rabbi Goldburg with Dr. Arthur Newell, former minister at St. John's United Church of Christ, and the Rev. Mr. Boynton, formerly of Hanover Avenue Christian Church.

Through the years a spirit of brotherhood and community loyalty has been developed. Thousands of dollars in offerings have been contributed to hospitals and various charitable institutions. Thanksgiving in Richmond has taken a greater significance through this mutual service of prayer and song. The offering this year went to the Israel Emergency Aid Fund.

THE RABBI:

Dr. Ariel L. Goldburg completed his twenty-second year at Beth Ahabah. In addition to his spiritual leadership of this congregation, he has also been called on to speak before various other churches, colleges and organizations during the past year.

Among his other activities, he participated in the Conference on

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(Continued from Page 10)

People, Religion and a Changing Virginia here in Richmond, and in a Colloquium on Judaism and Christianity in New York City. He addressed a large forum group at the First Baptist Church and was invited to give the prayer at the installation of the new Catholic Bishop.

Dr. Goldburg is Chairman of the Publications Committee, serves on the Interfaith, and various other committees of the Central Conference of American Rabbis.

He was recently appointed to the Board of Overseers of the Hebrew Union College and the Board of the World Union for Progressive Judaism.

Dr. Goldburg arranged in cooperation with the Sisterhood, and Brotherhood, a special Interfaith Service in observance of Brotherhood Week. This service was attended by large numbers of the Catholic and Protestant clergy. His sermon on "Judaism, Foundation of our Faith," was so well received that it was published by the Conference of Christians and Jews, and distributed throughout the country.

On the occasion of the community's response to the events in Israel, Dr. Goldburg delivered an address at Dogwell Dell, which was both eloquent and moving. Clergy from other religious organizations participated in this occasion to pray for peace and the events were carried in the local news media.

We express our appreciation to Dr. and Mrs. Goldburg for their sincere devotion to their Congregation and to the community of which we are all members.

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(Continued from Page 6)

tal Health Association, Paterson, New Jersey, and Casework Supervisor for the Geriatrics and Psychiatric Services of the VA Hospital, East Orange, New Jersey.

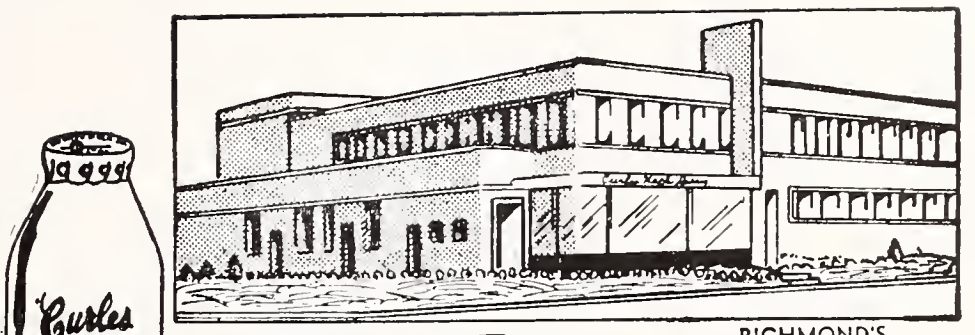
In announcing the appointment, Meyers stressed the diversity of Robbins' experience which should bring an enriched program to the Beth Sholom Home. Meyers noted that Robbins has had extensive experience in working with volunteers and it is Robbins' intention to invigorate the Beth Sholom program through the development of an active volunteer contingent. Meyers added that an institutional experience can be enriched for a resident through meaningful activity which adds purpose to his daily activity.

Robbins received his undergraduate degree from the City College of New York from which he graduated Phi Beta Kappa. He obtained his Master's Degree in Social Work from the School of Social Work, University of Pennsylvania in 1951. Robbins is 42 years old and the father of two children—Alan 13, and Felice, 11. His wife, Barbara is a graduate of the Moore Institute of Art, Philadelphia, where she majored in Interior Decorating. She also is a graduate of the School of Occupational Therapy, University of Pennsylvania, and is the former Director of Occupational Therapy, Philadelphia General Hospital.

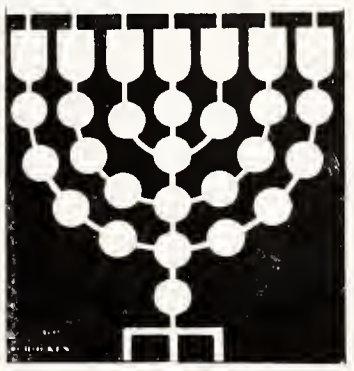
Robbins is a member of the National Association of Social Workers and Academy of Certified Social Workers. He has published in CHILD WELFARE, journal of the Child Welfare League of America and currently has an article pending publication in the Journal of Exceptional Children.



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MRS. JOSEPH ASHER

Mrs. Joseph Asher Elected To Board Of NFTS

NEW YORK CITY — Mrs. Joseph Asher of Greensboro, N. C., has been elected a member of the Board of Directors of the National Federation of Temple Sisterhoods, for a term of four years, it was announced at headquarters of the organization in New York City.

Mrs. Asher is a leader in the Sisterhood of Temple Emanuel in Greensboro.

One of the largest Jewish women's organizations in the world, the National Federation of Temple Sisterhoods is devoted to the advancement of Jewish and humanitarian causes. More than 100,000 women are members of its 620 Sisterhoods in Reform Jewish congregations. Its diversified program includes work on behalf of the blind, religious and family education, inter-group relations, projects of social justice, youth activities and student aid, and efforts to improve international understanding. Sisterhoods affiliated with NFTS are located throughout the United States and Canada and in cities of twelve other countries in the United Nations.

Mrs. David M. Levitt of Great Neck, N. Y., was elected President of NFTS, for a term of two years, succeeding Mrs. Merryle S. Rukeyser of New Rochelle, N. Y. Before her election, Mrs. Levitt served as 1st Vice President of the organization and was its representative to the American Board of the World Union for Progressive Judaism. A graduate of Wellesley College, Mrs. Levitt is a professional writer who is a leader in communal activities and gives weekly briefings on the United Nations at the Foreign Policy Association.

Other officers elected by the National Federation of Temple Sisterhoods are: Mrs. Irving S. Benjamin, Cincinnati, Ohio, 1st Vice President, and the following additional Vice Presidents: Dr. Nell Hirschberg, Raleigh, N. C.; Mrs. Paul J. Basinger, Chicago, Ill.; Mrs. Louis A. Lubliner, Portland, Ore.; and Mrs. Marshall M. Miller, Huntington Woods, Mich. Mrs. Bernard Kreshtool, Wilmington Dela., was elected Treasurer and Mrs. Felix B. Goldman, Jr., Dallas, Texas, Recording Secretary.

Miss Jane Evans is the Executive Director of NFTS.

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N. C. Association Of Jewish Women

By MRS. CHARLOTTE SAMET

The North Carolina Association of Jewish Women will hold a board and general meeting 10:00 a.m., at the Holiday Inn, Weldon, N. C. November 12th. There will be a joint luncheon with the North Carolina Association of Jewish Men following their respective meetings, at 1:00 p. m. These meetings coinside with the 50th anniversary celebration of the Weldon & Roanoke Rapids Jewish Congregation. Please try to be with us.

Mrs. Sydney Resnick, 1161 Eleventh Street Circle, N.W., Hickory, North Carolina, 28601, has been appointed by the President as State Remembrance Chairman. If you do not have a remembrance chairman in your city please send any "Happy Day" or "In Memory" contributions for our Jewish Home to Mrs. Resnick and she will take care of this for you. This appointment has been made to help take some of the burden off of the limited office staff at the home.

Local remembrance chairmen newly appointed, or your local chairman may still be serving: Mrs. Frank J. Margolis, 303 Smithwick Street, Williamston, N. C. 27892, serving Ahoskie, Edenton, Hartford, Elizabeth City, Plymouth, Williamston and Windsor. Mrs. Nathan Sutker, 1108 Johnston Building, Charlotte, N. C. 28202. Mrs. Bess Schwartz, P. O. Box 5236, High Point, N. C. 27260. Mrs. Sol Schechter, P. O. Box 614, Kinston, N. C. 28501.

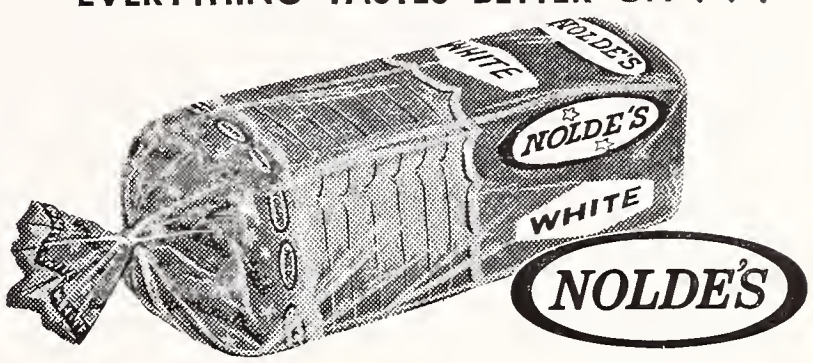
Local membership chairmen: Mrs. Herman Bernard, 304 Edgedale Drive, High Point, N. C. 27260. Mrs. Phil Robin, 2712 Waldorf Circle, Winston-Salem, 27106. Mrs. Max Chused, P. O. Box 614, Kinston, N.. C. 28501. Mrs. Irving M. Margolis, 207 E. Franklin St., Williamston, N. C. 27892, serving Ahoskie, Edenton, Hertford, Elizabeth City, Plymouth, Williamston and Windsor. Mrs. David Lester, 234 Harrill St., Statesville, N. C. 28677. Mrs. Albert Neulicht, 1608 Brentwood Drive, Newton, N.. C. 28658, serving Hickory, Morganton, Valdese, Lenoir, anl Newton-Conover. Mrs. Gary Smiley, 1704 Fountain Ridge Rd., Chapel Hill 27514, Mrs. E. J. Evans, 1401 Fairview St., Durham, N. C. 27707.

Local Remembrance and Membership Chairman: Mrs. Ernest Neiman. 1617 Glenwood Ave., Raleigh. N. C. 27605. Mrs. Herman Leder, P. O. Box 820, Whiteville. N. C. 28472, serving Tabor City, Myrtle Beach, S. C. and Whiteville, Mrs. Oscar Vatz, 2525 Dartmouth Dr., Fayetteville, N. C. 28304. Mrs. Howard Banner, 505 Elm St., Conway, S. C. 29526, serving Loris, S C. and any other towns in South Carolina.

Mrs. Theodore Samet, President, presided over the Third Area meeting of the N.C.A.J.W. held at the Voyager Inn September 24th in Durham The meeting opened with Mrs. Herman Leder, Whiteville, giving the invocation. Mrs. Stanley Kahn, recording secretary, Raleigh, after reading the minutes, read a letter written by Mrs. Samet on behalf of the association, congratulating Mr. Martin Taylor, president of B'nai B'rith and his chapter of High Point, for being presented with three high B'nai B'rith district awards. Reports were given by Mrs. Herman Leder and Vice-President Mrs. Harry Fried, Weldon on area meetings held June 23rd, Myrtle Beach, S. C., July 9th, Wrightsville Beach, N. C., and informal gathering in Roanoke Rapids — Weldon, July 16th at which time the four districts were revised. Mrs. Irving Margolis, chairman, Williamston, gave her report of contributions from women's organizations given to t he North Carolina Jewish Home. Mrs. Samet also stated that Mrs. Sol Schechter, Kinston has been supplying New Years cards to the women's organizations to be sold with complete proceeds to go to the North Carolina Jewish Home. Mrs. Samet reported asking the Youth Association to have their members form groups to visit and entertain the residents at the home this winter. Dr. Nell Hirshberg, chairman, Raleigh, reported on the work of the North Carolina Legislative Council. The report of Chairman Cyril Jacobs, Greensboro, and Mrs. Max Miller on activities of the Sophie Eienstein Student Loan Fund was read. Mrs. Miller attended a meeting of

(Please Turn to Page 27)

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IDA M. BARKAN

NU! SO TRANSLATE

By Ida M. Barkan

A friend told me of an act of kindness she had done to an old nun. "You earned a 'mitzvah'," I started to say. How could I translate the Hebrew word "mitzvah" which is so meaningful only to those who understand the Yiddish or Hebrew language? I tried to explain first by saying it was the opposite of a sin, that it implied a blessing. But I knew it was practically impossible to impart to one who does not understand the beautiful, significant connotation of the word "mitzvah".

Should I call it a "blessing"? No. A blessing, according to Webster, is a benediction, a prayer from the fullness of the heart for another's welfare. But that is not what I wanted to say to my friend. I wanted to tell her that a "mitzvah" is a blessing one earns from doing a good deed — but it is more than that. It is the **feeling** he is blessed with for doing that deed. It is a warmth that emanates from above into one's being and sends a glow of radiance through the spirit.

But try to use such words to one who does not understand and you will be considered daffy, a medieval romantic, or be accused of making a big fuss for saying she has done something kind.

How about the word "tzedake"? To translate it as "charity" is almost a desecration. The first definition Mr. Webster gives for "charity" stems from the Hebrew connotation of "tzedake": "In a general sense, love, benevolence, good-will. . . In a more particular sense, love, kindness, affection, tenderness. . ." Then Mr. Webster goes on to say: "Alms; whatever is bestowed gratuitously on the poor for their relief."

Unfortunately, the most popular use of the word today applies to the third definition. People seldom make use of the first or second definitions. They leave it to the clergy. When one hears the word "charity" he almost invariably pictures before him two people — the rich donor and the poor recipient (notwithstanding the impersonal agency that might stand between them).

The Hebrew language has no word like "charity" meaning "alms". The word "tzedake" comes from "tzedak", meaning "righteousness". "Tzedake", then, is an act of righteousness, and the giving of alms is doing what is **right.**

Take the Hebrew words: "G'milas chesed" which literally mean: "An act of kindness". But the connotation these words have earned through the years is "free loan". Why? Because the giving of a free loan (with no interest charges) to a person in order for him to establish himself as an in-

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(Continued from Page 14)

dependent individual, or to help him meet emergencies, has given rise to the establishment of the Hebrew Free Loan Association, called "G'Milas Chesed", and such an organiation exists in almost every Jewish community. Imagine the difference in one's feelings when he can ask for such a loan as an act of kindness instead of a free loan.

Since Freud made us increasingly aware of psychology in the past half century or more, and intensified about 20 years ago with Joshua Liebman's book, "Peace of Mind". The expression, "peace of mind" has become a much sought-after condition. With a change of one word, we can bring to mind the expression: "Peace of Home", which is the literal translation of the Hebrew "Sholom Biath", an old phrase, having been formulated many years ago — I am not sure just when — but implied in Proverb 17, Verse 1,

"Better is a dry morsal and
quietness therewith,
Than a house full of feasting with strife."

In more recent years the word: "togetherness" has crept into our psychological lingo. Togetherness implies the PHYSICAL — family being together, doing together. "Sholom Biath" implies the SPIRITUAL — the peace and happiness of a family unit on which the successful perpetuation of our society rests.

Take the word "chutspe". It absolutely defies translation. Some might say it means "arrogance", or "audacity". Or a combination of both. If I may be permitted to repeat an old joke — chutspe has been explained as demonstrated by the man who killed his parents and begged the judge for clemency because he was an orphan.

Now, consider the word "nachas". "May you derive happiness from your children" cannot convey the meaning one wishes you when he says: "May you have 'nachas' in your children". "Nachas" conveys a spirituality, a way of life, a striving, to keep tied the bonds between children and parents, the bonds that God has blessed us with which transcends mere progeny!

Concerning the two words: "chutspe" and "nachas" — may I say, in closing, may we all have little of the first and an abundance of the second.

Report of The North Carolina Jewish Home Annual Meeting

by Elbert E. Levy

Approximately 200 members and visitors attended the First Annual Meeting of the North Carolina Jewish Home, on Sunday, November 5, 1967 at 2:00 P. M. From the comments expressed, the program proved to be, not only informative, but inspirational. The social event of the day, under the co-chairmanship of Mrs. George Green and Mrs. Bernard Ness, with their corps of hostesses, was the reception that followed the business session.

The success of the day could only be measured by the comments and sociability of all who attended and the fact that the large group of members and visitors did not begin to disperse from the main lounge until well after 5:30 P.M.

The co-chairmanships of the 1st Annual Meeting were in the capable hands of Mr. Herman Bernard of High Point and Mrs. Sam Freedman of Durham. The major points of interest during this meeting was the controversial but inspiring address presented by Carl Eisdorfer, M.D., Ph.D., Dept. of Aging of Duke University, well known as an international figure in gerontology, and the formalization and election of the Board of Governors.

In addition to the election of the existing Board of Governors, who were also placed in nomination for formalization purposes, the following new members were elected to sit on the Board for the ensuing periods: Mr. Arnold Aronson, Raleigh; Mr. Harry Blomberg, Asheville; Mr. Leo Brody, Kinston; Mr. Lawrence Cohen, Greensboro; Mr. Ellis Farber, Weldon; Mr. Sam Jacobson, Winston-Salem; Mr. Isaac Kadis, Goldsboro; Mr. Harry Kramer, Wallace; Mr. Ted Levy, Rocky Mount; Mr. Alfred Lichtenfels, Mrs. Irving M. Margolis, Williamston; Mr. Ted Samet, Hickory; Mr. Sol Schechter, Kinston; Mr. Lou Silverstein, Greensboro; Mr. David Weil, Goldsboro.

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Chester A. Brown & Joseph Mann Honored By The N. C. Association of Jewish Men

By Dr. William B. Furie, Executive Director

The North Carolina Association of Jewish Men held its bi-monthly meeting in Weldon, North Carolina on Sunday, November 12, in honor of the 55th Anniversary of the founding of Temple Emanu-El, Weldon, and the Bar year of the use of its beautiful Synagogue structure. Temple Emanu-El has been a charter member of the NCAJM's -Circuit Riding Rabbi Project and is one of the brightest jewels in the circuits' communities. Dr. William B. Furie, Executive Director of the NCAJM, serves as the Temple's Spiritual Leader.

Highlight of the Board Meeting was the presentation in absentia, because of the recipients' illness, of Citations of Merit by the Board of the NCAJM to Chester A. Brown of Greensboro and to Joseph Mann, of Whiteville.

Chester A. Brown's framed and engrossed citation read, "Citation of Commendation to CHESTER A. BROWN for many years of loyal participation in the affairs of the Association, for dedicated and honest counsel in its deliberations and projects and for service far beyond the call of organizational duty in his special field of skill and competence, the promotion of the Association's programs and undertakings through able and sustained efforts in the field of public relations."

The resolution presented to Joseph Mann read, "Citation of Commendation to JOSEPH MANN for many years of dedicated activity on behalf of the Association in various capacities, for yeoman service to the Jewish and non-Jewish members of the community of Whiteville and environs and for generously sharing his skills and Jewishly-rooted talents with countless Jewish communities beyond the confines of his home territory."

Both documents concluded with "Presented at the Meeting of the Board of Directors of the NCAJM in Weldon, North Carolina, on Sunday, November 12, 1967, corresponding to the 9th of Cheshvan, 5728." They were signed by William Schwartz, President; I. D. Blumenthal, Board Chairman, and Dr. William B. Furie, Executive Director.



Vice-President Hubert H. Humphrey (right) and Sam Rothberg, leading American Jewish philanthropist at the Boy's Town Jerusalem Chai Founders Dinner held recently at the Hotel Pierre in New York. Boy's Town combines a technical teacher's college with Israel's largest academic and technical high school. The school offers 800 Israeli students training in electronics, precision mechanics, printing, lithography and carpentry. Plans are now being completed for a school of computer technology. Boy's Town Jerusalem was founded in 1948 immediately after establishment of the State of Israel.

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Young Leadership Conference held at Hotel Chamberlin. Guest speaker at Banquet was Mr. Samuel Haber, Executive Director of Joint Distribution Committee. (Left to Right) Marvin Mazur, President of Young Leadership Group; Richard Smith, Program Chairman; Mrs. Charles Becker, Conference Co-Chairman; Mr. Haber; Charles Becker, Conference Co-Chairman; Albert Brout, President of Jewish Community Council.

NEWPORT NEWS, VA.

MRS. MARTHA B. SHAPIRO, Correspondent

Eight members of the Newport News Jewish Community joined the United Jewish Appeal Study Mission this past month in Israel. They were—Albert T. Brout, President of the Jewish Community Council; Walter Segaloff and Philip Moonves, past campaign chairmen; Leon Schoenbaum, 1967 Allied Jewish Appeal Campaign chairman; David Falk, a past chairman of the Initial Gifts Division of the campaign; Mrs. Albert T. Brout, co-chairman of Women's Division of 1967 Allied Jewish Appeal Campaign; Mrs. Walter Segaloff, 1968 Women's Division Campaign Chairman; Mrs. Leon Schoenbaum, a Campaign worker.

The Mission was the largest in UJA history. It went to Israel to observe first-hand one of the June War's most serious effects — the dislocation and forced curtailment of Israel's social services.

———•

The Jewish Community Council was the recent recipient of the annual public relations contest sponsored by the Council of Jewish Federations and Welfare Funds at its General Assembly in Cleveland, Ohio, November 16. The local community received a special citation for the single year-round information written for its 25th Anniversary Booklet "One Score and Five . . ." The history was written by Mrs. Jacob L. Morewitz, assisted by Mrs. Theodore H. Beskin and Mrs. Franklin O. Blechman; Editor, Mrs. Ben Goldman; Design, Mrs. Sidney Berman; Illustrations and Cover, Irving Goldstein.

———•

Lolly Aronow and Marvin Posner, co-chairmen of the Jewish Community Center Golf Committee, announced that the annual golf tournament was a complete success, with Al Kline and Herman Halfin playing the final match for the overall championship. Something new has been started — the Four Ball Tournament. It is believed that this will create more pleasure and enjoyment for all contestants. Anyone interested in joining may contact the co-chairmen.

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• CHANUKAH
• GREETINGS

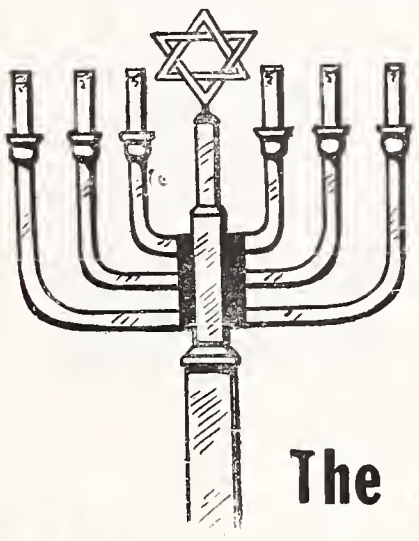
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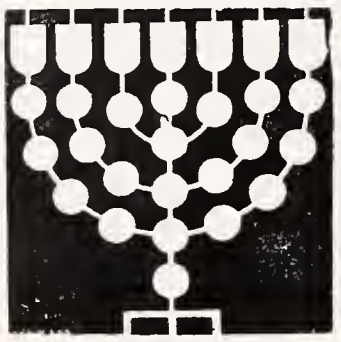
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Roanoke, Va. Beth Israel Sisterhood

MRS. JOSEPH E. BRUMBERG, Correspondent

One of the important projects of Beth Israel Sisterhood is the Annual Break The Fast, when the Congregation is given refreshment after a long day's fasting. Again this year the Sisterhood sponsored this commendable undertaking following the Day of Atonement.

Hearty Congratulations are extended to the newly elected officers of Junior Congregation. They are Peggy Cohen—President; Bob Kaplan — Vice-President; Gloria Manko—Secretary, and Alvin Diamond—Treasurer. We hope their tenure in office will be a fruitful one and will lead the Junior Congregation forward to great accomplishment.

USY members conducted Services Friday, Oct. 20th. Dr. Alvord Beardslee, Chaplain of Hollins College was guest speaker. Dr. Beardslee has just returned from a trip to Israel and was present during the Six-Day war in June. He shared with us some of his impressions and experiences.

The Sukkah is an annual tradition in our Synagogue. The project of building our Sukkah is the proud creation of the Brenner family. We are deeply indebted to them for providing us with this joyous mitzvah. The USY children helped decorate the Sukkah.

A meeting for new and prospective USY members and their parents was held Saturday night, Nov. 4th at the Synagogue. This was followed by a Social Hour.

Plans have been completed for this year's Adult Education Program. The subject matter will be "The Bible: Its Meaning for Contemporary Man". Modern as well as traditional interpretations of the Bible will be discussed. Classes will be conducted by Rabbi Werb.

Heartiest Congratulations to the following: Mr. and Mrs. Casper Perelman who celebrated their 25th Wedding Anniversary; Jeff Singer, who was named among five semi-finalists from Patrick Henry High School in the nation's top academic competition, The National Merit Scholarship Program; Mr. Norman Veta, upon his new business venture, Country Galleries; Mr. and Mrs. Joseph Lichtman on the engagement of their daughter Ronnie to Mr. David Blumberger of Youngstown, Ohio; Mr. and Mrs. Marcus Bieler on the recent marriage of their daughter Sharon to Mr. Henning Kallweit of New York City.

Best wishes for a speedy recovery to Mrs. Julius Harris, Mrs. Bruce Brenner, Mrs. Esther Katz, Mrs. Albert Trompeter, Mr. Sigmund Davidson and Mr. Julius Harris.

Our deepest sympathy and condolences are extended to the Murtchen and Weinstein family on the loss of their beloved sister, Mrs. Esther Weinstein Schlossberg, and to Mrs. Carl Fremed on the loss of her beloved father, Mr. Morris Landsman.

Dr. Aharon Katzir-Katchalsky,
Head, Polymer Research Department
The Weizmann Institute of Science
President, Israel Academy of Science and Humanities



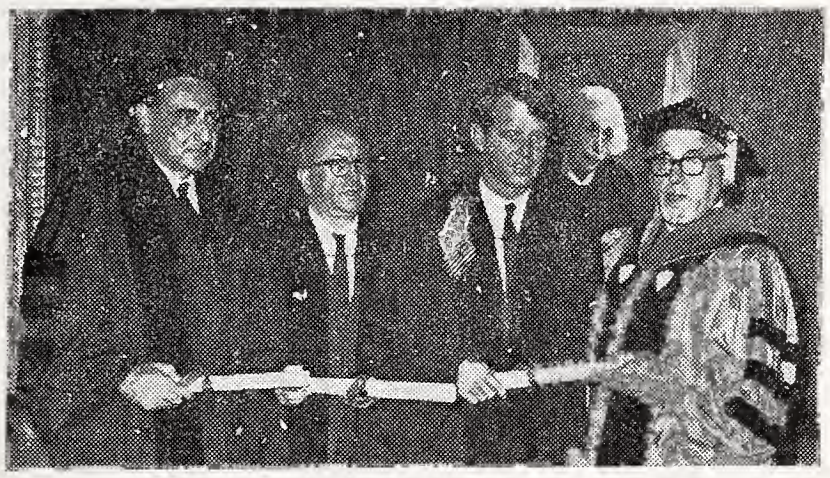
The internationally distinguished scientist is now in the United States, on sabbatical leave at the invitation of the famed Miller Institute of the University of California, Berkeley. Dr. Katzir-Katchalsky will attend the annual dinner for the Weizmann Institute of Science November 27, 1967, at the Americana Hotel in New York, and will present an award to Israel Foreign Minister Abba Eban, the guest of honor and featured speaker.

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ROBERT F. KENNEDY, WILBUR J. COHEN AND CHARLES C. BASSINE HONORED AT ALBERT EINSTEIN COLLEGE OF MEDICINE



Honorary Degrees in recognition of service to the nation's health and welfare needs were awarded at a special Academic Convocation at the Albert Einstein College of Medicine of Yeshiva University. Left to right are Charles C. Bassine, Wilbur J. Cohen, Senator Robert F. Kennedy, and Dr. Samuel Belkin, President of Yeshiva University who conferred the degrees.

Robert F. Kennedy, Wilbur J. Cohen and Charles C. Bassine received honorary degrees at a special academic convocation at the Albert Einstein College of Medicine of Yeshiva University.

One thousand community leaders, educators, faculty members, friends and Founders of the College witnessed the conferring of the degrees by the President of Yeshiva University, Dr. Samuel Belkin.

Charles C. Bassine, chairman of the board of Spartans Industries, Inc., and chairman of the Board of Overseers of Einstein College, received the degree of Doctor of Humane Letters. He was cited for his leadership in philanthropy and higher education.

Honored for furthering international understanding, human rights and national health and welfare, Senator Robert F. Kennedy was awarded the degree of Doctor of Laws. The Senator delivered the principal address at the Convocation speaking on "Health Needs of Urban Communities."

Wilbur J. Cohen, United States Under Secretary of Health, Education and Welfare, received the degree of Doctor of Humane Letters. The Under Secretary, as an educator and government official, was credited with effecting higher standards in medical education and care through Social Security and Medicare legislation.

Following the Convocation, a dinner in honor of Charles C. Bassine was held in the Lubin Dining Hall. Jack D. Weiler, Honorary Chairman of the Board of Overseers, was the dinner chairman. Mr. Weiler paid tribute to Mr. Bassine for his many years of activity as a leader and benefactor in philanthropy. He cited Mr. Bassine for his participation in UJA appeals, the State of Israel Bonds and benefactions to New York University, Brandeis and Albert Einstein College of Medicine.

Dr. Harry H. Gordon, Dean of the medical school, revealed plans to increase the size of classes from 96 to 120 to help meet the nation's shortage of physicians. Over a four-year period this would be an increase of 96 students—equivalent to an additional entering class. The number of Ph.D. candidates at Einstein College will be doubled. Dr. Gordon told the guests that the College has graduated about 800 doctors since the medical school began. It has provided 1200 people with advanced training for careers as medical specialists, research scientists, and teachers of medicine.

Newport News, Va.

(Continued from Page 17)

Jewish teenagers will once again co-sponsor a tutoring program for underprivileged children. This project is being developed in cooperation with the local Office of Equal Opportunity. Young people who can devote one hour a week to this program are requested to contact the Jewish Community Council office.



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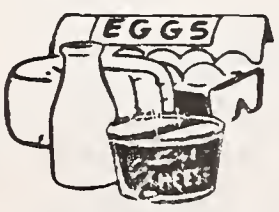
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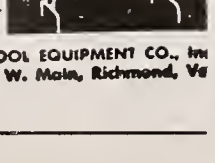
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SILVER LININGS

By Samuel Silver



A jocular term for the University of Chicago is "the house that Jack built." The "Jack" is John D. Rockefeller, who gave a lot of "Jack" to that splendid school.

The name Rockefeller means many things. In New York now it means politics (in Arkansas, too). Commercially it means oil. Financially it means philanthropy. Religiously it means the Baptist Church. It was Rockefeller money that bolstered that lovely Riverside Church in Manhattan, a Baptist stronghold.

Rockefeller money did not mean the imposition of Baptist theology on the Univ. of Chicago. Its famed school of Oriental studies heard pleas for ecumenism a generation ago from its Dr. Harper. It's true that a mild kind of anti-Jewishness oozed from the writings of the late Dr. Breasted, who used to say that it wasn't Moses at all who first conceived of monotheism but an Egyptian king named Ikhnaton.

Under Dr. Hutchins the University became an outpost of experimentalism. Its education department has always been avant garde. The University is also known as the starting place of Dr. Mortimer Adler, a fugitive from Judaism, who proclaims to the world that the loftiest wisdom is to be found in a series of Great Books. Dr. Adler's list does not include the Talmud, although most of the truths he extolls in the Books are expounded in its pages.

When we read that Chicago U. was to be headed by Dr. Edward Hirsch Levi, it sent a quiver through us, for Dr. Levi is the son, the grandson and the great-grandson of rabbis. His father, Rabbi Gerson B. Levi; his grandfather, Rabbi Emil G. Hirsch; his great-grandfather, Rabbi Samuel Hirsch (whose ministry included a long Philadelphia tenure) all brought to these shores the fruitage of the teachings of the prophets.

It is a sign of the times that a man of such pedigree will now head the school identified with the Rockefellers. May Dr. Levi's Jewish and American legacies continue to blend beautifully as he renders service to the intellectual and moral strengthening of Chicago and the nation.



NEW YORK, N. Y.: Jerusalem's Mayor Teddy Kollek is shown exchanging pleasantries with Mrs. Mortimer Jacobson, national president of Hadassah, at a recent conference at Hadassah Headquarters here. Mayor Kollek was in the United States under Hadassah auspices to address organization chapters in a number of cities on Hadassah plans for the restoration of its facilities atop Mt. Scopus.

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The new state medal commemorating the 50th anniversary of the Balfour Declaration issued by the Israel Government Coins and Medals Corporation. The medal features a likeness of Lord Arthur Balfour and the words "Balfour Declaration" in both Hebrew and English. On the reverse side, a large tree is portrayed with the phrase, in English and Hebrew, "To give thee this land to inherit."

New Israel State Medal Commemorates Balfour Declaration

A new state medal, commemorating the 50th anniversary of the Balfour Declaration, is being issued by the Israel Government Coins and Medals Corporation. The day of issue was November 2, 1967.

The new medal has been designed by the well-known designer, Paul Vincze of London, according to the Israel Government Coins and Medals Corporation. The Corporation is the only official organization responsible for worldwide distribution of Israel's commemorative coins and state medals.

The obverse side of the medal features a likeness of Lord Arthur Balfour and the words "Balfour Declaration" in both Hebrew and English. On the reverse side, a large tree is portrayed with the phrase, in English and Hebrew, "To give thee this land to inherit" (Gen. 15-7).

Each medal is accompanied by a colorful prospectus describing the full significance of the Balfour Declaration, which the British Government issued in 1917 to pledge support for the establishment in Palestine of a national home for the Jewish people, now the State of Israel.

In bronze, the medal is being made available in a quantity of 5,000 at $4.50 each. In silver, 4,000 medals will be available at $14.00 each. The medals may be ordered from the Israel Government Coins and Medals Corporation, 11 Keren Hayesod Street, Jerusalem, Israel, with payment in advance.

Further information on the Balfour Medal and other Israel numismatic offerings can be obtained from the Office of the Assistant Trade Commissioner, Government of Israel, 850 Third Avenue, New York, New York 10022.

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Adopt-A-College-Student is Sisterhood's newest project! At the request of the Hillel Organization at Lynchburg College, Sisterhood members have agreed to provide a Home-away-from-home for college students.

This year Lynchburg College, Sweet Briar, and Randolph-Macon have about 25 Jewish students altogether. These students will be contacted and asked if they would like a "College Mother" and then be assigned to a family. Being a "College Mother" will involve contacting the student to let him or her know that you are available if needed, inviting him for an occasional meal, or providing a home for him to visit when he feels the urge to get away from dorm life. Congregation members willing to open their homes and hearts to a Jewish student in the area, please contact me at 384-2772. Mrs. Ben Schewell entertained new Sisterhood members, Sisterhood officers and Past President at a coffee party at her home recently. Mrs. Schewel's lovely social affair has become an annual event providing a warm and gracious welcome to our new members.

HADDASSAH HAPPENINGS — An opening luncheon-meeting was held at the home of Mrs. Helene Schewel recently. Mrs. Henrietta Cooper, President, presided. She announced a new quota of $4,335., an increase of one-third over last year. Our attention was focused on Israel's vital needs. Understandably, Israel requests more of Hadassah today than perhaps she has ever in the past. The war, not yet ended, is extremely costly to Israel's economy. Mrs. Laura Ashkenaze eloquently and excellently described "the burdens of victory" at our last meeting. She spoke of the political, economic, and social problems associated with the acquisition of new territory. Israel must now contend with a large increase in Arab population and provide for economic stability within her new borders. At the same time she has sustained a heavy loss of men and materials. Inconclusive U. N. negotiations and Arab refusal to come to the conference table with Israel indicate little hope for an immediate solution to the problem. Now Israel must divert funds from social and welfare programs to rebuilding and re-armament, particularly since there is scant prospect of receiving arms from the West. This is the part of Mrs. Ashkenaze's talk that is most pertinent to us as Hadassah women. For we can provide the funds that will insure the success of Israel's social and welfare programs. As Jews we know that in spite of the problems of which Mrs. Ashkenaze has spoken, there are great compensations. There is the Western Wall and there is Har Hatzofim.

Now, more urgently than ever before, the Hadassah woman is called upon to fulfill her mission as the healing daughter of her people.

MAFTY MESSAGE:

Since our first meeting Mafty has accomplished the following: On September 30, the sale of 250 dozen doughnuts brought $50.00 to our treasury. At our second meeting we voted to help elementary school art classes by collecting odds and ends to donate to the public schools. On October 15 we had a parents program directed by Peggy Levin and Steve Schewel. James Cohen of Richmond, Vice President of Virginia Mafty was our guest speaker.

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O P T I C A L

OFF THE RECORD ORGANIZATION MAN

A friend of mine who was recently released from years of servitude to Jewish organizations maintains there are three kinds of Jewish organization men. Their distinctive life-styles, he believes, reflect the evolution of American Jewry in recent years. But why paraphrase when I can let him speak for himself:

"Sociological study of our organizations would define three kinds of personality. Of course, there are many hybrid types, as well. I believe, however, that the most clear-cut fauna to be found in the Jewish field are the following:

"First, the Old Guard. Typically East European-oriented, he is an amateur Yiddishist and a failed scholar. He retains an engaging innocence of mind, loves to discuss Jewish life and culture — on which he is remarkably well-read. He will often interrupt pressing tasks for relaxing conversation. Yet he is also, in the French sense of the word 'engage', a man of strong viewpoints which he fearlessly sets forth.

"He is graciously forgetful and slovenly, a fact that annoys his younger colleagues. But he is also — there is no word that more accurately sums him up — a 'mensch': honest, affectionate, profound. And, alas, his ranks are dwindling through debilty and death.

"Second, the 'Semi-Professional'. He tries to swim with the tide of change, but he gets winded. His heart is really not with the wave of the future, but with the less-exacting past. He is in his late forties or early fifties, a son of immigrants who remembers a penurious East Side boyhood of the Talmud Torah and the Yeshiva. He remembers involvement in social causes, the Depression, strident years at a city college, the lost elan of the New Deal, the turbulent years of Zionism that climaxed with Israel's rebirth.

"Today, among younger men, he seems to reflect a hidden distrust of the new organizational order and of himself. He is painfully aware of certain indefined limitations — and he is mellow, melancholic. He has the sense of himself in his professional role as vaguely (to borrow the terminology of existentialism) 'inauthentic'. He is the salt of the earth — but he is slightly outmoded.

"The third category comprises the Comers, young men born into the computerized and automated age. His archetype is devoted to the suburban temple and to the Jewish education of his young children — but his public manner seems attuned to Madison Avenue, rather than to the precepts of his sainted grandfather. He is aggressive, impersonal and 'cool' in mind and spirit. In a sense, he is the image-fulfillment of all modern organizational aspirations. He is lucid, forceful and efficient — or appears to be.

"Unlike the two other types, he is as much at ease in a non-Jewish, as in a Jewish, setting. He is a technician. He is ambitious — which is a quality probably required by organizations in their dynamic modern expansionist stage.

"The three types of organization men mirror the evolutionary process of Jewish organizations. For, as the organization grows, it outgrows the charming crochets and simple humanness of the Old Guard, and the easy-going earnestness of the Semi-Professional. The Age of the Expert begins."

And that is progress, is it not?

My friend is not altogether sure.

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THE BIRTHDAY PARTY

(A Review of Harold Pinter's New Play)

By Jack Siegel

Harold Pinter's The Birthday Party opened last week at the Booth Theatre in New York City. He calls it a Play of Menace, which I suppose is a piece of advice to critics on how to assess his play. Menace it has, but a menace without order or substance in the dramatic framework, or one arising out of an understanding of the characters. Mr. Pinter's theatrical excitement usually develops from characters who confront one another with the violence of silence and then suddenly erupt into a strange, loud and quixotic behavior.

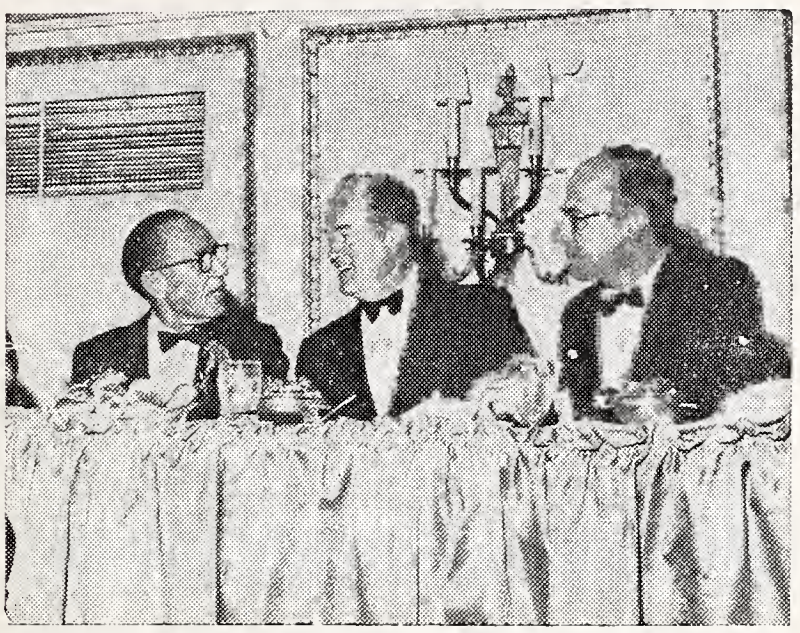
The story of The Birthday Party, if story it is, revolves around an odd and older couple, Meg and Petey, who run a sleazy and unoccupied guest house in a seaside resort. Their only guest is an arrested and troubled adult named Stanley who has been holed up there for a year and with whom Meg has been having a strange affair. A buxom creature named Lulu (what else), whose physical dimensions are apparent but whose purpose and psychic presence are not, appears early on to entice Stanley outdoors with two sandwiches, and fails. Anxiety in the household is advanced by Meg's fears that one day some men will come for her with a wheelbarrow and that her unashamed affection for Stanley, who was once a pianist, is unrequited. Petey has a job collecting tolls for the beach chairs. Into this household come two men, Goldberg and McCann, both of whom Stanley fears. They have come for him and he knows it. But we never do. They are there to do a job for which Goldberg has asked the organization to supply McCann, the strong man. Stanley tries to persuade them to leave but they do not even bother to refuse. When he tries to go they don't let him. Instead, they interrogate him with a rapid series of senseless but ostensibly hostile questions and take out of him whatever steam he might have had left.

The birthday party, Stanley's, takes place with the booze supplied by Goldberg. Meg has given him as a present a drum, in lieu of a piano. Petey, the master of the house, for some reason has a convenient date off stage. But his absence is countered with the presence of Lulu. As they drink, they pair off, Goldberg with Lulu, Meg with McCann. Stanley is isolated and silent. For moments, it looks and sounds like an old Viennese opera, with couples talking on one side and while they do, the others are whispering some unheard conversation. A game of Blind Man's Bluff ends in Stanley's destruction of his drum and a second act curtain, performed in partial darkness, with Stanley on a table on which Lulu appears to be dead.

But Pinter's promise is not fulfilled. Lulu is not dead. She appears in the next act, very much alive, and embittered by Goldberg's carnal use of her. She complains in cliche phrases made to sound less so only because they are British accented. Goldberg's character and purpose, studded with small yiddishims like gefulte fish and mensch and familial references, among others, to an Uncle Barney, are a hollow apparition, because Pinter is dealing with apparitions. About McCann we know even less. He is not even the strong man suggested earlier. Goldberg, small and weaker, is the stronger of the two. Finally, they take Stanley away to a place called and sounding like Monty's. Petey makes one weak effort to stop them but succumbs to both a threat and some money.

The Birthday Party is gimmicky and theatrical. All the players are good, the direction precise. But for this reviewer, who saw Mr. Pinter's The Collection in London and last season's The Homecoming, this latest (although earlier written) offering falls far short of the author's usual mark. It is playwriting by innuendo and symbol, and where there is a human or dramatic lack, you are asked to supply either the symbol or the meaning. It was a game played last season at length with The Homecoming. But this game takes unfair advantage of the playgoer and makes it easy for the playwriter. We never know what's really eating Stanley and where they are taking him. We are supposed to guess on the way home.

(Please Turn to Page 25)



Left to right: Philip M. Klutznick, Vice President Hubert H. Humphrey, Illinois State Treasurer Adlai Stevenson III, at Chicago Dinner of the Weizmann Institute of Science, honoring Mr. Klutznick on his 60th birthday.

On November 5 the Philip M. Klutznick Chair in Developmental Biology, a 60th birthday tribute, costing $250,000, subscribed by his friends, will be formally invested at the Weizmann Institute of Science in special ceremonies arranged by Meyer W. Weisgal, the Institute's President, at Rehovoth. They will be attended by Mr. Klutznick and a distinguished delegation of Chicago leaders headed by Mr. Stevenson. The first incumbent of the Chair is Dr. Michael Feldman, Head of th Department of Cell Biology at the Weizmann Institute.

During the guessing game last season, Mr. Pinter said that when he writes a play, he creates his people and gives their head. He follows them. This time, however, they have lost him and wandered off into a woolly distance we are supposed to call life, in order to give the play a significance it inherently lacks. Too bad, because Pinter is a very special writer with a special view. But one wonders what The Birthday Party has to do with the life we know — or fear.

This Could Never Happen In Israel

The visiting minister entered a classroom of the Religious School and asked questions of the pupils to ascertain the standard of teaching. Calling on one small boy he asked, "Who broke down the walls of Jericho?" The lad replied, "Not I, sir." The minister turned to the teacher and asked, "Is this the usual standard in this class?" The teacher replied, "The boy is usually quite honest, sir. I am inclined to believe him."

Leaving the room in disgust the minister sought out the principal and explained what had happened. The principal said, "I've known both the teacher and the boy for several years and I am sure that neither of them would do a thing like that."

By this time the minister was furious and reported the incident to the Chairman of the Religious Education Committee. The Chairman said, "I am inclined to feel that we are making a mountain out of a mole hill in this case. I suggest that we pay the bill and write the sum off."

—The National Jewish Post and Opinion, of Indianapolis, Indiana

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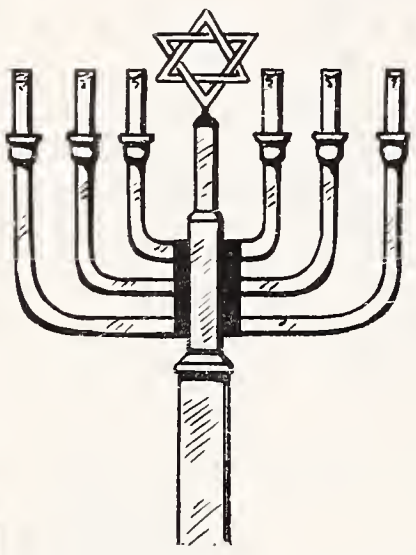
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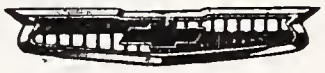


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EDITORIALS

(Continued from Page 5)

sinking into the abyss of assimilation. We have eagerly adopted all the vices of our environment and are gradually relinquishing all of the virtues of our heritage. We have blindly accepted the ideals of middle-class respectibility while Jewish family cohesiveness. the very core of Jewish morality, attenuates with prosperity.

The American Jewish masses are strangers to the Jewish heritage. Philip Roth once wrote:

It is difficult for me to distinguish a Jewish style of life in our country that is significantly separate and distinct from the American style. . . . Our rejection of Christianity heads us to proclaim to the world that we are Jews still. . . . However, what have we to proclaim to one another?

Does the Jewish community observe the Sabbath? Will we allow our children to attend the synagogue on festivals when they occur on weekdays? Do we study the sources of our rich cultural heritage? To those who are alarmed at the rate of intermarriage—and you should be—TO WHAT CAUSE ARE YOU DEMANDING YOUR CHILDREN'S LOYALTY? Is it to one of cultural creativity and religious commitment or is it to a banner of negativism where Judaism is a burden or an inconvenience.

Ben Ilai once said: The Jewish people is compared to the dust and it is compared to the stars: when it sinks, it sinks to the very dust: when it rises, it rises to the very stars.

The Israelis have decided on *aliyah* to the stars and have made a decision for positive survival. But we cannot live our lives vicariously through them. We must emulate their spirit of sacrifice in Bonhoeffer's terms as the "extension of action and the perfection of freedom". In order to rise from the dust of assimilation. Judaism requires a sacrificial commitment. Once having ascended the ladder of faith, we have toppled into the dust of self-indulgence. We have bequeathed to the world prayerful dialogue and we have become strangers in the house of the Lord. Imagine our synagogues defiled (as they were in Maccabeean times) and the study of Torah interdicted. Then we would react instantaneously and decisively. The moment of crisis is at hand.

The miracle of June. 1967 opened a new spiritual vista for every Jew but miracles are not an everyday occurrence. This may be our last opportunity to arise out of our lethargy. Hanukkah is the festival of rededication. This is your decision: retreat to the dust or rise to the stars.

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N. C. Association Of Jewish Women

(Continued from Page 13)

American Friends Service in October which was held in Greensboro.

Mrs. Joe Leder, vice president, Clinton, reported on the Chapel of the Nameless Woman which is now under construction at the State Prison, Raleigh. She asks that any women who have not contributed $1.00 toward this nonsectarian chapel please send their dollar to her for this worthy cause. Mrs. Samet announced that Mrs. Robert Friedman, president of High Point Auxiliary, issued an invitation for all of the associations to hold the May 19th, 1968 convention in the city of High Point. The invitation was unanimously accepted. Plans were then discussed for the Spring convention. Dr. Nell Hirshberg and Mrs. Samuel Freedman, Durham, were appointed to serve on a special committee. Mrs. Herman Leder was appointed to bring the State Jewish Census up to date. A special greeting was given to Miss Gertrude Weil, Goldsboro. A special "Good-bye" was given to Mrs. Max Leiberman, who is moving to Miami Beach, Florida. A special vote of thanks was given to Mrs. Sam Freedman for coordinating the Durham area meeting. The meeting was followed by a joint luncheon held with the North Carolina Association of Jewish Men.

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Sen. McCarthy Recipient of Award

New York, N. Y.—Senator Eugene J. McCarthy of Minnesota has ben named 1967 recipient of the "America-Israel Friendship Award," it was announced here by Mrs. Aaron Leifer, national president of the Mizrachi Women's Organization of America.

Senator McCarthy will accept the award at the keynote session of the 42nd annual national convention of the organization on Monday evening, December 11, at Grossinger's Hotel, Grossinger, N. Y.

The award is presented each year "to that person not of the Jewish faith, who has contributed most deeply to understanding between the peoples of the United States and Israel."

(Prior award winners have included former President Truman, the late Mrs. Eleanor Roosevelt, Supreme Court Justice William O. Douglas, then-Senator Hubert H. Humphrey, and last year, in a joint award, Speaker of the House John W. McCormack, and former Speaker Joseph W. Martin, Jr.)

Statement of the ownership, management, etc., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times Outlook, published monthly at Greensboro, N. C., for October 1, 1967.

State of North Carolina)
) ss:
County of Mecklenburg)

Before me, a Notary Public, in and for the State and County afore Said, personally appeared I. D. Blumenthal who, having been duly sworn according to law, deposes and says that he is the Owner of The American Jewish Times-Outlook, Inc., and the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied as Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

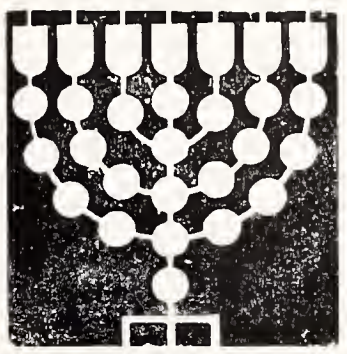
1. The names and addresses of the publisher, editor, and managing editor are: Publisher, The American Jewish Times-Outlook, 530 Southeastern Building, Greensboro, N. C.; Editor and Managing Editor, Chester A. Brown, Country Club Apartments, Greensboro, N. C.
2. The owner is: I. D. Blumenthal, P. O. Box 10628, Charlotte, N. C. 28201.
3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.
4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustees or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting: also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner.
5. The above number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information required by the Act of June 11, 1960, to be included in all statements regardless of frequency of issue) 2000.

I. D. Blumenthal

Sworn to and subscribed before me this 27th day of September, 1967.
J. J. Duckworth

My commission expires March 28, 1968.

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HEAD OF SAMARITAN COMMUNITY OF NABLUS COMES TO WEIZMANN INSTITUTE OF SCIENCE TO CONVEY NEW YEAR'S GREETINGS



1.: High Priest Amram Ishak, head of the Samaritan Community of Nablus, accompanied by his brother, conveying New Year's greetings to Meyer W. Weisgal, President of the Weizmann Institute of Science. They arrived without notice in a car carrying license plates of the West Bank.

LEONARD BERNSTEIN & GIDEON RAFAEL HAVE BEEN NAMED THE 1967 LAUREATES BY THE AMERICAN JEWISH CONGRESS

Leonard Bernstein, musical director of the New York Philharmonic Orchestra; Gideon Rafael, Israel's Ambassador to the United Nations; and Harry Waxman, New York industrialist, have been named the 1967 laureates of the Stephen S. Wise Award of the American Jewish Congress, it was announced recently.

The awards were presented at a dinner Sunday, October 29, in the Waldorf-Astoria Hotel.

Mr. Rafael was honored "for distinguished statesmanship in the cause of Israel".

Mr. Bernstein was cited "for enhancing human experience through artistic achievement".

Mr. Waxman received the award "for dynamic leadership in strengthening Jewish life".

Rabbi Arthur J. Lelyveld of Cleveland, O., president of the American Jewish Congress, presented the award to Mr. Bernstein.

Dr. Joachim Prinz of Newark, N. J., chairman of the Commission on International Affairs of the Congress and the organization's immediate past president, presented the award to Ambassador Rafael.

Harry E. Schacter of Bedford Hills, N. Y., a vice president of the Congress, presented the award to Mr. Waxman.

The annual awards are presented to persons, organizations and institutions "whose moral courage and love of liberty exemplify the tradition of Rabbi Wise and the teachings of the Jewish heritage," according to Shad Polier, chairman of the National Governing Council of the Congress and dinner chairman, who presided.

Rabbi Wise, for whom the awards are named, was a founder and long-time president of the American Jewish Congress. He died in 1949.

Since establishment of the awards 16 years ago, winners have included former President Harry F. Truman, former Israel Prime Minister David Ben-Gurion, the late Adlai E. Stevenson, UN Ambassador Arthur J. Goldberg, Senator Robert F. Kennedy and others.

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LOUIS BROIDO, JDC CHAIRMAN REVEALS NEGOTIATIONS WITH POLISH GOVERNMENT ON JDC PROGRAMS

(Continued from Page 8)

community, nor its decimation during the Hitler period. For JDC it has a special significance that our assistance to Jews in Poland began in the first days of our existence, dating back more than 50 years."

JDC's assistance to Jews in Poland began in 1916, when the overseas welfare agency provided assistance to Jewish victims of World War I. Though JDC was asked to leave Poland in December 1949 by the Government, it was invited to return in 1957. In that year, a Polish-Russian agreement provided for the repatriation of Polish citizens from the Soviet Union; among the repatriates were more than 25,000 Jews, many of them in need of assistance. JDC's programs in Poland were later expanded to provide help not only to the repatriates but to all the country's Jews, especially aged, sick, invalids and unemployables.

In 1967 JDC is providing more than $500,000 to Jews in Poland, with funds provided chiefly by the United Jewish Appeal.

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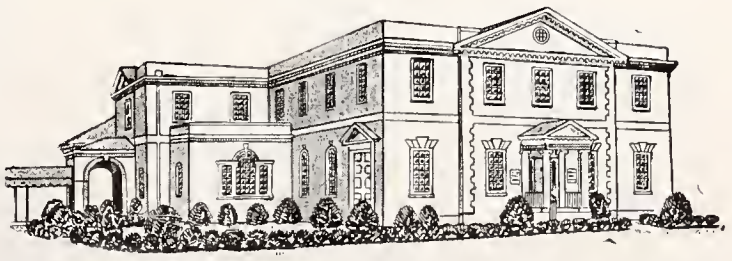
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What Is A Jewish Home?

by
Harry Isaacson, N.C. Jewish Home

A home is where parents raise their children to make them good American citizens and loyal to the Jewish heritage. A home is also a place where the aging can spend the rest of their days in peace with dignity and contentment.

The Jewish Home in Clemmons is such a home. With beautiful surroundings, located on the most beautiful spot of North Carolina. The nurses and all the help are most considerate and they cannot do enough to help you and make you as comfortable as possible. The food is good and plenty of it.

Rabbi Sarasohn is our Rabbi and Chaplain, who conducts services on Friday nights and Saturday mornings, and also on the high holidays. This year, we had a wonderful service with the cooperation of Mr. Levy, and also a wonderful talk by Mr. Jacobson of Winston-Salem, which was most delightful and inspirational. The Succa was beautiful, decorated with all the fruit you could think of. It was something to behold.

The residents of this Home are grateful to a man like Mr. I. D. Blumenthal, who is so dedicated to the cause of humanity and also to all the Jewish people of North Carolina who made this Home possible. God Bless them all.

Williamston, N. C.

MRS. IRVING M. MARGOLIS, Correspondent

Mr. and Mrs. Jack Goldstein and children of Windsor visited their mother and grandmother at the North Carolina Jewish Home in Clemmons.

Later, Mr. and Mrs. Irving M. Margolis and Mr. Meyer Goldstein of Windsor visited at the Home in Clemmons and attended the first annual meeting at the Home. Upon their return, they stopped over in Chapel Hill with Dr. and Mrs. Gary R. Smiley and family.

Mr. and Mrs. Harry B. Reeder have as their guests his parents Mr. and Mrs. Simon Reeder of Philadelphia, Pa.

Our best wishes to Mr. and Mrs. C. D. Pittman, who have moved from Williamston to Charlotte. In the latter city temporarily, they are making plans to make their residence in Charlotte a permanent one.

Congratulations to Mr. Paul Pulver and June Day Manufacturing Co. upon their "Open House" held at the plant on November 12.

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MRS. HARRY KORNFELD, Correspondent

Mr. Gerald Katzin, Associate Professor of North Carolina State University, has been listed in "Who's Who" of America. He is the son of Mr. and Mrs. Nathan Katzin who reside in Rocky Mount, N. C.

A speedy recovery to Martin M. Nadelman after surgery at Duke Hospital. We are glad to say that he is home now and doing nicely.

Congratulations to Mr. and Mrs. I. C. Weller on the birth of a son, Michael Charles Weller.

Congratulations to Miss Linda Kertzner, daughter of Mr. and Mrs. Kulius Kertzner, who has received her wings as a Stewardess for Delta Airlines.

Our White Elephant sale was a huge success.

Mr. and Mrs. Morris Kluger are visiting their brother and family in San Leander, California.

Chaplain's Corner

Rabbi Israel J. Sarasohn, Chaplain
North Carolina Jewish Home
Clemmons, North Carolina

The recently observed fiftieth anniversary of the historic Balfour Declaration was marked with added jubilation because of the unprecedented six-day victory over the Arabs. The progress of the State of Israel consists in much more than additions to its present territory (disputed by its foes) and brilliant military achievements. It is in the possibilities of the State to make of Israel's mission more than an ideological concept that its history — specially in recent years — ought to be understood. The Near and Middle East have some of the world's most backward populations. Illiteracy, disease, poverty challenge the ruling powers. If Israel can only receive the opportunities for peaceful development to which the Balfour Declaration was the initial step. notwithstanding the unrest to which it also unfortunately re-

(Please Turn to Page 43)

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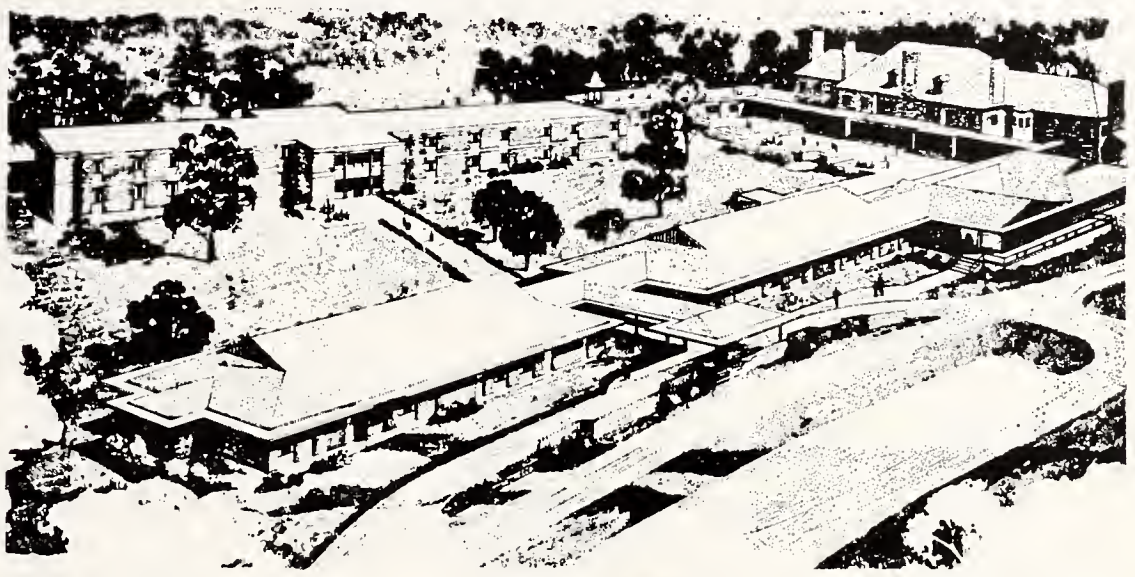
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CONTROVERSY, NO — CHALLENGE, YES

Dr. Carl Eisdorfer threw the challenge yesterday, November 5th, at the 1st Annual Meeting of the North Carolina Jewish Home. "In spite of good management, good programming, good sponsorship, will you the general public make Homes for the Aging a Siberia—a place of isolation."

He stated that the apathy of the general public who think that their money alone is the answer to the many problems of aging, can cause even the best facility to be an island of loneliness. Dr. Eisdorfer emphasized the importance of giving, not of funds alone, but of one's self in the many services of Home type facilities. He stated that this plays a major part in developing a feeling of warmth — but more important, a communication among the residents and patients with the world in general. It indicated that the general public who are really interested in the whole welfare of the resident and are not "throwing them a bone" by donating a few dollars and then forgetting them, but are performing volunteer type services which demonstrate that they, the elderly, are not the victims of a pitying public or a charity because of aging, but they are part of a society that effects everyone; that the general public care by providing the same services, the same camaraderie that goes on in the communities away from Home facilities. Is the community going to create Siberias out of Homes in spite of good physical plants and good managerial programs provided by the sponsoring bodies?? — Or are they going to provide the necessary warmth of communication by assisting with personal services and contacts that everyone requires in all walks of life regardless of age or affluence?

VOLUNTEERS

November 2, 1967 saw the birth of the North Carolina Jewish Home Volunteer Corps when 37 ladies from the triad — Greensboro, High Point and Winston-Salem, attended a volunteer indoctrination-orientation lecture at the Home. Plans were formulated, the areas of interest explored and the schedule for the volunteer workers were established. The interest and the challenge accepted by this lovely group of ladies definitely indicates, though Dr. Eisdorfer's message was timely, that these workers had already breached the gap discussed and are well on their way. They are the community leaders who will never permit the North Carolina Jewish Home to become a "Siberia" — an island lost in the community.

The Triad volunteers promise to be the nucleus of a full blown volunteer program that will eventually embrace all communities of the state. As programs develop and the volunteers become thoroughly indoctrinated in their chosen duties, the call to other communities will then be forthcoming. It has been expressed that no one — but no one can take away the feeling of accomplishment that permeates the soul of a volunteer in this — his "labor of love."

THE HIGH HOLY DAYS

October was the month of Holy Days. Rabbi Sarasohn, Chaplain of the North Carolina Jewish Home, conducted all the services during this period which was well attended. The residents were able to enjoy several meals in the large, well decorated Succa, which has been acclaimed the largest and most beautiful Succa in the Carolinas. The High Holy Days and Festivals utilized the greater portion of the month, therefore, the general activities, while not discontinued, were at a minimum.

GENERAL ACTIVITIES

The birthday party honored Mrs. Hollander, age 77; Mr. Markowitz, age 77; Mr. Pizer, age 76; Mrs. Isaacson, age 73; Mr. Watt, age 71; and Mr. Glanstein, age 84. The usual birthday cake with punch was followed by a social hour which was enjoyed by all. Several residents went to the Parkway Theatre, where they enjoyed the movie, "Taming of the Shrew." The picture stimulated some marked discussion which included comment about some members of the cast.

The Clay Diggers from Winston-Salem, developed a project where several residents are manufacturing artificial miniature fruit. Several baskets of this fruit may be seen about the Home.

The usual hobby shop, shopping tours, beauty parlor and barber shop activities were ongoing, together with bingo, card games and other routine activities. All in all, the month of October was a very tranquil period.

ELBERT E. LEVY
Executive Director

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top". The pledge form on the next page is for their use.

MEMBERSHIP APPLICATION

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships. The annual dues, as determined by the Board of Governors, is $25.00 per member or $100.00 per sustaining member.

MEMBERSHIP APPLICATION FOR 1967

I would be proud to be a Member ($25.00)

I would be proud to be a Sustaining Member ($100.00)

Name

Address

City

State

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Please make your check payable to the North Carolina Jewish Home, and mail it to Dr. Norman Sulkin, Membership Chairman, P. O. Box 38, Clemmons, North Carolina.

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AND HAVE MY NAME ON THE BRONZE PLAQUE

I heartily approve of the North Carolina Jewish Home and am happy to become a sponsor of this worthy project. I hereby pledge the sum of $1,000, payable as follows:

..... Check attached.

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Please make checks payable to North Carolina Jewish Home, Inc., and mail to I D. Blumenthal, Queens Towers Apts. No. 418, 1300 Queens Road, Charlotte, N. C. 28207.

ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

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The Prayers and Thanks of our Residents are expressed for the contributions made to the Home through November 5, 1967.

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AROUND GREENSBORO

MRS. SAMUEL SORKIN and MRS. JERRY SHAPIRO, Correspondents

Congratulations to: Mr. and Mrs. Stanley Goss upon the Bar Mitzvah of their son Richard Brian; to Mr. and Mrs. Alan Berkelhammer on the birth of their second daughter, Beth, on September 22nd; to Mr. and Mrs. Kenneth Kriegsman on the birth of twin daughters on October 8th.

We congratulate Maitland Freed, son of Mr. and Mrs. Samuel Freed, upon his promotion to Lt. Commander of the Judge Advocate's office, United States Navy.

To Harlan Supero, who has received special recognition as one of the most outstanding representatives in the country, of the American National Insurance Company.

The new officers of the Sidney J. Stern Lodge of B'nai B'rith are: president—Irv Carman; vice-president—Gene Krusch; recording secretary—Don Engle; treasurer—Howard Silverstein; sergeant-at-arms—Jerry Martin.

Mrs. E. Hofbauer whose son, Henry, was recently elected to Alpha Omega Alpha Medical Fraternity at the University of Pennsylvania Medical School we extend congratulations.

Mrs. Milton Weinstein is happy on the birth of her grandson, David Milton, born to Mr. and Mrs. Andrew Cantor in Philadelphia on October 17th.

Congratulations to Mr. Fred Gilman on the passing of his C.P.A. exams.

Rabbi Joseph Asher who spoke at the Guilford College Civitan Club on October 23rd, addressed the Student Convocation at Wake Forest University on November 2; spoke at Irving Park Methodist Church on November 6 and was the guest speaker for the third consecutive year at the opening meeting and banquet of the Temple Ohelf Sholom Brotherhood in Norfolk, Va. on November 8.

Congratulations to Mr. and Mrs. Cyril Jacobs on the engagement of their daughter Sylvia to Mr. Corie Franklin McRae of Greenville, N. C.

Our annual post Yom Kippur dance was held in the Synagogue lounge and it was a huge success. Muriel and George Hoff were the co-chairmen and with the help of their committee a fabulous time was enjoyed by all who attended.

On November 3rd and 4th Terri Ellen Sutker participated in the services on the occasion of her Bat Mitzvah. An Oneg Shabbat followed services Friday night and a kiddush followed services on Saturday morning. Congratulations to Susan and Sidney Sutker.

Mazel Tov to Mr. and Mrs. Nathan Ingber on the Bar Mitzvah of their son, Sanford Paul, on November 10th and 11th. He participated in the services on Friday night which was followed by an Oneg Shabbat. On Saturday he led the congregation in part of the services and read his Haftorah. A luncheon followed the services.

Three of our young folks were named semi-finalist in the National Merit Scholarship Program. Congratulations to Mr. and Mrs. Albert Cohen whose son Eric was named; to Mr. and Mrs. Morris Jacobs whose daughter Barbara was named, and to Mr. and Mrs. Jack Spital whose son Michael was named.

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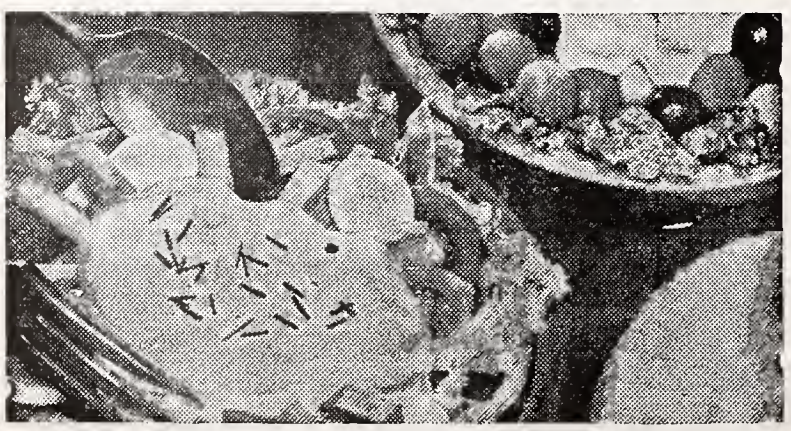
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STATESVILLE, N. C.

MRS. BENJAMIN KATZ, Correspondent

The Thanksgiving week-end and its attending holiday brought much joy and many visitors to this small community. Rabbi Selwyn Geller from Knoxville, Tennessee, our visiting Rabbi, was with us and permitted us the simcha of services on Friday and Saturday, followed by a well-attended and stimulating Adult Education seminar held at the home of Mr. and Mrs. Katz. The Adlers hosted his brother, Mr. and Mrs. Eric Adler and family of Englewood, New Jersey; the Katz' hosted her father, Mr. Paul H. Kaplan of Union, New Jersey, and a dear friend, Mr. Harry Robinson of Brooklyn, New York. The week-end also saw the return of our college students to their homes for food and talk, and renewal of old acquaintances.

The month of November has been a busy one for our children and once again they continue to bring nachas and joy to the entire community. Donna Lipshitz, daughter of Mr. and Mrs. Nathan Lipshitz has been selected for nomination for the Reynolds Scholarship for attendance at University of North Carolina at Greensboro, and Jeffrey Katz, son of Mr. and Mrs. Ben Katz, was one of three boys nominated for the Morehead Scholarship from Iredell County. We noted with regret, but knowing it for the best, the departure from our community for Baltimore, Maryland of Mrs. Louis Gordon. We welcome with delight Mr. and Mrs. Samuel Fried of Boston, Mass., parents of Mrs. Ellis Gordon. We hope that their decision to settle here will bring joy to all. Mr. and Mrs. Saul Walsh took advantage of the holiday and spent some ten days in Las Vegas and Los Angeles, enjoying the night life and visiting with relatives. A first for Statesville was the exciting atendance at the United Synagogue of America Convention held at the Concord Hotel in New York by the Ludwigs; it was a big first for Statesville, and we are grateful for their attendance at the sessions and workshops which means more material and service for our ever-active and growing Religious School of which Muriel Ludwig is Principal, and Sol, Adult Education chairman for the Congregation.

Though a bit late, we relate with pride the capping of Martha Lipshitz, daughter of the Nathan Lipshitz', who attends Duke University Nursing School. This impressive ceremony took place on September 21st amidst the beauty of the famous Duke Chapel and the pleasure of the parents of some seventy sophomores. We wish her continued luck!

Charles Town, West Virginia

Mrs. Harry B. Viener, Correspondent

Little Wayne Rodney Viener had his first birthday party on November 12. A large number of his little friends from around the area showed him his worth to the world on his FIRST. . . . In addition to the many, many gifts received, his friends and Wayne had a delightful time opening packages, "singing" and playing games. Well, November 12th was a happy day for Wayne and his parents—Renee Joyce and Harry B. Viener.

Wayne is a grandson of Mr. and Mrs. Morris Werner, Florida and Goshen, N. Y. and Mr. and Mrs. Hyman Viener, Washington, D. C. and Richmond, Va.

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Montreal, Canada — Mrs. David M. Levitt of Great Neck, N. Y., was elected President of the National Federation of Temple Sisterhoods.

JACKSONVILLE, N. C.



NICHOLE BETH SPEREKAS

Mr. and Mrs. C. Peter Sperekas of Phoenix, Arizona, announce the engagement of their daughter, Nicole Beth, to Rabbi Robert M. Scott. Rabbi Scott is the son of Mr. and Mrs. David Scott, 21 Glendale Road, Jacksonville, North Carolina.

Miss Sperekas received her B.S. in Psychology in 1963 from Arizona State University in Tempe, Arizona, where she was affiliated with Alpha Epsilon Phi Sorority and Hillel and was a member of Psi Chi, psychology honorary. She was awarded her M.A. in 1965 and is currently studying for her Ph.D. in Counseling Psychology at ASU. Miss Sperekas has taught religious school at Temple Beth Israel for three years and has been active as a staff member of the Phoenix Jewish Community Center for six years.

Her fiance graduated from Jacksonville High School where he received the VFW Trophy for the Outstanding Graduate — Class of 1957. He received his B.A. degree from the University of North Carolina at Chapel Hill and served as Hillel president, receiving their key for distinguished service. He spent one year in Israel studying at the Hebrew University in Jerusalem. After five additional years of study at the Hebrew Union College in Cincinnati he was ordained as Rabbi in June, 1966 and received his M.A. in Hebrew Literature. Rabbi Scott is serving his second year as Assistant Rabbi at Temple Beth Israel in Phoenix, Arizona.

The wedding date has been set for June 30, 1968, at Temple Beth Israel.

Kinston, N. C.

s. **Sol Schechter, Correspondent**

Our annual rummage sale, chaired by Mesdames Sidney Kanter, Harry Pearson, David Stadiem and Fred Levy closed on October 31st after a successful seven weeks. We are looking forward to our next Sisterhood-Hadassah project, which will be a Temple Party.

At our last meeting the membership voted to have an oneg shabbat after services on the first Friday night of each month. Two hostesses will serve each month.

Mr. and Mrs. Morris Heilig's daughter Debby, her husband and two daughters returned to Miami Beach after a three weeks visit in Kinston.

We are delighted to welcome two new families in our congregation—Mr. and Mrs. Melvin Kurzer and their three children, and Dr. and Mrs. Fred Katz and their son and daughter. Hope they will be very happy in our midst.

Am pleased to let my friends know that my operation is successful and my foot should be back to normal within the next few weeks.

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MRS. LAWRENCE JAY ROBERTS

The marriage of Miss Emily Sherry Mink and Lawrence Jay Roberts was solemnized in a double ring ceremony Sunday evening, October 29, in Temple BethEl. Officiating at the 6:30 ceremony was Rabbi Victor Mallenbaum of Rocky Mount, N. C.

The bride is the daughter of Mr. and Mrs Irving Mink of Wilson. Mr. Roberts is the son of Mr. and Mrs. Samuel Irving Roberts of Fairfield, Connecticut.

A program of wedding music was played by Mrs. E. T. Stallings, organist, prior to the ceremony.

Given in marriage by her father, the bride was wearing a coat dress of candlelight silk brocade, tailored, button-studded front. Her matching headpiece was appliqued with pearls with French bridal illusion extending into a chapel train. Her shoes had pearl appliques, also. She carried stepa notis centered with pink orchids.

Mrs. Jay Sara of Rockaway, N. Y., was her sister's matron of honor. Maid of honor was Miss Suzanne Dee Roberts of Fairfield, Conn., sister of the bridegroom. They wore matching dresses of strawberry silk moire, fashioned similar in style to the bride's. They wore matching bows in their hair with full-length illusion flowing freely to the floor. Each attendant carried a dozen long-stemmed light pink roses.

Jerold Freidman of Fairfield, Conn., was best man.

Ushers were Mr. Jay Sara, of Rockaway, N. Y., brother-in-law of the bride; Mr. Michael Klaff, of Danville, Va., and Mr. Melvin Baer of Dunn, N. C., cousin of the bride.

(Please Turn to Page 40)

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RICHARD HARTNIG

SALISBURY, N. C.
Mrs. Al Rabhan, Correspondent

Congratulations to Mr. and Mrs. Sidney Hartnig on the occasion of the Bar Mitzvah of their son Richard. Richard conducted services with Cantor Ackerman Friday evening and Saturday morning. Sidney and Lotte had a lovely Oneg Shabbat Friday night at Temple Israel and a lovely Kiddush after services Saturday at the Salisbury Country Club. Mazel Tov to the Bar Mitzvah, Richard, the parents and grandparents.

Home for brother Richard's Bar Mitzvah were sisters, Maxine, from Atlanta and Lynda from University of Florida. Among the out-of-town guests and relatives were: Mr. and Mrs. Ralph Hartnig, Fairfield, Conn.; Mr. and Mrs. Leon Margolis, Marlyn and Netta, Jacksonville; Mrs. H. Kramer, Michael and Celia, Whiteville; Mrs. A. Schilds, Marline and Nanette, Tabor City; T. Marks, Stamford, Conn.; Mrs. H. Kaplan, New Haven, Conn.; Mr. and Mrs. John Pransky, Charlotte and Louis Levine, Davidson College and Hollywood, Fla.

To begin the series of visiting Rabbis to Salisbury, we were privileged to have Rabbi Sielber of Greensboro. Dinner was served at six-thirty. Rabbi Sielber's talk concerned the tenets of Judaism and why it has survived through the ages. A question and answer period followed.

On vacation to the west coast and Hawaii are Mr. and Mrs. Leon Stein.

Mr. and Mrs. Eric Goodman had as their guests, Mr. and Mrs. Harold Wittenburg of Toms River, N. J. Rose Wittenburg is an old friend of Harriet's having worked in High Point with the Records Department of the United States Government during World War II.

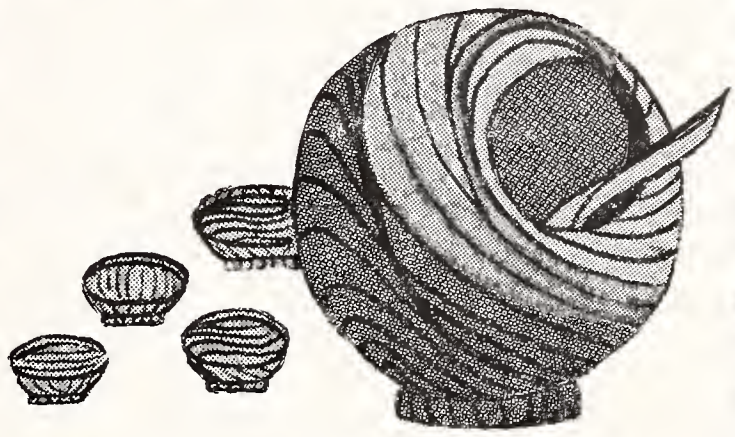
JACKSONVILLE, N. C.
Mrs. Jules Segerman, Correspondent

The annual Sisterhood Smorgasbord was held on November 5th and it was nice to see all our old friends again. This event has gotten to be more like a social get-together than a fund-raising function and we enjoy seeing everyone. Thank you for coming.

This is a happy community announcement—Rabbi Robert Scott, son of Mr. and Mrs. David Scott, has been elected President for the Council of Rabbis in Arizona. Robert is Assistant Rabbi at Temple Beth Israel in Phoenix, Arizona.

We are delighted at seeing Leonard Suls recuperating so nicely after his recent illness and hope he continues to be well. June Katzin is also doing very well after her surgery two weeks ago. She looks good as new. We wish Harry Kramer of Wallace, N. C. a speedy recovery; at this writing Harry is at James Walker Hospital in Wilmington.

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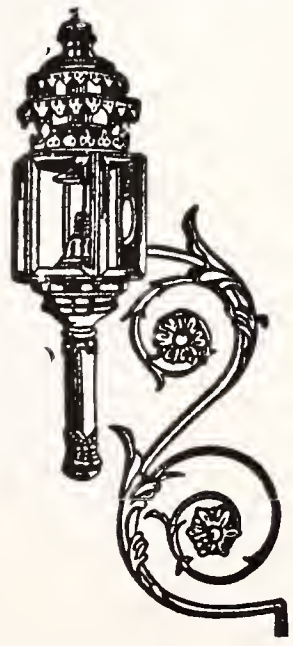
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ROCKY MOUNT, N. C.

(Continued from Page 38)

Both mothers chose pink chiffon gowns for the wedding and wore white orchid corsages.

Following the ceremony, the bride's parents entertained at a reception at their home in the Florida room. Mrs. Robert Saunders Kadis, of Goldsboro, presided at the guest book.

When the couple left for their wedding trip to Puerto Rico, the bride was wearing an off-white knit dress, trimmed in brown. She wore a Russian style coat of brown and white plaid, with matching brown accessories and a yellow orchid corsage completed her costume.

After November 5th, the couple will live in Bridgeport, Conn.

The bride graduated Stratford College, Danville, Va. She presently serves as Alumnue Secretary of her class. She made her debut at the High Point Cotillion in 1963 in High Point.

Mr. Roberts is a graduate of UNC at Chapel Hill where he received his A.B. degree in Economics. He was a member of Tau Epsilon Phi fraternity. He is in the National Guard Reserves. He is associated with The Great Oak Development Co., Inc. in Fairfield, Conn.

Following the wedding rehearsal Saturday night, the bridal couple and out-of-town guests were entertained at a cocktail-buffet dinner in the Crown Room of The Heart of Wilson. Mr. and Mrs. Samuel Roberts, parents of the bridegroom, were host and hostess.

The couple and out-of-town guests were entertained with a luncheon at 12 noon Sunday at the Crown Room of The Heart of Wilson. Hostesses were Mr. and Mrs. Isaac Kadis of Goldsboro, Mr. and Mrs. Robert Baer of Dunn; aunts of the bride; and Mr. and Mrs Stanley Tesler of Fayetteville, cousin of the bride.

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Lumberton, N. C.

Mrs. Guy Osterneck, Correspondent

The Lumberton congregation certainly received a treat when Mr. and Mrs. Yeliel Langer of Jerusalem, Israel joined us for Friday evening services and the Oneg Shabbat. Mr. Langer was the former captain of police in Jerusalem for forty years and is now visiting in the United States. The Langers led a lively and informative discussion on the Six-Day war and the present-day Israel.

The Sisterhood of Temple Beth El is to be congratulated for having their annual Break-Fast meal following the Yom Kippur services. About sixty people attended and the affair was most enjoyable and delicious.

Congratulations to Mr. and Mrs. Alan Sugar on the birth of their first child and daughter. Also, mazel-tov to the proud and new great-grandmother, Mrs. Joe Sugar of St. Pauls, N. C. and the grandmother, Mrs. Emanuel Sugar of Lumberton.

Visiting Mrs. Mendel Schaeman for the Yom Kippur holiday were her son and daughter-in-law, Mr. and Mrs. Frank Schaeman and their two children from New Jersey.

Welcome home to Mrs. Israel Weinstein and daughter Sandra, who spent three weeks in Europe. Also, to Mr. and Mrs. Guy Osterneck who were in Europe and Israel.

Congratulations to Mrs. Max Weinstein and Mrs. David Weinstein who were first place winners in the Myrtle Beach regional bridge tournament.

The Whiteville community joined Lumberton in celebrating the Shmlat Torah holiday with a special service and reception.

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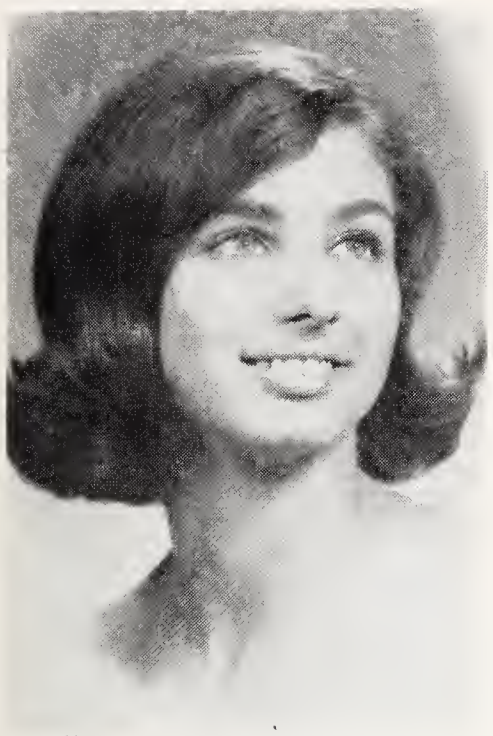
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MISS JANICE ILEEN PLISCO

Wilmington, N. C.

MRS. DANIEL RETCHIN, Correspondent

Mrs. Anne Plisco announces the engagement of her daughter, Janice Ileen, to Stephen Allen Hyman, son of Mr. and Mrs. Samuel Hyman of High Point, N. C. The daughter of Mrs. Plisco and the late Noah Plisco, Janice attended the University of Georgia, where she joined Delta Phi Epsilon, and is currently a junior at the University of North Carolina at Chapel Hill.

Stephen was graduated from the University of North Carolina, where he was a member of Pi Lambda Phi Fraternity. He is presently a junior in the School of Dentistry at UNC, Chapel Hill, and a member of Delta Sigma Delta Dental Fraternity.

A June wedding is planned.

CONGRATULATIONS TO: Mr. and Mrs. Joseph Schwartz on the birth of their daughter Marcia Pearl, on October 17, 1967 . . . Mr. and Mrs. Harry Stein and Mrs. H. Jaffe on the recent birth of a grand-daughter and great-grand-daughter. The proud parents are Dr. and Mrs. Ira Goldberg of Augusta, Ga. Mrs. Goldberg is the former Paulette Stein, and the newest addition is a fourth daughter for the Goldbergs. . . . Arthur Apple, who has been elected to the degree of 33rd Mason, which is the highest degree that can be awarded. The degree was conferred on him in Washington, D. C. . . . and a hearty welcome to two new families who have recently joined B'Nai Israel Congregation, Mr. and Mrs. Lou Maier and their two children, and Mr. and Mrs. Sam Wallace and family, formerly of Charlotte. The Wallaces reside in Rose Hill but are quickly becoming a welcome addition to Wilmington's social, religious, and organizational activities.

J. C.'s Christmas Decorating Contest

The Greensboro Jaycees have announced the First Annual City-Wide Christmas House Decorating Contest. The contest is open to all homes located within the city limits of Greensboro. Judging will be at night beginning at 7:00 p.m. on Sunday, December 17. Identical prizes will be awarded in three different divisions, each division being based on an estimate of decoration expenses. They are: Division I—0 to $10; Division II—$10 to $25; Division III—$25 and over.

To enter simply call or send in your name and address and phone number to the Greensboro Jaycee office before midnight December 13. Please be sure to include the division you wish to enter.

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MRS. SAM FREEDMAN, Correspondent



PROFESSOR SHIMM, MR. MAX LIEBERMAN, RABBI BERGER

An overflow assembly was present on Friday, September 22nd, at the Beth El Synagogue at "Appreciation Sabbath," when the Beth El Congregation and Sisterhood paid tribute to Mr. and Mrs. Max H. Lieberman who will be leaving Durham to make their home in Miami Beach, Florida.

Professor Melvin Shimm, President of the Congregation, presented Mr. Lieberman with a gold plaque at the Friday evening service, and expressed the appreciation of the congregation as he spoke of Max's "lofty vision and inspiring leadership as president in building the present Beth El Synagogue and Center".

Rabbi M. Herbert Berger delivered a tribute to Mr. and Mrs. Lieberman entitled, "When Heaven and Earth Meet". He cited Mr. Lieberman's "self sacrificing efforts not only for the Durham community, but also for the Jewish communities of North Carolina and the Land of Israel, as a shining example of compassion and concern for his fellowman".

The plaque presented to Mr. Lieberman bears the following inscription: "The Beth El Congregation of Durham, N. C. presents this plaque in profound appreciation to Mr. Max H. Lieberman, Honorary President, For his lofty vision and inspiring leadership as president in building the new and beautiful Beth El Synagogue and Center. For his self sacrificing efforts for the Jewish communities of North Carolina, and the land of Israel as shining examples of compassion and concern. May he be enabled to continue his blessed endeavors of untiring activity and selfless service for his God and his fellow man."

Prof. Melvin S. Shimm, President
M. Herbert Berger, Rabbi
September 22, 1967

The outstanding recognition that Mr. Lieberman received marked the first time that a member of the Beth El Congregation had been honored with a special Sabbath service and plaque.

(Continued on Next Page)

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(Continued from Page 42)

Following the services, the Beth El Sisterhood honored Mr. and Mrs. Lieberman with a reception in the social hall.

Mr. Lieberman, Honorary President of the Beth El Congregation, served the Congregation for seven years as president, spearheading the great effort that resulted in the building of the Beth El Synagogue-Center on Watts and Markham Avenue.

In addition to serving as honorary president of the congregation, Mr. Lieberman has been active in many organizations throughout the years. Several years ago Mr. Lieberman was elected honorary president of the Durham Federation of Jewish Charities, after having served as campaign chairman and president of the U.J.A. for fifteen years.

During the celebration of the 10th anniversary of the Jewish State, which was sponsored by the Durham Federation of Jewish Charities, with the cooperation of all other Jewish organizations in the city, Max Lieberman was presented with a scroll as a symbol of the esteem of his fellow campaigners. At that time he was also cited for his unselfish service to the community.

Mr. Lieberman is currently very active in the Jewish Federation of Durham, as well as serving as a member of the Board of the North Carolina Association of Jewish Men and the North Carolina Jewish Home at Clemmons.

The Liebermans were entertained extensively before leaving for Florida.

Mrs. Lieberman, who was a member of Hadassah and Sisterhood, was recognized for her work in Sisterhood and was presented with a Mezuzah for her new home by the Sisterhood at a recent meeting.

A dinner party for the Liebermans was given at Hartman's by Mr. and Mrs. Sam Fink, Mr. and Mrs. Joseph Edwards, Mrs. Murray Fink, Mr. and Mrs. Harry Goldberg and Mr. and Mrs. Sam Freedman.

The centerpiece consisted of a line of miniature moving vans, each containing a miniature item and appropriate verse, symbolic of the Liebermans' lives. A silver tray was presented to them by the hosts. After the dinner, the guests were all entertained for the evening at the home of Mr. and Mrs. Sam Freedman. Dr. Wm. B. Furie and Mr. and Mrs. Theodore Samet, Hickory, were also guests of Mr. and Mrs. Freedman for the evening.

Dinner parties were also given by Mr. and Mrs. Max Swartz and Mr. and Mrs. E. J. Evans for the Liebermans. Mrs. George Lewin was hostess at a luncheon for Mrs. Lieberman.

Mr. and Mrs. Lieberman were house guests of the Freedmans prior to leaving for Florida.

The many friends, as well as the community, will greatly miss Hannah and Max Lieberman. We wish them much happiness in their new home and hope that they will remember their many friends in Durham.

CHAPLAIN'S CORNER

(Continued from Page 30)

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COLUMBIA, S. C.

MRS. BERNARD LADEN, Correspondent

An outstanding event of October was the unveiling of a portrait of the late beloved M. B. Kahn at the Center on the evening of the 1st. David Baker was chairman and Mrs. I. Goldstein (daughter of M. B. Kahn) unveiled the portrait. Mrs. Edmund Yaghjian, noted artist of Columbia and a close friend of the Kahn family was commissioned for the work. Several speakers for the evening included: Dr. Al Cremer, Jake Freed, Prof. Coleman Karesh, Mick Lourie, Sen. Hyman Rubin and Irwin Kahn expressed his appreciation to the Center for the memorial to his father. Mrs. Jeff Sunshine provided the decorations and a social hour followed the program.

Mrs. Everett Ness presided at the Hadassah meeting held at the Center on October 11th. Sam Rubin was guest speaker at a recent Temple Sisterhood meeting. He spoke on his travels of Israel. The October Daughters of Israel Meeting had as its guest speaker, Rabbi Aaron D. Michelson.

A first for Columbia will take place on the eve of November 22. This will be a combined Thanksgiving service between the Temple and the Synagogue at 8 p. m. at the Synagogue. Both the Temple Sisterhood and the Daughters of Israel will provide refreshments. Dr. Harry T. Zankel, president of B'nai B'Rith Men originated this idea and we hope it will become annual.

B'Nai B'Rith Women have been very busy since their first meeting of the season—a luncheon at the Center on the 27th of September. Mrs. Henry Stern won cash donor credit for the "Be There Box". Their annual Booth at the Fair was a huge success and this was followed by the White Elephant Sale meeting of October 25th. "Entertainment 67" is planned for November 4th at the Wade Hampton Hotel Ballroom. Vivian Lloyd and Guy Rennie will provide the fun and frolic and dancing will be to the tune of Marty Rose's orchestra.

B'nai B'rith Men held their first fall meeting of the season on September 11th at the Center and Chaplain William Major of the S. C. State Hospital was guest speaker. On October 3rd the speaker was Prof. Warren Giese. department of Physical Education of the University of S. C.

Congratulations to Dr. and Mrs. E. J. Bogen upon the marriage of their daughter, Elizabeth Carole. and Paul J. Alterman on October 29th. . . . We know that Mr. and Mrs. Roy Mitchell must be very proud of their daughter, Ande who made "Who's Who Among Students in American Universities and Colleges". Ande goes to Clemson. . . . Mazel Tov to Mr. and Mrs. Morris Kline whose daughter. Nancy, was chosen freshman queen at Bridgeport University.

The Center's Cultural Film Festival began on the evening of October 29th with the showing of the French film "Les Liaisons Dangereuses". Jerry Kallman is chairman.

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MR. STANLEY KORNFELD, Correspondent

A golden wedding anniversary is a lovely celebration, but it is an extra special occasion when one is able to celebrate with family and friends. Mr. and Mrs. E. I. Sinkoe were one of these lucky couples. A formal buffet dinner and dance was given in their honor on October 21 at the Amity Country Club by their children, Mr. and Mrs. Gerald Sinkoe, Mr. Benjamin Sinkoe, and Mr. and Mrs. Burt Farwell. Decorations were carried out with cupids and roses in a gold and white motif. An elegant anniversary cake added to the lovely effect.

Mr. and Mrs. Sinkoe were married on October 21, 1917, in her parents' home, Mr. and Mrs. M. B. Smith. Some of their wedding party were with them this year to celebrate their 50th. They were Mrs. Sinkoe's sisters, Mrs. Nathan Levy, maid of honor; Mrs. Al Levy, flower girl; and Mrs. Sarah Sherry, a bridesmaid. Mr. Al Smith, brother of the bride, was also part of the festivities. Among the 225 guests there were families from Sumter, S. C., Atlanta, Ga., Miami, Fla., Bloomfield, Conn., Chicago, Ill., and New York.

A brunch was given for the out-of-towners the following day at the Amity Club.

Marilyn (their daughter) and Burt Farwell also celebrated their anniversary on the same night with their parents—their 20th.

We are happy to welcome into the Temple Family Mr. and Mrs. Boris Benes, Mr. and Mrs. John Kronenfeld, Mr. and Mrs. Donald J. Langman, Mrs. Coy D. Pittman, Mr. Phillip Satisky, Mr. and Mrs. Marvin Shankin. In honor of all our new members, a dance was given at the Temple on October 21. Fun was had by all.

We welcome home Mr. and Mrs. Al Segal and Mr. and Mrs. Alvin Levine, who have spent two weeks in Israel on a special leadership trip of the United Jewish Appeal.

Mazel Tov to Dr. and Mrs. Michael Shulman, Atlanta, Ga., on the birth of a daughter, Rochelle Caryn. Dr. Shulman is the son of Mrs. Clara Shulman and the late Mr. Raymond Shulman, formerly of Charlotte.

Wedding anniversaries celebrated this past month were the 25th for Mr. and Mrs. Herbert Weisman and Mr. and Mrs. William Koralek; and the 30th for Mr. and Mrs. Arthur Pressman.

Mr. and Mrs. Max Rubin announce the engagement of their daughter Judy to Mr. Edward Horowitz, son of Mr. and Mrs. Meyer Horowitz of Charleston, S. C.

A Bar Mitzvah mazel tov goes to Lee Victor Fleischer, son of Mr. and Mrs. Stanley M. Fleischer who was called to the Torah on November 4.

We record with sorrow the passing of Rabbi I. Jacobs of Syracuse, N. Y., father of Mr. Julius Jacobs; and Mr. Sam Baumrind of N. Y., brother of Mr. Nathan Baumrind. Our deepest sympathy to the bereaved families.

Sisterhood's paid-up membership luncheon was on Wednesday, November 8, featuring "Oriental Delights." The highlight of the afternoon was a drama entitled "Suki-Yenta's Adventure in Sisterhoodland or Get With it Suki, WE're Having a Join-In."

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MRS. DAVID H. ROSE, Correspondent

The November meeting of the Sisterhood of Temple Emanuel was quite interesting and informative. Dr. Howard Schwartz, a professor at Wake Forest University, spoke on "The Hippies." Those attending the meeting listened quite attentively and asked very astute questions. A 10 o'clock meeting with coffee, cake and nursery proved very successful.

It was announced that the December meeting, a joint one with Hadassah, promises to be just as interesting. It will include husbands as the guests will be a violinist and pianist from the North Carolina School of the Arts. Their program will consist of Jewish music.

Mazel Tov to:

Mr. and Mrs. Murray Politis on the birth of a son.

Mr. and Mrs. Richard Peller on the birth of a son.

Mr. and Mrs. Moe Horwitz on the marriage of their daughter Esther to Mr. Arnold Swertloff.

Mr. Moe Wainer on the engagement of his son Eric (Ricky) to Miss Rhea Levinson, daughter of Mr. and Mrs. Seymour Levinson of Portsmouth, Va.

Mr. and Mrs. Sam Schneider on their marriage.

Simchas Torah and Consecration services at Temple Emanuel were a very joyous occasion this year with a large number of children of all ages attending. Those consecrated and their parents were:

Debra Cline, daughter of Mr. and Mrs. Leonard Cline; Susan Goldberg, daughter of Mr. and Mrs. Victor Goldberg; Lizbeth Kasen, daughter of Mr. and Mrs Stuart Kason; Cathy Levin, daughter of Mr. and Mrs. Martin Levin; Harold Mueller, son of Mr. and Mrs. Max Mueller; Sharen Samet, daughter of Mr. and Mrs. Lester Samet of Mt. Airy; Jay Wagmeister, son of Mr. and Mrs. Mike Wagmeister. A lovely reception was hosted by the parents after the services.

B'nai B'rith has started a bowling league which from all reports is most successful.

Our sympathy is extended to Mr. Moe Horwitz on the death of his mother. To Mrs. Melvin Brooks (Shirley) on the death of her father.

We are all looking forward to "Autumn Artistry" on Saturday, November 25. It will be a gala affair by Hadassah with music, entertainment and refreshments.

Columbia, S. C.

(Continued from Page 44)

Mrs. Louis Herman was recently honored for her devoted service and outstanding leadership as a WICS volunteer. Mrs. Coleman Karesh is now project director. Frank Harris has been appointed general manager for the Palmetto Outdoor Historical Drama Association.

Columbia is again looking forward to the Center Art Auction to be held on November 12th. Harvey Golden is this year's chairman and he promises even better pictures than last year. Milton Safran will again be auctioneer.

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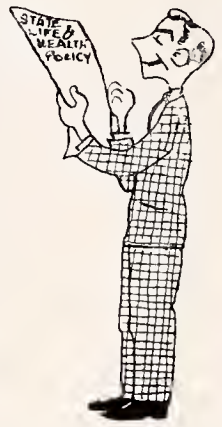
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IRVING GOTTESMAN, EDITOR
FLORENCE BYERS, VIRGINIA NEWS EDITOR
NATHAN KESSLER, ADVERTISING MANAGER
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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

NEW BOY IN TOWN



Sometimes I wake up and wonder what I'm doing in Greensboro, North Carolina. For me, now, it's a lonely place, away from home, family, friends.

A few minutes in the office soon cures that. Correspondents' reports from small towns in the Carolinas and Virginia come in. A Jewish family here is celebrating a bar-mitzvah. Somewhere else a young girl, her bright shiny face looking up to me from a photograph on my desk, announces her engagement. In a Gentile world, a Jewish community thrives, lives, grows. It announces a commitment to its identity, to its 4000 year tradition.

And that, simply is what the Times-Outlook is all about. It is a profit making enterprise. Not profit in dollars and cents — although, believe me, we would like that to be also — but a profit for every Jewish family, every Jewish organization, every Temple and Synagogue, every brotherhood and sisterhood and individual for whom his Jewishness makes a difference.

It tells Jewish youth that our faith is young, swinging, aware.

It tells the old that the legacy they preserved by their own commitment is being continued by the new generation.

It tells the businessman that there are projects such as the North Carolina Jewish Home that need his support and interest.

It tells the mother and father their child will marry a member of his own faith, when they are rededicated themselves to their Jewishness.

The Times-Outlook is all this.

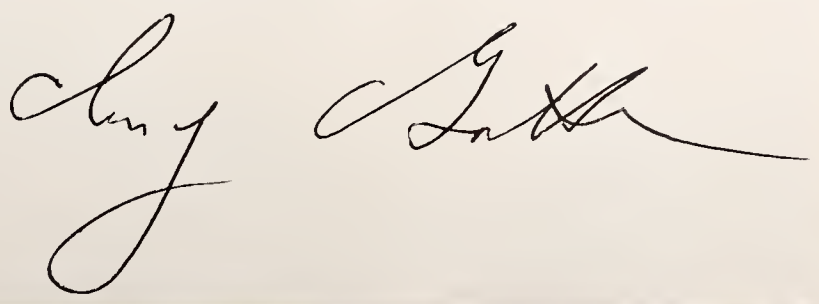
In the next few months, God willing, we plan to spread our wings in every way. We will try to bring fresh, challenging articles that unshyly explore those areas of Jewish life, from Cairo to Charlotte, that need exploring. We will call upon our readers to tell us the news of their community, let us and people in the next town know what you are doing. Jews, traditionally, share each other's joy, bear each other's sorrow.

We will ask our reader to pass on the Times-Outlook to his family and neighbor; let them see it, subscribe to it, and become involved in it. We want to grow, we want our community's Jewish awareness to grow.

This is not a new magazine. It is 34 years old, one of the oldest Jewish publications in America. It has a noble tradition of high quality, responsibility and community dedication. I have been called upon to fill a giant's shoes. Chester A. Brown, who served the Times-Outlook for two decades, gave his life that it succeed. None of us dare do less.

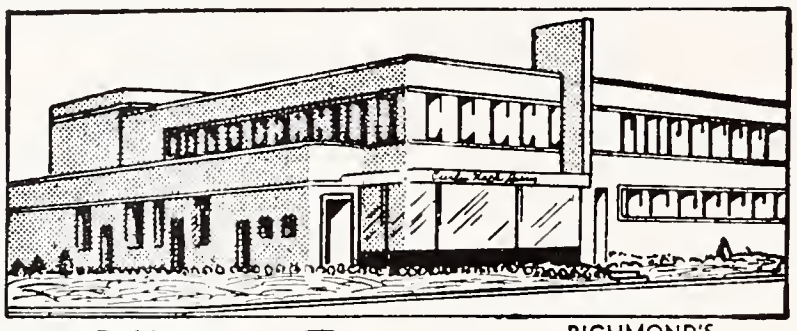
The job ahead is tremendous. There is much organizing to do. We will make changes, make mistakes, pick ourselves up and go on from there. To continue forward, our advertisers must be doubled, our circulation quadrupled — at least. But we will do it because we must do it.

I speak to each reader individually. Join us. Work with us. The Times-Outlook can someday be one of the finest Jewish publications in America, a pride to our own community. Let us begin. . . .



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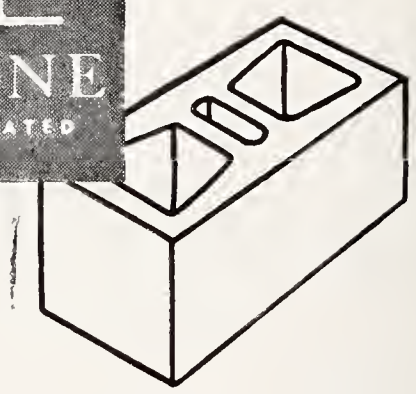
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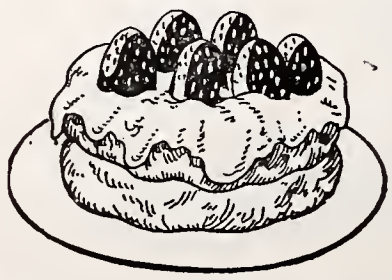
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MONTH ETCETERA

Charlie's Friend

It's good to know that French President Charles De Gaulle still has friends.

De Gaulle shocked world opinion a few weeks ago by declaring at his semi-annual news conference that the Jews "are an elite people, sure of itself and dominating . . ." who were guilty by their actions "of ill will that they provoked." Further, he declared, since its successful Suez campaign in 1956, Israel has become "a warrior . . . determined to enlarge itself." So startling were his words that conscientious reporters scurried to their French-English dictionaries to make certain that they heard what they thought they heard.

The reaction was immediate, ranging from sympathy for a silly old man who had begun to drift from reality, to furious outrage. Declared French Grand Rabbi Jacob Kaplan: De Gaulle ran the risk of "giving the highest possible sanction to a campaign of discrimination." A front page editorial in Le Monde, France's most influential newspaper, stated that there was an "unpleasent smell of anti-Semitism in his remarks."

But one man's garlic is another man's perfume, and support for the new Joan of Arc came from German neo-Nazi chief Adolf von Thadden. Von Thadden, head of the National Democratic Party that won an unnerving number of seats in various recent state elections, told a news conference that Israel was endangering world peace by trying to "impose its will" on occupied Arab territories.

Von Thadden also claimed that the NPD has 27,000 members, including 1,500 members of the armed forces. He also boasted that the party would spend about two and a half million dollars on the 1969 Bundestag elections and garner ten per cent of the vote, sending 50 members to Germany's lower house. Thus history was making an ironic 180 degree turn, with De Gaulle, leader of the anti-Nazi Free French movement that helped defeat the Germans, finally reaching an understanding — about the Jews, at least — with the old enemy.

There were many voices in Israel demanding that it break diplomatic relations with France over De Gaulle's remarks, and in New York's highly Jewish Seventh Avenue garment district there were calls for an embargo on French fashions. But for the time being calmer voices have stopped both moves by arguing that France was not De Gaulle nor De Gaulle France, and once providence had removed, one way or another, Le Grand Charles from the scene, French-Israeli relations would return to their old, friendly state.

That, at least was the hope.

Heat On The Russians

The heat is really on the Soviet Union. For twenty years the three million Jews of the USSR have, as a group, been subjected to a wide array of oppressive measures. The consequences of Stalin's policy were devastating and enduring: the destruction of all Jewish cultural, artistic and academic institutions; the liquidation of the Jewish intelligentsia; the elimination of Jews from all positions of authority and trust; the mounting of a vast, hysterical propaganda effort replete with fearsome accusations that created a pogrom atmosphere ended only by the death of the tyrant in 1953.

Under Khrushchev, the terror was relaxed but the basic policy remained in force, as evidenced by the virulent anti-Semitic character of the propaganda assault upon the Jewish religion: the harassment of Jews in the performance of religious rites; the deprivation of elementary religious articles and institutions; the nationwide campaign against economic offenses which made a scapegoat of the Jews, projected the traditional anti-Semitic stereotype of the Jew as an economic criminal and which singled out the Jews for capital punishment; the systematic propaganda repetition of the ominous amalgam — Jew-Judaism-Zionism-Israel; the miasma of fear spread by the portrayal of the Jews as a community of pernicious character and doubtful loyalty.

Official Soviet practice today perpetuates the Stalin policy of depriving Soviet Jewry of continuity with its past and of any hope of a future. Along among the multitude of Soviet nationality and religious groups, the Jews are deprived of virtually every institutional opportunity to perpetuate their cultural, religious and communal life. This unique discrimination brings in its wake a kind of public humiliation, a loss of dignity, of respect and self-respect — especially since it is practiced in an atmosphere of palpable hostility to the Jews.

Now the tension under which Soviet Jews live has heightened. Soviet policy in the Middle East, culminating in the diplomatic break with Israel, has been accompanied by an enormous anti-Semitic propaganda effort at home and abroad whose virulence has only rarely been equalled.

This campaign descended to its moral low with the widespread publication in the Soviet press of vicious anti-Israel political cartoons characterized by ugly, overt anti-Semitic stereotypes. Similar motifs dominate recent Soviet newspaper articles, which revive, in updated and refurbished form, the classic anti-Semitic doctrine of an international Jewish conspiracy to control the world.

The reaction of world opinion to Russia's oppresive policy reached its height during the last month of 1967. Three hundred and fifty-seven members of the House of Representatives signed a statement "condemning the suppression of Jewish spiritual and cultural life in the U.S.S.R. The signers from North Carolina were James T. Broyhill, L. H. Fountain, Nick Galifianakis, Horace R. Kornegay and Roy A. Taylor; from South Carolina, Thomas S. Gettys; from Virginia, Joel T. Broyhill and Richard H. Poff.

In an ad appearing in the New York Review of Books a group of 198 prominent artists and intellectuals — including five Nobel Prize winners and 13 specialists in Soviet affairs — condemned the "forcible cultural extinction" of Russia's Jews.

But the climax was reached on December 26, the first night of Hannukah, when more than 30,000 protesters marched in 16 cities through the country, including New York, Baltimore, San Francisco, Philadelphia, Atlanta and Norfolk, Virginia.

It was an old story in new form: the best way to stop a bully is to stand up to him.

(Contnued on Page 6)

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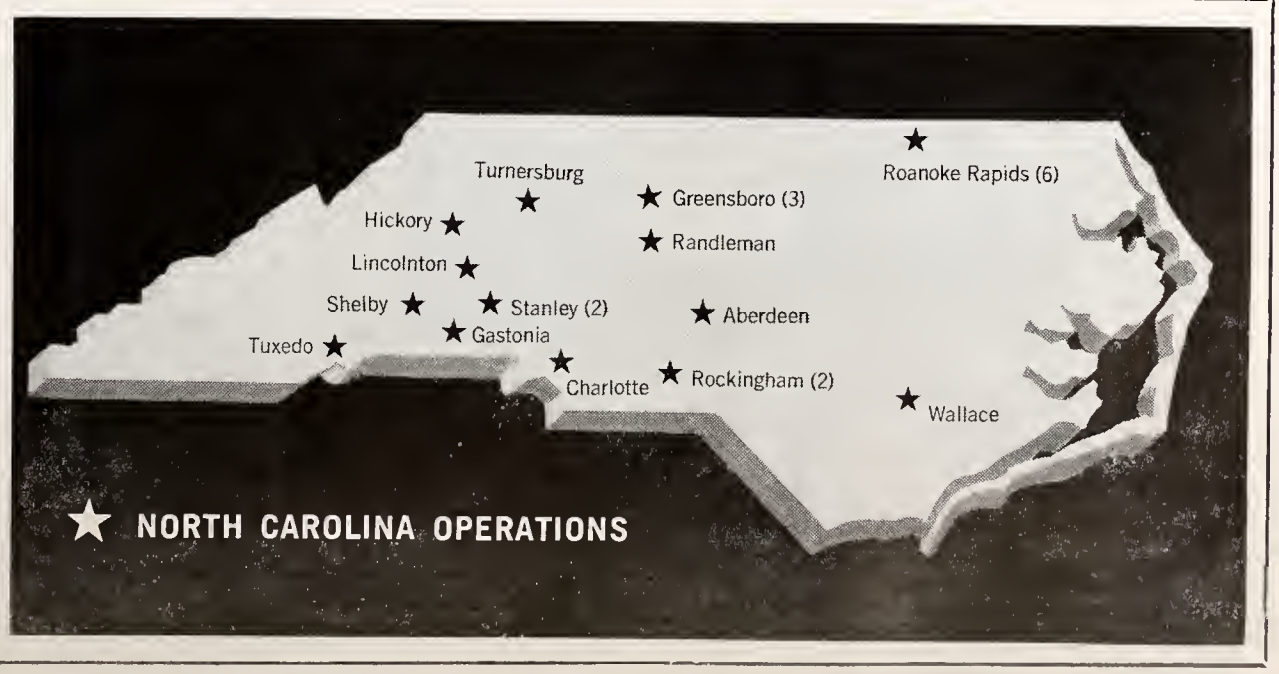
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Poor Comrades

But exactly what was bothering the Russian Government that it found no other solution than to regress towards the Stalin days when Jews lived in fear from day to day? According to one expert Soviet watcher, it was the old trick of trying to divert the nation's attention from a growing number of diplomatic and economic failures.

Dr. Judd L. Teller, writing in The National Jewish Monthly, a B'nai B'rith publication, argues that the "tensions at home and difficulties abroad" which made Jews scapegoats during the days of Stalin's anti-Jewish purges prevail today in the Soviet Union, "perhaps even in harsher degree than in 1948-53."

According to Dr. Teller, these conditions include the Soviet-Red China schism, impairment of American - Soviet rapprochement over Vietnam and the Middle East situation — the last with disturbing domestic repercussions.

The decision of the Kremlin "to pour good money after bad" by re-supplying Arab arms lost in the Six-Day War has spurred resentment among many Russians who feel "that their leaders have accorded a higher priority to foreign aid than to domestic consumers' needs."

But while Soviet--Israeli tensions may accelerate it, Russian anti-Semitism is "more than a stratagem," Dr. Teller says. "It is a conviction and a passion."

So intense is this inbred feeling, the Kremlin, attempting to maintain a posture of ideological opposition to all ethnic and racial discrimination, "has been compelled to resort to disguised and Aesopean language in pursuing its anti-Semitic ends."

This is evident, Dr. Teller declares, in Soviet propaganda that equates Israelis with Hitler's Nazis — "an attempt to capitalize on Russian hatred of Germany over Hitler's occupation of Soviet territory during World War II."

"In this distorted mirror, the Jewish rival at the office or the Jewish neighbor whom one dislikes . . . becomes a transcendental malignant force" to many Russians, Dr. Teller says.

It is his view that the current Soviet campaign has not thus far evoked pogroms against Jews because (1) the Russians have not fully accepted the Nazi - Israeli equation; (2) Soviet authorities cannot permit the 'uncontrollable dynamics" that can result from mob action and (3) there is division on the issue within the Soviet hierarchy itself.

Alligned against the Red Army, secret police, party functionaries and other conservatice elements are the "technocrats" — administrators, technologists ,scientists, artists and writers, whose outlook is much more liberal.

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Vanishing Jews?

A steadily climbing rate of intermarriage in the United States is having its most serious impact on Roman Catholics and Jews, whose marriages to those outside their faiths carry a high disk of divorce and present a source of conflict in the rearing of children, according to a new study of intermarriage.

There are indications, the study finds, that the rate of divorce among intermarried couples is more influenced by the lack of religious identification of the non-Catholic partner than by a clash of religious values and beliefs.

The findings are disclosed in a published report ("Marriage Counseling: Psychology-Ideology," published by Charles Thomas, Springfield Idd.) by Dr. Victor Sanua, associate professor of psychology at Yeshiva University's Wurzweiler School of Social Work. It encompasses 41 studies on intermarriage made during the last 35 years.

Continued Rise Seen

Dr. Sanua said that "with few exceptions, all studies indicate that the rate of intermarriage is on the rise and is expected to continue upward."

"In some parts of the country, as many as 50 per cent of Catholics and Protestants marry outside their faith," the study reports. "The figure for Jews in the United States is about 17 per cent." Dr. Sanua said that "while data show that intermarriage may affect the three religious groups differently, the more serious repercussions occur among Catholics and Jews."

Information gathered in the report also points out that Jews who marry outside their faith see their relatives less regularly and also carry an additional burden — along with Catholics — of having to cope with greater pressure from church and family than do Protestants.

Moreover, Dr. Sanua said, strong religious ties among either or both parents of an intermarried couple present a source of conflict in the raising of children in general and in their religious training in particular.

Without Comment

In the capital of a European "People's Democracy," reports, tongue-in-check, Le Novel Observateur of Paris, the Central Committee of the Communist Party announced that flour would be distributed free the next day at a local department store. Starting at dawn, a line formed in front of the store which was scheduled to open at 8 a.m. At five minutes to eight, a Party official came forward with a loudspeaker and asked: "Are there any Jews among you?" Fifteen persons stepped out of the line. 'I'm sorry," said the official, "you will get a free distribution later but, for the moment, there is not enough flour for you.'

At ten o'clock, the store still failed to open, and the official returned, asking, "Are there any among you who are not members of the Party?" Three-fourths of those remaining left the line. "You will get a free distribution later," the Party leader said regretfully, "but there is not now enough flour for you."

At noon, the official returned and asked all those still present to show their Party cards. Then he said: "Comrades, we have no flour to distribute, but you must understand that our announcement had a good psychological effect and has heightened our reputation abroad I am sure you will not mind having spent a few hours rendering an immense service to your Party and your country."

Everyone left in silence except one young man, who was heard to exclaim: "It's always the Jews who get preference. They were able to leave first!"

With Comment

CHICAGO (AP) — To get away from vague, sometimes clumsy ad lib prayers, and to enable worshippers to share in them, pastors would do well to model their prayers on the style of advertising writers, a Methodist minister advises.

"Using words in meaningful ways demands the care and precision of the advertising world," the Rev. Dr. Stanley J. Menking, of Haddonfield, N. J., writes in Christian Advocate.

He recommends that public prayers be written out in advance to be concise, clear and brief.

(To which we suggest the following prayer:

Oh Father, we give Thee this morning our Super Thanks, Super Thanks, that new product of the First Methodist Church that allows you to be grateful without fawning. humble without bootlicking, and prevents more spiritual cavities than any product of the ten leading local churches in this area;

We give praise onto You, that is giant size Praise, in the bright new pink and purple carton, that let's you have 23 per cent more adorations for your money. Besides, there is a coupon on every box that can be traded in for gleaming new Hallelujahs and Hossanahs:

Give us this day our daily bread, that is, new super enriched whole wheat bread that will sustain us through our hours of torment in the office and supermarket. We have sinned, oh, Father, but we try harder, cleansing our souls with extra-long, 100 milimeter repentance. And when we reach our journey's end, may we fly the friendly skies United with Thee, borne to our final rest on the Whisper Jets of Thy mercy, so that we may never have to hear that dreadful judgement: Come on Down.)

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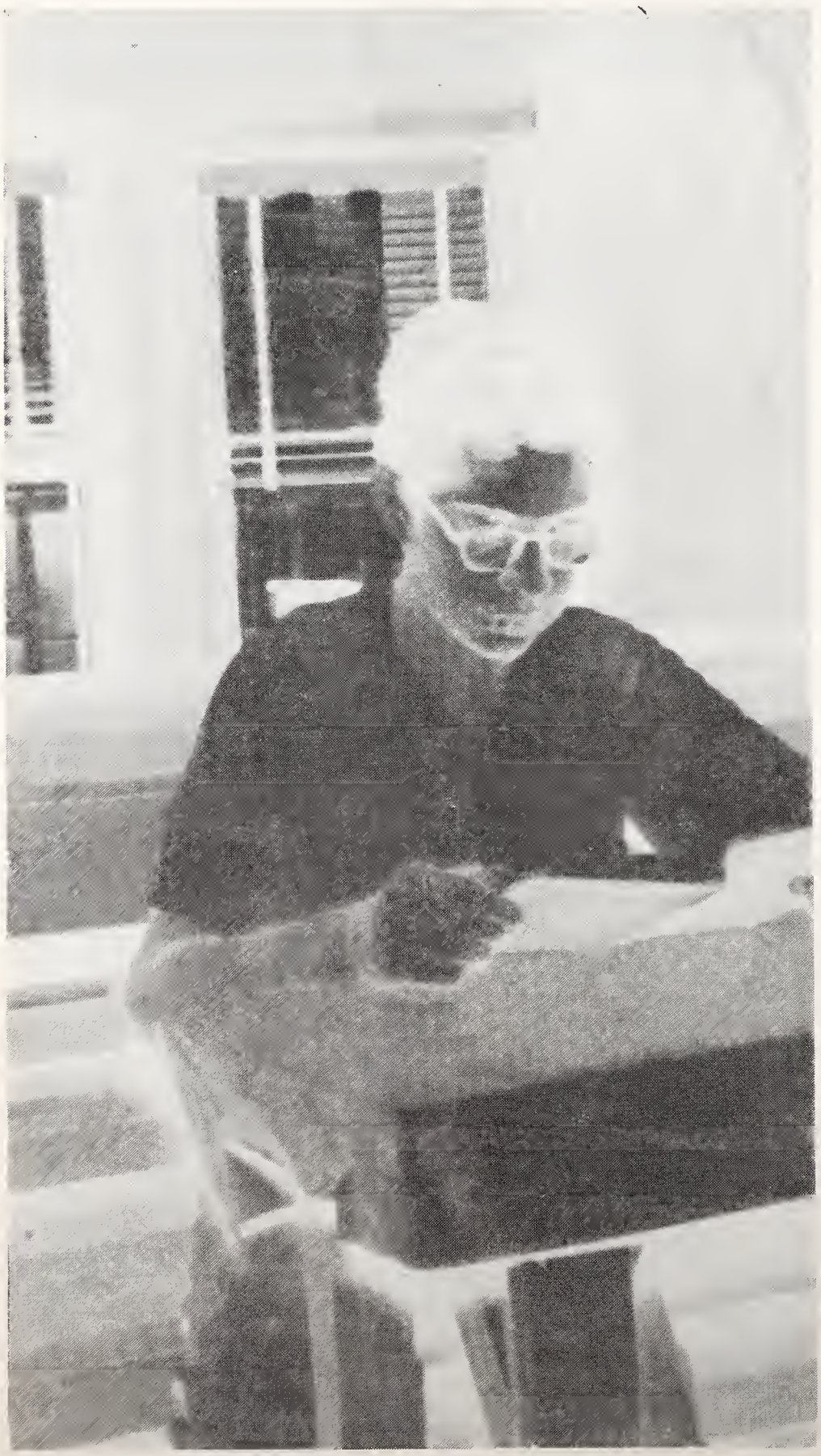
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Confessions...of a Rabbinical Student

By IRVING GOTTESMAN



1

My rabbinical training began when I was four. My father, a rabbi in Jersey City, New Jersey, stood me on a chair at **Ein Kelokeinu** service, where I used to lead, for better or worse, the whole congregation.

Actually, my career had much older, deeper roots. Both my grandfathers were Hassidic rabbis, and their fathers and grandfathers before them. We used to visit my mother's father, the Stretiner Rebbe, down on the Lower East Side. He had hundreds of Hassidim who swallowed his every word, and grabbed for his **sheryim,** leftovers from the cake and **kugels** that he would eat during the **shaloh shidus** meal in the synagogue.

He was a tall, handsome man, my grandfather, standing over six foot, a long white beard flowing down his black kaftan like waves of snow, crowned by the Hassidic **shtreimel.** And when he sang in the dim light of the Sabbath close, a few flickering candles sent giant, dreamlike shadows over the huge room. His tender voice echoed from the empty ladies balcony above, and the Hassidim would sit spellbound, and then slowly take up the tune, sighing and singing. Upstairs, in a dark corner of the gallery, my old grandmother, wrinkled by age, dressed all in white, watched the proceedings and wept to herself.

When my grandfather used to go upstairs to the kitchen later, he would sit me on his lap, spit on his finger and tickle my palm. The old, white hair of his beard mingled with my young black hair. The huge orbs of his coal-black eyes, magnified by his old fashioned glasses, stared down on me like two witnesses.

2

I finished grade school and high school, both yeshivos. One was modern, with clean halls, high tuition (which my father never paid), and boys and girls sharing the same classes. The other, in New York, was old fashioned, for boys only, and had low tuition (which my father didn't pay either). The rabbis walked around with beards and **peios,** and grumbled at everyone.

I was a checkerboard student. One year I would make up my mind to be a scholar, and swallowed every word my rabbis would teach. I would be one of the best in the class and would have the privilege of buying the rabbi's lunch in the delicatessen, a signal honor. I wrote copious notes, in Hebrew, English and occasionally Spanish. Other years I just doodled.

I graduated high school. I spent that summer doing nothing much except writing. . . But the time of decision grew near. My dreams of being a writer someday were strong. But out of the depths of my stomach there grew a deep, gutty yearning. I struggled with myself to understand it, until I realized that it was the call of my past, the countless generations before me who had been rabbis, leaders, saints, an unbroken line of piety. It would not let me be. . .

I remember the night of decision. I stood in the big, empty room on the third floor of my house. Outside, the heat clouds floated overhead like overturned mountains, rumbling and rolling. There was no rain, just an omnipresent wetness. And in the grey heavens, cracks of lightning began to light the skies; no blinding flash, but long, white rods. The skies danced and rolled and flickered, the whole majesty of earth and heaven weaved and swayed before me. It was an awesome

IRVING GOTTESMAN is the new editor of The American Jewish Times-Outlook *and former associate editor of Hadassah Magazine.*

sight. The earth and heaven seemed to speak the language of giants, seemed to be telling something. I left the window stunned. And when I lay down that night to sleep, the image of the window played itself before me. I made the decision — I would be a rabbi.

3

I entered a yeshivah on the Lower East Side. For the first two years I continued in regular classes, more or less like the classes I had had in high school. One of the rabbis had a tremendous effect on me. He was a nice man, but not too much of a scholar. We students used to sit there, and he would begin explaining a portion of the Talmud.

The Talmud, which was put into writing about 1700 years ago, is in Aramaic. There are no periods, no capitals, no paragraphs. It is set in the middle of a page that measures about 20 by 12 inches. Alongside are Hebrew commentaries set in small, intricate type.

He would begin explaining the text. He would plow through three lines and then suddenly realize that something was wrong. According to the way he explained it, it didn't make sense. So we would start all over again. Again trouble. Someone would ask him a question. He would look in the commentaries for an answer. No answer. In the back of the room, bored students would begin buzzing to each other.

The rabbi was perplexed. He would abandon us to our own devices and immerse himself in the text, trying to make sense out of it. Now for almost all of the students this was catastrophic. They were never too eager anyway, and this gave them the opportunity to wander after their various interests from sports to college exams. But for me, this was a challenge. If the rabbi didn't know, what could I lose by trying on my own?

So we two, the rabbi and I, would struggle along together to figure the passage out. . . . Slowly, painfully, word by word, phrase by phrase, we would begin to find direction. Each day it went this way, slow but steady progress. At the end of the year, my own knowledge had gained ten-fold, and at 20 I was ready to enter the "rabbinical seminary" on the ground floor.

4

The seminary was a large synagogue study hall about 80 feet wide and 40 feet long, from the entrance in the back to the Torah Ark and seat of the dean up front. Wooden benches were set, row after row, with the Talmuds resting on the raised leaves attached to their back. The seminary was divided into two groups.

We students were one group. The other was the **kollel.** These were rabbis who were already ordained, but who continued their studies. Most of them were married. My uncle, who was in his middle forties and had two children, was among them. He, like everyone else, received a stipend of $40 a week, and his wife, my father's sister, worked to augment their income. Often, he didn't know where next month's money was coming from.

He would rush in in the morning, tugging at a wet cigarette, half-shaven, his tie awry, his shirt soiled at the collar. He would throw his old coat on one of the benches in the back, and get down to his studies. His cares vanished. He sat in the front left with his **chevrusah,** that is the "partner" whom he'd discuss the Talmud with, and together they'd send sparks through the room with their arguments.

My uncle is a high-strung man. His **chevrusah,** a young boy of twenty who was the most brilliant student in the yeshivah, had a voice like a parrot. Hour after hour they would scream at each other. My uncle would give one interpretation, his **chevrusah** would scream back that he was wrong.

Occasionally things would really heat up. The other students would laugh in their sleeves as the two would rise and scream at the top of their lungs. One wondered whether they would come to blows. Finally, my uncle's **chevrusah** would run off to get some book of commentary to support him. Off he would rush, with my uncle, eager for a fight, hot at his heels. It was a real race to the bookshelves, each one hurling imprecations, quotations, general abuse over their shoulders. No one else dared mix in.

5

I quickly found my place in the seminary, my makom kevuah, where I would sit permanently. I would get to the yeshivah about ten o'clock and begin my morning studies. Three days a week, our saintly dean would give a two-hour lecture from 11:30 to 1:30. I would break for lunch and then continue studying to six or 6:30, depending on my night college schedule at the City College of New York. We had **minchah** afternoon service at 1:30 and **maariv** evening service at 6:30.

I had some problems. I am slow at picking up things, and thus found it difficult finding the proper **chevrusah** to study with. For the first year I studied with a boy younger than myself. In effect, I was teaching him, and in teaching him understood the material myself. I was sincere but disorganized. One year I decided to study the passages with every commentary I could lay my hands on. I would write reams of notes.

What struck me immediately was how chaotic the whole system of studying was. From what I saw, everyone was on their own.

We had a kindly man as our rector, who was supposed to watch over our progress. He would walk around the **Beis Hamedrish,** the House of Learning, as our study hall was called, and chat here and there with the students to see how they were doing. Occasionally he would mildly reprimand someone for being late. Once a week, for a half hour before the **minchah** services, he would give us **mussar,** moral exhortations. As a matter of respect, all 40 of us would sit in for them.

But the dear old man apparently had very little to say. He would begin by quoting a number of Midrashic sources, and then slowly, very painfully, come to the point. Something about not coming in late. Or returning books to the shelves. Or understanding the true nature of a certain mitzvah.

Faith was important, but he would draw examples from people who had died a century before. Sex didn't exist. Never was there a mention of our future rabbinical responsibilities, never a challenge, a working system by which we could grow into our studies.

And so the students were on their own. On one side of me was a pair who studied half a day, both of them teaching in a Talmud Torah in the afternoon. They seemed to come and go at will. A few benches away sat a fellow who worked for the New York welfare department. He had a nine to five job, but somehow he managed to be in yeshivah every afternoon.

And here and there were the drifters, fellows who seemed incapable of honest labor, who sat around with open **gemaras,** discussing business or world affairs. The yeshivah seemed like a beach, an indoor beach. Those who wanted to swim in the world of Jewish learning swam. Those who would bask and meander and waste time, wasted time.

Faith was important, but he would draw examples from people who had died a century before. Sex didn't exist ..

Fortunately, I was motivated. Had I wanted to, however, I could have done little, and no one would have stopped me. Thus we moved towards our goal of becoming rabbis of the Jewish people.

6

My life evolved and drew direction from three individuals. One was the **chevrusah** I picked up in my second year in Yeshivah. He was a strange young man. In high school he had been a real tough guy. But when he came to this yeshiva, he fell under the influence of a rabbi who brought him into the fold of the very devout. When he entered the **Beis Medrash** a few years later, he would tape the dean's difficult lectures and play them over, working over each passage until he could understand them.

As time moved he grew. When he prayed, he pronounced each word as though incantating a magic spell. **Shmoneh Esreih,** a prayer that usually takes four minutes, would take him 15 minutes. I once overheard him at **shmoneh esreih,** which is said silently. Each word came out after a struggle. Each prayer was enunciated from the heart, the letters molded in fire off his lips. When I heard it I was awestruck. I moved closer to watch the features of his face, his brows and nose and lips, as they squirmed, struggled, coiled and uncoiled to the commands of his passion.

We often got off the same subway train and I would follow him. When he took the escalator to the street he studied from an open Bible. When he ate, he studied the Prophets and **Mussar** books. When one of the many beggars who walked up and down the aisles approached, he would silently take out a dime or quarter. During the fast days he would give dollar bills.

I watched him one fast day, right after the **minchah** service. We had just read from the portion of the Torah exhorting us to atonement. Since we were weak from eating, most of the students would leave in the afternoon and wait out the fast in bed. I watched him as he sat down to a book of **Mussar.** I approached him. His face was drenched in tears. He became my personal rabbi, my guide, my light.

Years later — when I had strayed from the path I had once followed, when the black suit and hat of the student gave way to blue shirts and sports jackets; when my pious, reverent language melted in the heat of the modern world — we met again, just before I came to Greensboro.

(Continued on Page 22)

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Richmond . . . Home For the Elderly—Dedicated To Meaningful Life

As the newly appointed executive director of the Beth Sholom Home, this article will describe some of my initial impressions as well as hopes and aspirations for the Home.

The Home is an attractive, spacious structure. An omnipresent light filters through its many glass doors and walls. The brightness generates a sense of benevolent pleasantness and comfort.

But what of life within the Home? Does being old, does being away from family and friends create other feelings for its residents which run counter these initial impressions? To answer this question in absolutes would be to deny the Home its unique quality. Like any home where people live in proximity to one another, there is exposure to a wide range of experiences and feelings.

Beth Sholom Home is a place where life abounds. Conviviality, compassion, gregariousness and humor interact constantly and interchangeably with feelings of depression, defeat, and argumentation. To live with others is to love and to dislike, to help and to befriend, or to remove oneself through withdrawal.

But, however our residents may handle the feeling of a given moment, in the short while I have been at the Home I have sensed a craving for life, for excitement, for adventure, for friendship, and for love. The spirit of being, the relatedness to the now, the desire to nourish and grow is everywhere in the thoughts of our members.

Because of this, the residents of Beth Sholom will in succeeding months be given an opportunity to take on increasing responsibilities in making decisions about themselves. We hope to develop a resident council and committees to assist the director in the planning of programs, developing and creating a wide range of intramural activities and interest groups. To do this the residents will need to feel that though sheltered at Beth Sholom, they still maintain vital connection with the Jewish community and can count on its support and interest. We hope and expect that concern and caring will be abundant and will express themselves in direct involvement.

Although we have residents at the Home who are old in years, many are young in spirit. Our effort must be directed toward bridging this gap—the chronology of years and the verve of life and its enriching qualities.

IRA C. ROBBINS
Executive Director
Beth Sholom Home of Virginia.

"Why I Am—and Remain—A Jew"

Dr. Joseph R. Narot, rabbi of Temple Israel, Miami, Florida, was guest speaker for the first program of Beth Ahabah's 1967-68 Adult Education Series. . .

His topic, "Why I Am — and Remain—A Jew," explored the struggle to preserve Judaism and discussed Judaism's response to grave problems facing us today: our business and professional life, our relation to the Vietnamese War, our traditional family life in a non-traditional society, the Negro revolution, and Hippiedom. . .

The series will continue monthly through April with Rabbi Levi Olan, Rabbi of Temple Emanu-El, of Dallas, Texas, speaking on "Modern Jewish Theology" on Friday evening, January 5, at eight p. m. As president for the past two years of the Central Conference of American Rabbis — the organization representing over a thousand Reform spiritual leaders in the United States and Canada and serving a membership of well over a million constituents — Rabbi Olan has received recognition for his dynamic leadership with Reform Judaism.

Congregation Beth Ahabah joined with eight other churches and synagogues for its twenty-second consecutive Neighborhood Thanksgiving Service on November 23. The services have fostered a true spirit of brotherhood and community loyalty.

Dr. Ariel L. Goldburg, Rabbi of Beth Ahabah, has been named a member of the Committee on Mediation and Ethics of the Central Conference of American Rabbis.

Beth Ahabah Sisterhood presented a musical revue, **Expo Fair,** as its annual ways and means project. The show, with songs and skits written by Stanley Markel, was directed by Mrs. Allan Creeger. Choreography was by Mrs. Morton Marks, Jr., and Mrs. Harry Grandis. Mrs. Larry Blum was chairman of the project.

MORTON MARKS, JR.
Congregation Beth Ahabah.



Lynchburg...Taking to the Airwaves

This month a small group of Hadassah women from Lynchburg chapter will solicit ads for an hour-long radio program to be heard over WLVA each night during the week of February 12-16. All advertising time during those five hours will be donated by WLVA, with the money earned going toward Hadassah's Youth Aliyah drive.

Since 1936 Hadassah has been the principal Jewish agency in the United States supporting this outstanding rescue and rehabilitation movement. It contributes more than 40 per cent of Youth Aliyah's annual budget for maintenance, education and special projects.

Youth Aliyah was started 34 years ago in Berlin by Recha Freier and Henrietta Szold. The first wards were 43 German children. To date more than 130,000 Jewish children from almost 80 countries have been rescued, resettled and rehabilitated, each wave of emigrees posing new problems of adjustment. Youth Aliyah's newest wards include sabras from Israel's lowest economic groups. They are being given the chance to learn skills that will assure them economic security. Today, 10,000 children are training in day centers, kibbutzim and institutions in Israel.

Tragically, today Youth Aliyah is also in grave danger of extinction. Recession in Israel is now forcing the Jewish Agency to cut its 1967-1968 budget by $670,000. Unless Hadassah and Youth Aliyah friends around the world provide the necessary funds, not one additional child will be permitted to enter the program this year — unless Jews throughout the world meet the challenge.



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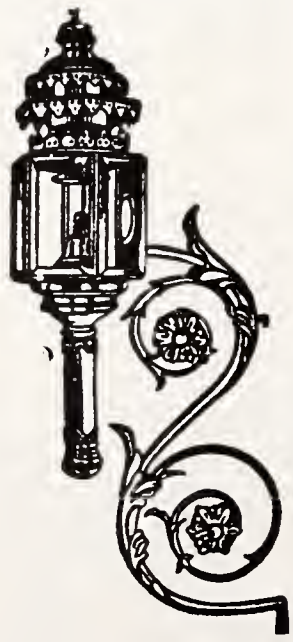
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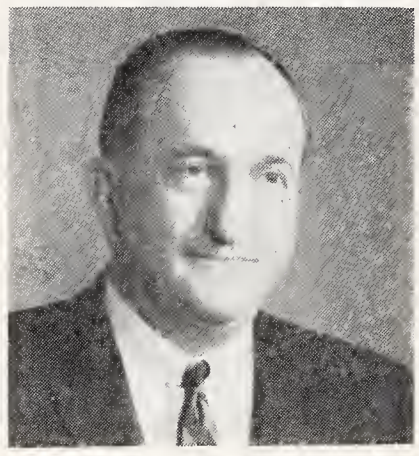
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Charlotte . . . Returns From 16 Months In Vietnam

We welcome home Roger Grosswald, son of Mr. and Mrs. Leo Grosswald, after serving 16 months in Vietnam. He arrived home just before Thanksgiving to make this the best Thanksgiving the family ever had. . .



Morris Speizman



Roger Grosswald

It is a great pleasure to congratulate Mr. Morris Speizman on being elected a national vice president of the United Synagogue of America at the recent biennial convention in New York State. . . He was installed in the presence of Mrs. Speizman, Mrs. Speizman's mother, Mrs. Anna Valenstein, and Temple Israel's Rabbi Michael Hecht before the 3000 delegates. Mr. Ben Jaffa, Sr. was elected a member of the National Council of the United Synagogue. . .

It was Mr. Speizman's privilege to chair a session at which two principal addresses were delivered — one by Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary, the other by Mayor Teddy Kollek of Jerusalem. . .

A Couples Club has been formed at the Temple, with 35 couples attending the first meeting. The first really **big** affair was a western style square dance on December 16. Everyone had a swinging good time. . .

Mr. and Mrs. Manny Eisenberg announced the engagement of their daughter Jerrie Lynn, to Mr. Raymond Schild, son of Mr. Sam Schild and the late Lillian Schild of Myrtle Beach, S. C. . . Mr. and Mrs. Stanley M. Fleischer announced the engagement of their daughter, Janice, to Stephen A. Stepner of Miami Beach. Mazel Tov to both families!

Anniversary congratulations go to Mr. and Mrs. Sam Oberman on their 45th and Mr. and Mrs. Hyman Polk on their 30th. . . . In December Mr. and Mrs. Albert Segal celebrated their silver anniversary.

Mazel Tov to Mr. and Mrs. Ralph Kier on attaining their United States citizenship. . . Mazel Tov to Mr. and Mrs. Dave Lerner on the marriage of their son, Harry, to Gloria Katzen of New Rochelle, N. Y. . . . To Mr. and Mrs. George Ackerman on the birth of a son to their children, Robert and Esther Leder, of Whiteville. . .

We record with sorrow the passing of Mrs. Fannie Wegodsky, Jersey City, N. J., mother of Mr. Nathan Wegodsky. Our deepest sympathy to the bereaved family. . .

We are happy to welcome these new members into the Temple Family: Mr. and Mrs. David Kraus, Mr. and Mrs. Hal Oestriech, Mr. and Mrs. Robert Starkand, and Mr. and Mrs. Seymour Levin.

Beth El Artist Becomes Exhibiting Member

Mrs. Sidney Kosch was accepted as an Exhibiting Member of the Guild of Charlotte Artists. . . . Congratulations to Mr. and Mrs. Irving Eagle on the birth of a son. . . . Robert Shapiro, son of Mr. and Mrs. Sidney Shapiro, was admitted to the National Honor Society at South Mecklenburg High School along with Bjorn Berggrav, the exchange student who is living with the Shapiros this year. . . .

Congratulations to Mr. and Mrs. Marc Silverman and to Mr. and Mrs. Robert Klein on the birth of sons. . . . Our sincerest sympathies to Mrs. Harold Harris on the passing of her sister, Esther Stein, and to Mrs. Jack Ostrowsky on the passing of her mother, Rose Bergman. . . .

MRS. HARRY SMITH
Temple Beth El.

BBG's Kindergarten Beauties

The B'nai B'rith girls are sponsoring a Little Miss BBG Contest which will provoke a lot of interest amongst the kindergarten set! . . .

A first for Charlotte and we hope a step forward in community undertaking. The St. Gabriel's Catholic Auxiliary joined us in a gift wrapping project now in progress at Charlottetown Mall, a large shopping center in our town. The stores there did not wrap Christmas packages. Instead space and advertising were made available to us from Thanksgiving to Christmas to wrap the packages for Christmas and Hanukkah, as well as for sundry other happy events. We received donations of a great deal of paper, ribbon and were lent many useful wrapping gadgets; we supplied only the manpower.

This was certainly a new and different way of raising funds for our many projects. In some cases, in fact, there were a number of projects such as Holy Angels Nursery which we both support. The B.B.G. girls helped us, especially in the evening, and it was a pleasure to work with these enthusiastic youngsters. . . .

It is a custom in Charlotte for the women's organizations to cancel their December meetings and have one joint social meeting composed of all the groups. This year it was the turn of B'nai B'rith women to be hostesses and a delightful meeting was arranged for the women of Charlotte. A light lunch of finger sandwiches, cake, tea and coffee was served. A program written by Rita Monda was presented . . . The theme was "time machine," taking us back in Jewish History, bringing us up to the present, where the five Presidents of the organizations represented were able to tell their aims and purposes, and on to the hopefully bright future ahead of us. So ended the meeting year of 1967. We wish all our organizations and all our readers a bright, happy and successful New Year.

MRS. HAROLD POLLARD
B'nai B'rith Women.

Mrs. William K. Dorfman spoke to Hadassah members at their November meeting at the Center. Her topic was "The Changing Face of Israel in Relation to Hadassah". . . . The Daughters of Israel annual Paid Up Luncheon was held at Kester's Bamboo House this year. Mrs. Joe Jenkins, former Mrs. America, was the charming guest speaker.

Mr. Paul Specter recently volunteered his services with the Hevra Kadisha committee of Beth Shalom. . . . Mr. and Mrs. Norman Arnold sponsored the Oneg Shabbat on November 10 in honor of their new son, Ben Daniel Arnold. . . .

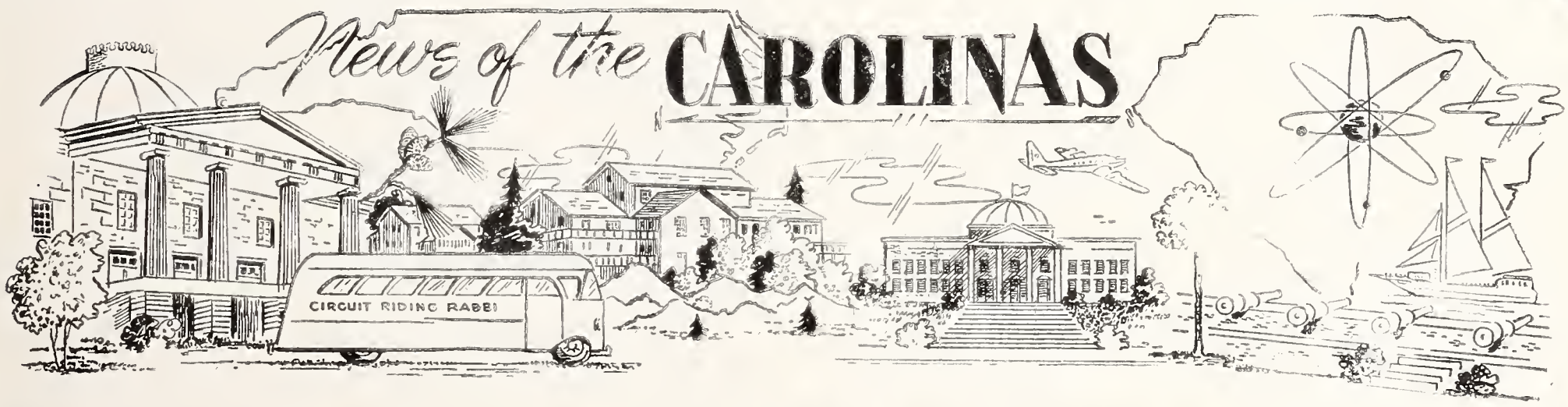
Mazel Tov to Mr. and Mrs. Jeff Sunshine upon the birth of a grandson. . . . And to Mr. and Mrs. L. Weinberg on the marriage of their son, Larry to Miss Nadine Roth. . . . To Steve Langer for winning first place in Feature Writing in White's Journalism Contest within the Greater Columbia High School System. . . .

The Executive Board of the South Carolina Association of B'nai B'rith Lodges endorsed the South Carolina Task Force for Community Uplift thus joining with leaders of 14 Protestant and Catholic churches in supporting the bi-racial task force designed to promote racial harmony in the State.

Columbians were shocked at the sudden death of George M. Miller. Our heartfelt condolences go to his wife, Ethel, and sons Marc Stuart and Keith, his parents Mr. and Mrs. Max Miller of Forest Hills, N. Y. and a brother Dr. Harold Miller of Columbia.

We wish a speedy recovery to the following: Mrs. Ray Gendell, Mrs. Rosalyn Freedman, Mrs. Marguerite Marcus, Mrs. Henrie Salomon, Ray Benson and Louis Kligman.

MRS. BERNARD LADEN.



The Charlotte Chapter of B'nai B'rith Women extends their deepest sympathy to the family of Chester Brown. We know that his loss, after so many years as editor of the American Jewish Times-Outlook, will be felt deeply. H. P.

Columbia . . . Speedy Recovery To Rabbi, Wife

The community is very saddened by the illness of both Rabbi and Mrs. David S. Gruber. We wish them a speedy recovery. . . . On Thanksgiving Eve the Temple and Shul had a combined service. Dr. Harry T. Zankel, Interfaith chairman of Tree of Life; Dr. Samuel Litman, president of Beth Shalom, and Mr. Dave Baker, president of the Temple took part in the program and the services were conducted by Rabbi Michelson and Cantor Nieman of the Beth Shalom Synagogue. . . . Rabbi David S. Gruber of the Tree of Life gave the sermon and the reception was given by both the Sisterhood and Daughters of Israel. . . .

The Columbia Committee of the State of Israel Bonds had Emil Cohen on the evening of December 30 at the Center. Emil was stationed here during the war and still remembers his many friends. Needless to say the Bond Sale was a huge success. . . . Hadassah's annual play was presented at Fort Jackson. The stars in **Luv** were Frank Harris, Harvey Golden and Linda Bishop. Mel Glass directed.

Charleston . . . Taste of The "Big Time"



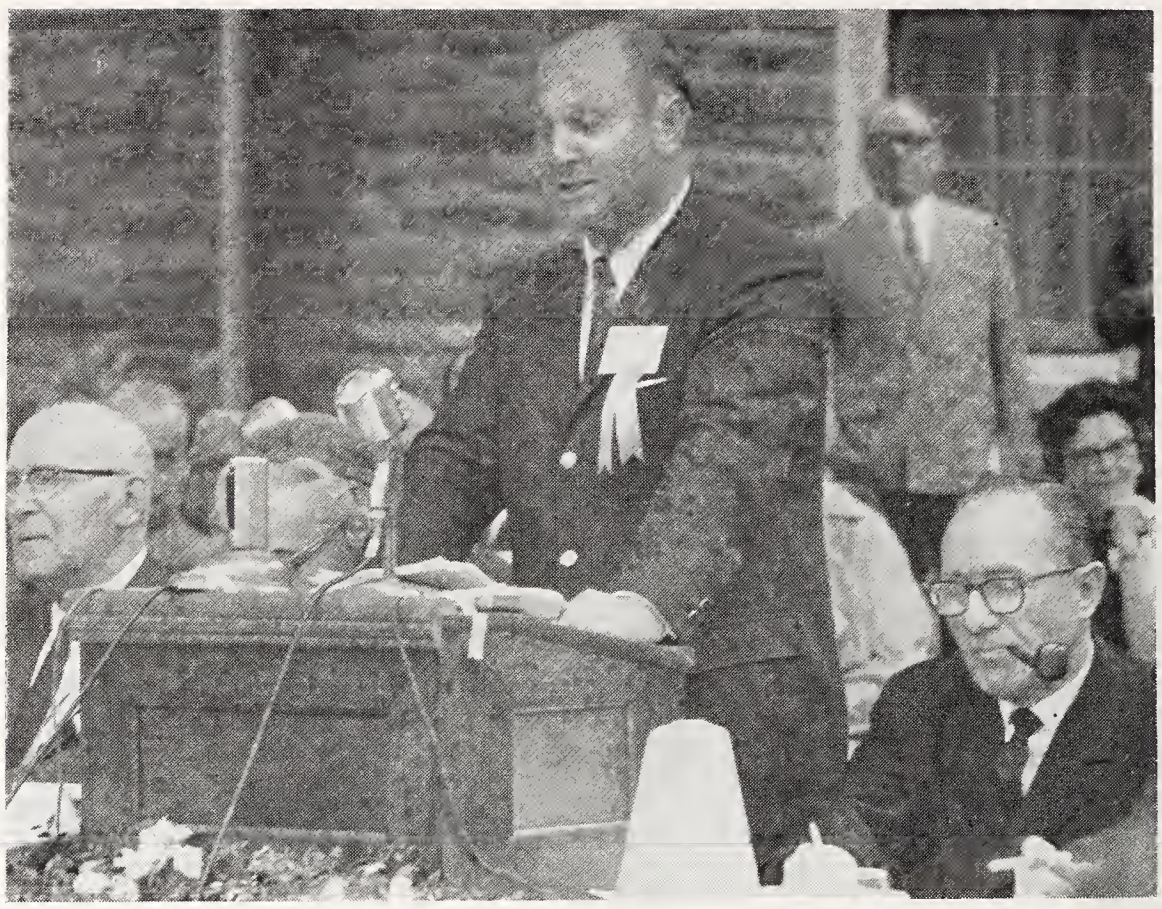
Sprucing up their wardrobes for the Community Center Booster Club New Year's Eve Dance are Dr. Sanford Yablon, Ernest Goer, Mrs. Ernest (Mimi) Goer, Mrs. Sanford Yablon.

Exclusive for Jewish Community Center members in good standing and their out-of-town guests, the Booster Club's New Year's Eve Dance was the outstanding event of the Center's social year.

With emphasis on elegance, **Sonja Pearlman** and her talented committees made plans to cater to the sophisticated tastes of Center members. "From the beginning of the evening to the end, we'll offer you lavish food, entertainment and service in a

(Continued on Page 24)





Morris Sosnik, left, shown at the dedication ceremonies for the North Carolina Jewish Home in May, 1967, contributed over $50,000 to the institution. William Schwartz, speaking for the North Carolina Association of Jewish Men, is flanked by I. D. Blumenthal, left, and Bnai Brith President Philip Klutznick.

MORRIS SOSNIK--1892-1967

HIS LIFE

Morris Sosnik, 75, who fled Russia in 1913 to escape service in Czar Nicholas' army and spent nearly 40 years here as a merchant before he retired, died December 20 at Baptist Hospital.

He had been in ill health for eight months and in a critical condition for several weeks.

Sosnik, of 1611 Hyde Avenue, had been active in community affairs and was a leader in the Jewish community. He had been president at various times of Temple Emanuel and the local chapter of B'nai B'rith.

A small man, but impeccably dressed throughout his life, Sosnik made his voice heard in many affairs. He was soft-spoken, but was a man who could get things done.

He was born in Pinsk, Russia, to Benjamin and Adele Sosnik.

In 1913, when he was 21 years old, attempts were made to place him in the army. He fled Pinsk and, with the aid of friends, he got out of Russia on a small boat.

Relatives including a brother-in-law, the late Samuel Sosnik, sent money to Sosnik to enable him to get to New York. His brother-in-law met him in New York and they remained there for several weeks.

Sosnik and his brother-in-law came to Winston-Salem in January 1914. They went into business in a small location at Liberty and Main Streets in March 1914.

The two established the firm of Sosnik and Sosnik at 420 N. Liberty Street in 1920. This was a ladies' ready-to-wear establishment that sold men's clothing on the second floor.

Ten years later, the firm moved to 500 W. Fourth Street and established itself as one of the better women's wear stores in this area. Within a short time, the firm name was changed to Sosnik's.

The store was merged with Thalhimers of Richmond, Va., in 1949 and was expanded. The name was changed to Sosnik-Thalhimers. Sosnik remained with the store in a management capacity and director until 1953 when Thalhimers repurchased the stock given to the Sosnik family at the time of the merger.

Sosnik decided to retire July 1, 1953. He was 60 at that time.

Sosnik received his education in private schools in Pinsk before coming to this country.

He was a Mason and Shriner and a life member of the Charlotte Shrine Club. He held life membership in the Brandeis University Club of New York. He was a member of the Chamber of Commerce and Retail Merchants Association. He was a member of the Distributive Education Committee and a trustee of Old Salem, Inc., and the North Carolina Jewish Home for the Aged at Clemmons.

He married Miss Lillian Shapiro of Winston-Salem in 1923. She survives with their only child, Miss Miriam Adele (Meri-Dell) Sosnik of New York City; and Mr. Sosnik's sister of Buenos Aires, Argentina.

Funeral was held Friday, December 22, 11:00 A.M. at Vogler's Chapel, Winston - Salem. Interment was in Mt. Sinai Jewish Cemetery, Winston - Salem, North Carolina.

AN APPRECIATION

Morris Sosnik was not a man to give himself lightly to every cause that came along, but the North Carolina Jewish Home for the Aged especially appealed to him. He was the first man in Winston-Salem to contribute to the Home and become a Grand Builder. As a matter of fact, he was in Rome at the time and cabled his and his wife's pledges. Later, when we started after the larger gifts to the Endowment Fund, he was among the first to contribute $50,000 for himself and Mrs. Sosnik.

He had the Home in his heart, and served on the Board of Governors and as Treasurer from the very beginning. He kept his horse at the Home and went riding on the property. He loved the place, and at one time considered building a cottage out there for himself.

Morris Sosnik recognized early the potential of the Home and threw himself into it heart and soul. He gave it a lot of his time and interest in the planning stages, even before the new wing was constructed. And his interest never lagged though his physical strength gave out and he was not able to participate actively in recent months.

I. D. BLUMENTHAL

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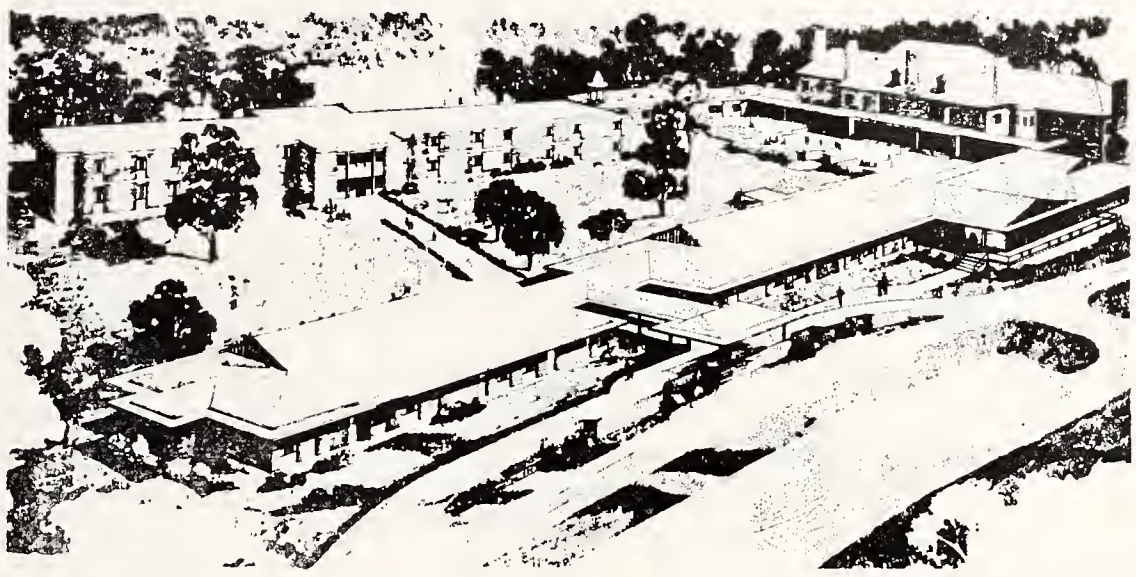
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Winston-Salem

Morris Brenner & Morris Sosnik
Co-Chairman Building



NORTH CAROLINA JEWISH HOME ELECT OFFICERS

The Board of Governors of the North Carolina Jewish Home elected the following members to serve as officers for the ensuing year: Mr. I. D. Blumenthal, Charlotte, President; Mr. Morris Brenner, Winston-Salem, 1st Vice President; Mr. .J Herman Leder, Whiteville, 2nd Vice President; Mr. Herman Bernard, High Point, 3rd Vice President; Mr. Sam Freedman, Durham, Secretary; Mr. Morris Sosnik, Winston-Salem, Treasurer.

The Board of Governors also ratified the appointment by the president of the following persons to serve in their respective officers for the ensuing year: Dr. William C. Sugg, Winston-Salem, Medical Director; Mr. Hy Temin, Winston-Salem, Auditor; Mr. W. Phil Robin, Winston-Salem, Assistant Treasurer; Mr. Elbert E. Levy, Winston-Salem, Assistant Secretary.

A RESIDENT REPORTS

On December 1st, I was here two years. I know nothing of what happened here the first year because I was sick, how sick only the staff here knows, and I would like you people to know that if it hadn't been for the care and attention I got here, I would have been gone a long time ago. I couldn't have gotten what I got here if I had been in the best hospital in the country, so now you know what I personally think of this home and its staff, including Mr. Levy, and now let me tell you about the Home.

We have a residents club organized a few months ago. Our membership is small but we are hoping to increase it. We pay small dues and when our treasury is built up, we will do things. So far, we donated to the Moas Chittum (Matzo) Fund last Passover, and to the fund for Israel and a few charities her in town.

We have an occupational therapy room here, where twice a week the residents gather. Mrs. Reid, under the direction of Mrs. Grace, our social-recreation director, is their guide, and all who can, make some beautiful things. Unfortunately, I cannot participate in this activity.

And we have outside entertainment which everyone enjoys too. The theatres in Winston-Salem invite us to see pictures there. We were invited to the Circus in Greensboro. We are invited to luncheons by the different Jewish organizations, and now the Greensboro Men's Club is sending us complete feature movies to be shown here at the Home. We, or rather the residents' committee has picked them.

We have our own synagogue and Resident Rabbi.

Last but not least, let me not forget our kitchen force. They serve us wonderful meals, and I am one that asks for second helpings and I get them.

Now I can't close this without saying something about the residents. You know we have our good days and we have our bad days, but all in all, we have a bunch of wonderful people here. Now if you had lived with them as long as I have, you would learn to like them and love them like I do.

Mrs. Sadye Rosenfeld, Treasurer
N. C. Jewish Home Residents Club

(The above report was presented by Mrs. Rosenfeld at the 1st Annual Meeting of the Home of Sunday, November 5, 1967.)

Elbert E. Levy, executive director

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

MEMORIALS and CONTRIBUTIONS

IN MEMORY OF FRIENDS & RELATIVES:
The Prayers and Thanks of our Residents are expressed for the contributions made to the Home thru December 5th, 1967.

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". . . The world stands on three things: the Torah, serving God, and good deeds. . . ."
Pirkei Aboth 1:2

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Among the greatest military heroes of ancient history, immortalized in a leading military academy, is the figure of Judah, the Maccabee, the hero of Chanukah. It is generally expected, that such great Israeli heroes of the six-day war as Moshe Dayan and General Rabin will also be included in military histories of the modern age. Be that as it may, the festival of Chanukah is widely celebrated among our people — at least in the State of Israel — as one of the greatest military events, if not the greatest, in our history. What is needed, in the view of religionists, is greater emphasis upon the religious aspects of the celebration. It is the Menorah with its symbolism of Light— the rays that scatter the clouds of ignorance and prejudice, darkness and hatred, bitterness and strife, war and destruction—that is the inspiration of Chanukah, not only as the Maccabean Festival, but also as the Festival of Lights. As such, it has universal significance in the continuous struggle of mankind for its spiritual values.

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Southwest Virginia . . . Hello, Neighbor!

We welcomed two new members at our meeting held at the Holiday Inn in Marion. Mr. and Mrs. Sam Klion recently moved to Independence, a long way from their former home which was in New York City. . . . We had as our guests Mrs. Pearl Edey and Mr. and Mrs. Mordecai Kleiner. . . . Mrs. Edey came down from Ottawa, Canada, to visit her daughter, Mrs. Leo Shankman of Marion. . . . Mr. and Mrs. Kleiner, who hail from Israel, reside in Blacksburg, where Mr. Kleiner is an associate professor at Virginia Polytechnic Institute. . . . They gave a very descriptive talk on the Holy Land, followed by a question and answer period. . . . A warm welcome to Mrs. Nathan Potolsky of Galax, who has just recently become a member of our group. . . .

It is with sorrow that we learned of the death of Al Bowman in Miami, Florida. Mr. Bowman was a charter member of the men's lodge, and we extend condolences to his wife, Ann.

MRS. SIDNEY J. LENETT
Julius Fisher B'nai B'rith of Southwest Virginia.

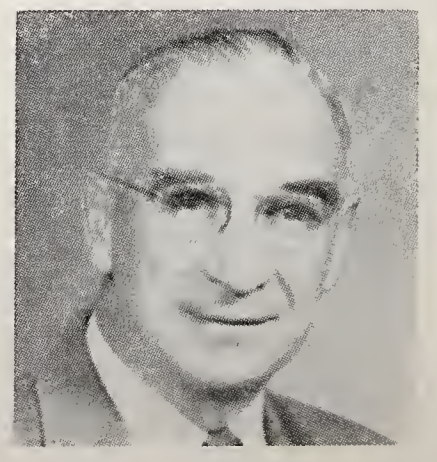
Thousand Attend Thalhimer Citation Dinner

Two area businessmen and an artist were honored at the Fifth Annual Brotherhood Citation Dinner of the National Conference of Christians and Jews which was attended by a thousand people in the Grand Ballroom of the John Marshall Hotel. The recipients of National Brotherhood Awards were Claude R. Davenport, Sr., chairman of the board of First Mortgage Corporation; Morton G. Thalhimer, Sr., chairman of the board of Morton G. Thalhimer, Inc.; and Miss Adele Clark, local artist and teacher of art. Each were active in the founding of the Richmond Area chapter of NCCJ and have been active in the development of its program over the years together with many other significant educational, charitable and civic programs in this area.

The National Brotherhood Citations are given for "lifetime devotion to the ideal of the brotherhood of man under the Fatherhood of God; devotion and service to one's own religious group; and civic service and leadership."

Long active in Jewish affairs, Morton G. Thalhimer attended the School of Business of the University of Pennsylvania. Starting out in the field of real estate, he founded his own Richmond company, Morton G. Thalhimer, Inc., in 1913 in which he actively serves still as chairman of the Board. Thalhimer served as president of the Richmond Board of Realtors and the Virginia Real Estate Association as well as a director of the National Association of Real Estate Boards. He has served as a leading member of the Governing Councils of the American Real Estate Counselors and the American Real Estate Appraisors, having been the first president of the Richmond Chapter of the latter group. He is also a member of the Institute of Property Managers. Service on Boards of Directors have included the State-Planters Bank of Commerce and Trusts, Williamsburg Restoration, Inc., Virginia Museum of Fine Arts, the Will Rogers Memorial Hospital (Saranac Lake, New York) as well as Sheltering Arms Hospital of which he has served as a Board Chairman. He is currently the chairman of the Board of Richmond Memorial Hospital.

For a number of years, Mr. Thalhimer served as trustee of the Graduate School of Business Administration of the University of Virginia and the Virginia Museum of Fine Arts of which he was also vice president and currently chairman of the Theatre Arts Committee.



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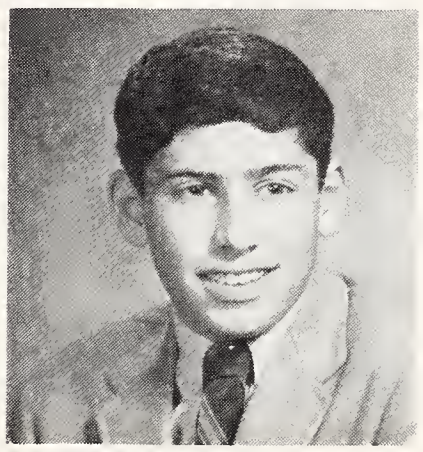
Daniel Asher Bar-Mitzvah

Daniel Asher, younger son of Rabbi and Mrs. Joseph Asher of Temple Emanuel, celebrated his bar-mitzvah in a ceremony attended by many friends, relatives and rabbinical dignitaries.

Assisting Rabbi Asher in the confirmation of his son were Rabbi David Rose of Temple Emanuel, Winston-alem; Rabbi Gunter Hirschberg of Congregation Rodeph Shalom, New York, and Rabbi Fred Rypins, rabbi emeritus of Temple Emanuel.



Rabbi Joseph Asher



Daniel Asher

Barbara Israel . . . Grimsley Homecoming Queen

Our congratulations to Barbara Israel, daughter of Mr. and Mrs. Archie Israel, who was elected Homecoming Queen at Grimsley High School . . . to Mrs. Joseph Asher on her election to the National Federal of Temple Sisterhoods. Mrs. Asher was in Montreal for the biennial meeting of the N.F.T.S.

Congratulations to Mr. and Mrs. Sol B. Weinstein on the birth of their granddaughter, Marci Ruth, born to Mr. and Mrs. Herbert L. Jackson, in Cincinnati, Ohio.

The following members of Temple Emanuel Congregation were elected to the Board of Governors of the North Carolina Jewish Home at the annual meeting : Lawrence M. Cohen, Charles Pearl and Dr. A. J. Tannenbaum. . .

Stanley Frank was re-elected as president of the National Renderers Association. . .

We congratulate Mr. and Mrs. William Michalove on the birth of a grand-daughter, born to Major and Mrs. Lawrence G. Michalove in Honolulu, Hawaii. . .

Mrs. Sidney J. Stern, Jr. was appointed as chairman of the Greensboro Preservation Society's Campaign to raise funds for the purchase, preservation and restoration of Blandwood. Mrs. Stern, active in many phases of congregational and community services, was elected Greensboro Woman of the Year in 1966. . .

The new officers of the Sidney J. Stern Lodge of B'nai B'rith: Irvin Camras, president; Eugene Krusch, vice-president; Robert Weinstein, recording secretary; Donald Engle, corresponding secretary; Howard Silverstein, treasurer, and Gerald Martin, sgt.-at-arms. . .

MRS. JERRY SHAPIRO
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Guests and Hosts

In December, Greensboro Chapter of United Synagogue Youth was hosts to all the United Synagogue Youth Chapters of the Seaboard Region. The theme of the convention was "Prayer." The visitors were housed by the parents of the U.S.Y.'-ers and the convention was very rewarding spiritually. New, warm friendships were made. . . .

Congratulations to Mr. and Mrs. Carl Kaplan on the Bar Mitzvah of their son Mark Norman. . . . To Mr. and Mrs. Robert Biller on their son David's Bar Mitzvah. . . . Mazel Tov also to Dr. and Mrs. Benjamin Vatz on the Bar Mitzvah of their son Robert on Saturday, December 2.

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CONFESSIONS

(Continued from Page 9)

He sat me down in a kosher restaurant on East Broadway and beseeched me and begged me to return to the old days, to come back to the well-worn path.

He had changed considerably. He had grown a dark, black beard, short and scraggly. But the flashing, powerful eyes still burned through. We were trapped together in iron bonds stronger than friendship, our souls moulding into each other from the years we spent studying together. He spoke to me as though he spoke to himself, as though part of himself had staved. My arguments, my hesitations, my attempts to avert eye contact all failed. In me was part of him, and in him was part of me. Yet we were now two different people, two different worlds, two different languages.

7

The second important person was the dean of the yeshiva, a world renowned scholar. He was a short man, just above five feet, with a round, golden face and a white beard. He said little. His eyes were small and sharp, crowned by two huge eyebrows. What struck me about him was his tremendous accessibility. He sat in front of the **Beis Medrash,** and was constantly barraged with questions. A millionaire would travel down from Fifth Avenue to seek advice on some personal problem. A beggar would come over asking for a nickel. A student who could hardly make out the words of the Talmud would besiege him with questions anyone could answer. Each Saturday night in the winter he would travel to the nether parts of New York to attend some dinner organized to raise money for the yeshivah. Yet, he accepted all with smiling grace, as though it were natural. If Jews had a hierarchy like Catholics, he would be a Cardinal.

I remember once attending a wedding with him, and after he left the hall, there was the problem of getting a cab to go home. He insisted that we could just as easily hop a bus. And he would have except that we students stopped him almost bodily.

I remember the first time I ever met him. I was a shy young man, uncertain of myself. My friend L., who is the third person I want to mention, was supposed to pick him up at his apartment one afternoon, and I came along. L. told me to wait in the front seat of the car, and when the two would come down, he would ask the dean to sit in the back. When they came down, I was very frightened. L. meanwhile, forgot to tell the dean anything, and there he was standing outside. The rabbi didn't know what to do, I didn't know what to do. My face fell and weakly I yelled, "L."! The dean, realizing my fright, hopped into the car alongside me. "Nu," he announced in a laugh, "we'll all go together."

We squeezed in, and headed for our destination. Suddeny, as we were traveling, there was a tinkle, and the dean found a windshield-wiper in his lap. The window wasn't broken, but somehow, there was the windshield wiper inside. The rabbi was puzzled, looked over the window, thought to himself, almost scratched his head. "Where did that come from?" he asked. I never found out to this day.

8

Now, about L. I loved him. There was absolutely nothing he could ever do right. He spoke beautifully, but was almost always wrong. First he wanted to be a rabbi, but for some reason he refused to take a rabbinical position. He wanted to be a lawyer, but couldn't pass the entrance examination to law school. When he studied the Talmud, he soon lost track of the discussion.

Once L. decided to have a nervous breakdown. He couldn't do that properly either. He stayed in his house, apparently waiting to crack up. We, his friends, came to cheer him up. We said, "L., you know darn well there's nothing the matter with you." But he insisted no, that he couldn't go out of the house, that he has suffered a tremendous trauma because some girl had refused his offer of marriage.

"Really?" we asked, "how long were you going with her?" "I don't remember exactly, it happened six years ago." "And when did she refuse you?" "About five years ago." "And first now you decide to crack up about it?" But that was the way L. carried out his romantic dramas.

The reason L. stands out is because I was so comfortable with him, like an old shoe. He had no ambition, was satisfied lolling round the corridors of the yeshivah, perhaps studying a few minutes. He felt no pressure, no sense of competition. He had no money, we had no money, no student in the yeshivah had any money. It was a world alone, a world apart, a world built on dreams and visions, sincere and impotent, bent on a mission, riding a cloud. . .

(Continued on Page 24)

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(Continued from Page 22)

9

The time came for me to begin learning Yoreh Deah, the laws of Kashruth, after which I could get my degree. According to theory, the rabbinical student is already supposed to have learned all the practical laws of Sabbath and prayer ceremony, laws of charity and purity, laws pertaining to commerce, Jewish philosophy according to the sages, and have polished his own morals so that he can become a leader.

I had done very little of these. To become a true scholar takes a decade of intense, 16 to 18 hour a day studying and meditation. I had studied three years, and the more I studied, the more I realized how little I really knew of what I had studied, and the infinite amount I had never even seen. A rabbi is supposed to be like a fruitful tree, and here I was, little more than a germinating seed.

But when I asked the rector permission to study **Yoreh Deah,** he looked at me and referred me to the dean. The dean looked at me benignly, shrugged his shoulders and said okay. And so there I was, off on my rabbinical studies. My chevrusah was a fellow whose father had a great deal of money and had come into the school that year expressly to learn **Yoreh Deah.** He could not muddle through a simple passage in the Talmud without help — but he, my student colleague, was also on his way to ordination.

I studied with him for one year, I talking, he listening, both of us understanding little. We discussed the kosher and non-kosher parts of an animal, a problem of a needle accidently swallowed by a cow. I had never seen a cow or steer closeup in my life, and I wouldn't recognize its disemboweled stomach if you showed it to me. But there we were, discussing the fine points of the law as though we knew what was going on.

I passed my examination in June, 1964, at the age of 23.

10

I was supposed to go for my certificate of ordination at the dean's house. He sat in his study and asked me why I had come. I reminded him. "Oh," he said. He went to his desk, took out a sheet of paper, and huddled over, began writing: ". . . this young man has learned in our yeshivah a number of tractate and knows well the rabbinical laws and is granted permission to be called a Rabbi among Jews. . ." It was simple, fast, direct. He folded it up, put it in an envelope, and blessed me.

I walked out of his study on a cloud. I had followed the line of my father and forefathers. . . Yet deep in my heart I realized that there was something not right in the whole business. I had worked hard for my ordination . . . but deep down, I knew I was not worthy of it. . .

11

I will not say that what happened to me was typical. . . Or that my yeshivah is typical. . . All I can write is what happened. . . □

"Big Time" in Charleston

(Continued from Page 13)

delightfully festive setting," had said chairman Pearlman. "If you want to feel pampered and indulged, just make your reservations!"

Members of the reservation committee were chaired by Mrs. Isaac Ryba (Flo). The enthusiastic committee consisted of Mrs. Dave Alterman (Elza), Mrs. Donald Harris (Margie), Mrs. Jack Brickman (Fay), Mrs. Norman Berlinsky (Eve), Mrs. Philip Garfinkel (Irene), Mrs. Ernest Goer (Mimi), Mrs. Ben Goldberg (Claire), Mrs. Burt Kaplan (Elizabeth), Mrs. Ted Levin (Rose), Mrs. Jerome Levinson (Beverly), Mrs. Nathan Rephan (Judy), Mrs. Klyde Robinson (Claire), Mrs. Jerome Rothchild (Faye), Mrs. Simon Sharnoff (Edith), Mrs. Arnold Sabel (Joann), Mrs. Aaron Solomon (Gertrude), Mrs. Hugo Spitz (Bobbie), Mrs. Hillel Sloan (Irene), Mrs. Ivan Wilson (Elaine), Mrs. Steve Wit (Flo), Mrs. Sanford Yablon (Sara), and Mrs. Morton Needle (Evelyn).

"Everything was planned down to the last detail," said chairman Pearlman. "Parking car attendants, hat check girls and favors were among the extra attractions. Saul Krawcheck coordinated special effects in lighting and decor."

Among the highlights of the event were the "makes you wanna dance" music of Freddie Jones and his boys and the delectable kosher fleishik buffet of Mrs. Mary Cohen. -From 9 o'clock on, music and food were furnished throughout entire evening. Guests relaxed and listened to piped-in music. Even during the breaks, taped music was heard.

A special attraction of the dance was the appearance of Nat Simms. Nat, a New York impersonator and singer, appeared in Charleston after a successful engagement in San Francisco clubs. Charleston audiences got a taste of "the big time"!

(Continued on Page 26)

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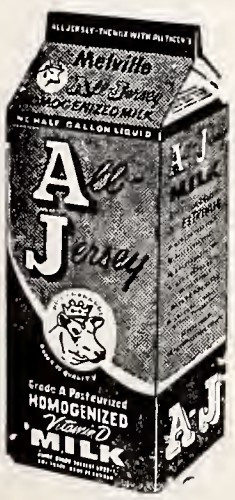
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The Gamecocks: Jerry Baker, Irving Ginsberg, Billy Olasov, Mike Brickman, Edward Berlin, Lee Rittenberg, Steve Solomon, Jonathon Pearlman, Hal Bernstein, Maurice Weintraub; Coaches, Donald Barkowitz and Dave Lancer.

The Rocks: Chuck Jacobson, Stanley Feldman, Hymie Bielsky, Michael Berry Edmond Sokol, Andy Solomon, Jeffrey Sabel, Marty Seigel, Ira Markowitz, Stan Yarborough; Coach, Maurice Fox.

The Panthers: Robert Goldberg, Kenny Sonenshine, Ira Lash, Steve Baker, Mike Morros, Edward Prytowsky, Andy Hailo, Sammy Baker, Andy Kurtzman, Steve Yarborough; Coaches, Buddy Karesh and Alan Rubin.

The Wildcats: Sam Rittenberg, Lee Ortner, Allan Toporek, Steve Kurtzman, Charles Jacobs, Jeff Berry, Carl Novit, Nathan Simon, Wade Hyman, Randy Goer; Coaches, Julian Toporek and Lowell Epstein.

The Warriors: Gary Solomon, teve Vogel, Steve Yablon, Jonathon Kipnis, Ronald Troum, Fred Solomon, Randy Karesh, Lowell Fox, Howard Sherman, Bruce Cohen; Coaches, Elliott Sherman and Hyman Rittenberg.

Jacksonville . . . Local Hadassah Nationally Honored

The Jacksonville Chapter of Hadassah earned quite an honor during the past year. At the Miami National Convention our Chapter was awarded The Golden Crown Award for filling and over-subscribing all quotas plus making the necessary donation for The Cancer Control Goal. For a small membership such as ours, this is quite a feat and we are proud of this accomplishment. . . .

Marcy Katzin, daughter of Dr. and Mrs. Mordy Katzin, has been selected Student of the Month of the Jacksonville High School. She was honored by the Student Council which recognizes students for superior achievements. . . . She is one of the most active members of the student body, her activities including French Club secretary, and treasurer; member of the Youth Medical League for four years; "Candy Striper" for four years; participant in the District Science Fair, and holder of various offices of her classes all through her high school years. . . . Marcy has been a member of the National Honor Society and has been active in the Future Scientist of America as well as in the Future Teachers of America and on the **Annual Staff,** which is the Jacksonville High School's yearly memory book. Marcy's character for handling responsibility has been seen in all her activities. She is a senior this year and plans to major in liberal arts when she goes to college next fall. . . .

Our deepest sympathy to the family of Bud Turner of Wallace. To his wife Jeanaette, his sons Charles, Jerry, and Lance, and to his mother, we extend our heart-felt sympathy. May they find comfort in knowing that their many friends and relatives share deeply their sorrow. . . .

MRS. JULES SEGERMAN.

Kinston . . . Rummaging For Sales

At our Hadassah meeting, held at the home of Mrs. David Stadiem, we received an excellent report from our Rummage Sale Committee, consisting of Sidney Kanter, Mrs. Fred Levy, Mrs. Harry Levison and Mrs. David Stadiem. The sale lasted for seven consecutive weekends and was a financial success. Mrs. Arthur Sandbank, program chairman, presented a really top-notch folk singer, Miss Marsha Davis from Tarboro. . . . Mrs. Sidney Kanter returned from a one-week visit to her daughters. Mrs. Jerome Cowper and Mrs. Irving Kaler in Atlanta. . . .

Mrs. Albert Stine from Denver, Colorado and Mrs. Gerald

(Continued on Page 28)

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Kinston

(Continued from Page 21)

Kaufman from Chicago, Illinois, were in Kinston for a few days to visit their mother, Mrs. Sam Fuchs, who was ill at the Lenoir Memorial Hospital. . . .

A gala time was had by everyone at the party celebrating a milestone birthday for Mr. Leo Brody. His daughters, Mrs. Alan Schiff from New Haven, Connecticutt, and Mrs. Edmund Baydush and their families were present to enjoy this happy occasion. . . . We all wish him many more happy and healthy years, with all his dear ones beside him. . . .

MRS. SOL SCHECHTER.

Lumberton . . . "Baby Naming" At Temple Beth-El

Special "baby-naming" services were held and conducted by Mr. Reuben Kesner at Temple Beth-El in honor of Elizabeth Kim, daughter of Mr. and Mrs. Alan Sugar. . . . A cocktail party in honor of the new baby was given by the parents and the paternal grandmother, Mrs. Emanuel Sugar. Out-of-town relatives attending the gala affair were the great-grandparents, Mr. and Mrs. D'Lugin of Wilmington, N. C. and Mrs. Joe Sugar of St. Pauls. . . . Other out-of-town relatives and friends were Mr. and Mrs. Neil Fleishman, Mr. and Mrs. Henry Fleishman, Mr. and Mrs. Leon Sugar, Mrs. Esther Fleishman, Mr. and Mrs. Monroe Evans and Mr. and Mrs. Harry Rolnick.

Dr. and Mrs. George Silverton spent a weekend in Baltimore visiting relatives and friends. . . . Mazel-Tov to Mr. and Mrs. Guy Osterneck on the arrival of their new nephew, Samuel Leder, son of Mr. and Mrs. Robert Leder of Whiteville. . . . Mr. Reuben Kesner and Mr. Steve Schaeman had a special treat for the adult education class this month when they showed their most recent slides of their summer trip to Israel.

MRS. GUY OSTERNECK.

Weldon, Roanoke Rapids, Emporia . . . Joyous Bas Mitzvah



Maralyn Farber, daughter of Mr. and Mrs. Morton Farber, celebrated her Bas Mitzvah on Friday evening and Saturday morning, November 10 and 11, at Temple Emanu-El.

The traditional blessing for the family was given by Dr. William B. Furie before the evening services.

The Sabbath morning services were conducted by Reuben Kesner, Southeast Circuit Rider. Torah Blessings and Haftorah Readings were chanted in Hebrew and translated in English by Maralyn, who later delivered her Bas Mitzvah speech.

Dr. Furie delivered the charge and presented the certificate of Bas Mitzvah, and a beautiful Hertz Pentateuch in behalf of the North Carolina Association of Jewish Men. Mrs. Harry Kittner, president of the Sisterhood presented a traditional religious charm; Ellis Farber, president of Temple Emanu-El, presented a Bible.

Following the services, Mr. and Mrs. Morton Farber were hosts at a luncheon at the Holiday Inn.

Miss Louise Farber and Ellis Farber were hosts to the family and out-of-town guests at a dinner on Saturday evening at the Rebel Restaurant. This was followed by a teenage dance in the Confederate Room.

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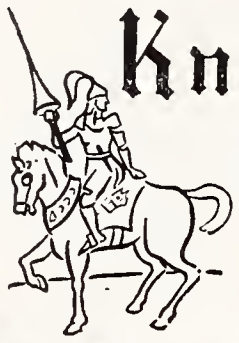
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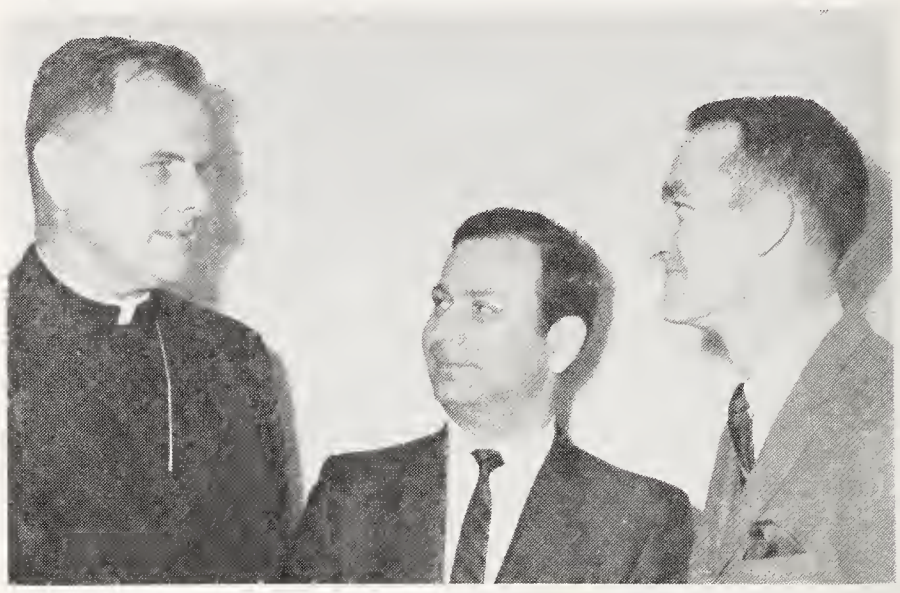

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Columbus County . . . History In The Making



Circuit Rider Reuben Kesner was elected vice president of the Columbus County Ministerial Association. . . This marks the first time in the history of the area that a representative of the Jewish faith has been elected to an official position of the ministerial groups. The Circuit Riding Rabbi Project has been active in southeast North Carolina for the past 14 years. Reuben Kesner has been the spiritual leader and educator of Whiteville, Lumberton, Wallace, Jacksonville, and Myrtle Beach, South Carolina for the past 4 years.

Rocky Mount . . . The Travelers

Mr. J. A. Rosenbloom, Dr. and Mrs. Fuerst and their children, Sam and Sarah, spent Chanukah in Israel. . . .

Mrs. J. A. Rosenbloom and Bobby Fuerst, son of Dr. and Mrs. Fuerst, have spent Chanukah in New York with Mrs. William Fritz and her family.- Mrs. Fritz is the former Lee Rosenbloom. . . .

Mr. and Mrs. William Shrago are spending a week in Jamaica, West Indies. . . .

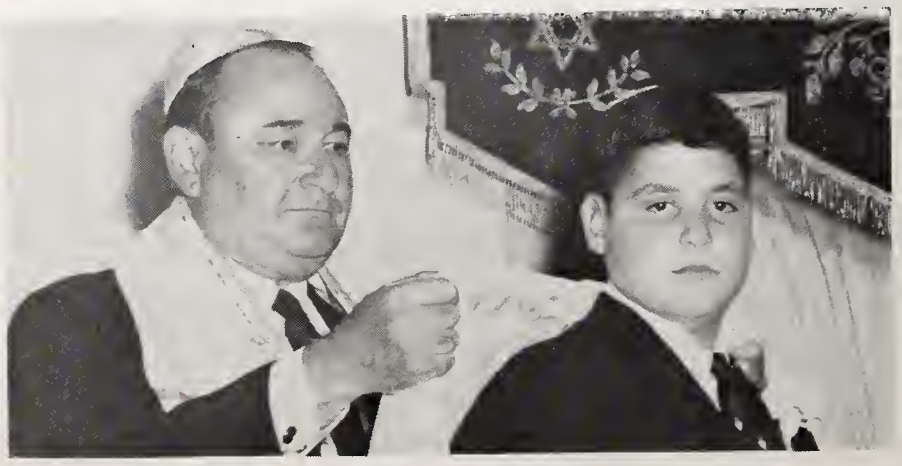
Mr. and Mrs. Gus Schwartz spent a week in Las Vegas during which time they went to visit their son who is in the armed services. . . .

Martin Nadelman is now recuperating after a lengthy illness. Good health to you from now on. . . .

Congratulations to Mr. Irvin Adler of Tarboro who was recently named president of the Tarboro Merchants Association . . .

BERTHA KORNFELD
Temple Beth El Sisterhood.

Entering The Fold



Proud Day — Hyman and Michael Kramer

Pictured above are Mr. Hyman Kramer of Whiteville, placing the talis upon the shoulders of his son, Michael, on the occasion of his Bar Mitzvah, which took place at the Beth Israel Synagogue, Whiteville. Michael led the entire service on Friday evening preceding his Bar Mitzvah and on Saturday morning performed the prescribed Bar Mitzvah service with distinction.

Gifts were presented by the Sisterhood, the congregation and the North Carolina Association of Jewish Men which sponsors the Circuit Riding Rabbi Project to which Whiteville subscribes.

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WILL SUSEN HERSCHTHAL . . . YOU MAY BE WONDERING WHAT THE COVER IS ALL ABOUT. FEBRUARY IS TRADITIONALLY OUR BROTHERHOOD WEEK ISSUE — AND THIS YEAR THE EVENT IS CELEBRATED FEBRUARY 18-25. BUT 1968 IS CERTAINLY NOT THE YEAR TO HONOR THE OCCASION WITH PABLUM PROCLAMATIONS



THAT JOY REIGNS THROUGH THE LAND. RIOTS IN OUR STREETS, THE GROWING INTERMARRIAGE CRISIS AND DISCORD AND DISUNITY WITHIN JUDAISM ITSELF. SUSEN HERSCHTHAL'S ARTICLE IS AN ATTEMPT TO UNDERSTAND THE AGONIES OF INTERMARRIAGE NOT IN DRY STATISTICS BUT IN INTIMATE, HUMAN TERMS — PROBABLY THE FIRST TIME IT HAS EVER BEEN PRESENTED THIS WAY IN ANY JEWISH PUBLICATION. EDITOR IRV GOTTESMAN BOLDLY CALLS FOR RENEWED DEDICATION TO JEWISH BROTHERHOOD AND THE CHALLENGING ETHICAL DEMAND OF JUDAISM. NATIONAL COLUMNIST ALBERT FRIEDMAN PROBES THE DILEMMA OF NEGRO ANTI-SEMITISM, ITS SOURCE AND ITS CURE. COVER SKETCH BY RENEE SANDRA GREENBERG. SUSEN HERSCHTHAL'S PHOTO ON PAGE 10 By HOWARD BROWN.

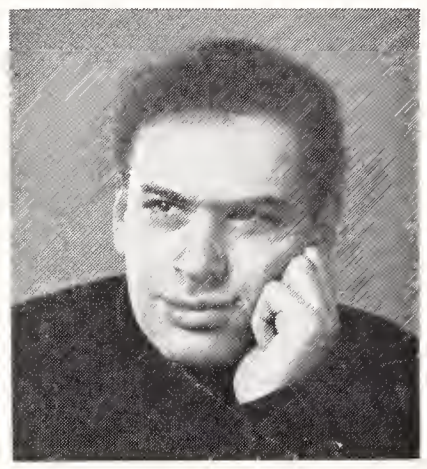
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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

YOU



Love died when man was born. When we speak of love and brotherhood we return to the world before man — the world of God. We try to recapture the Divine image and plan, and the quality in man which made it necessary that he be created.

Man is a mathematical puzzle, to be divided by language, multiplied by sex, added and subtracted by religion, fractionalized by philosophy and culture. The geometry of dreams, the calculus of hope is in him.

Man gives and man takes, and man is taken and still he remains man. And the brotherhood of man? It stems not from the love of all of them but the respect for each of them. Forget the masses, they are distant and easy to be felt for. Know thyself and love thy neighbor; know thy neighbor and love thyself.

What we feel for someone else is not because of someone else but because of what we feel. The world does not exist — only man exists. Man does not exist — only you exist. And in you the universe of brotherhood is created or cast back into emptiness and void.

The man who invented brotherhood loved himself. The man who invented love must have liked mirrors. He peered into the pools of himself and saw their depth. He felt his arms and legs and head and heart, and in the rhythm of his veins and arteries he discovered the pulse of his own eternality, and in his own worth he discovered the worth of his brother, his neighbor, his friend, and the universe of man.

Love is man and woman, giving birth to itself. First love you. And then will come the understanding that the whole world is part of you, part of that love. And then there will be light.

In you, all.



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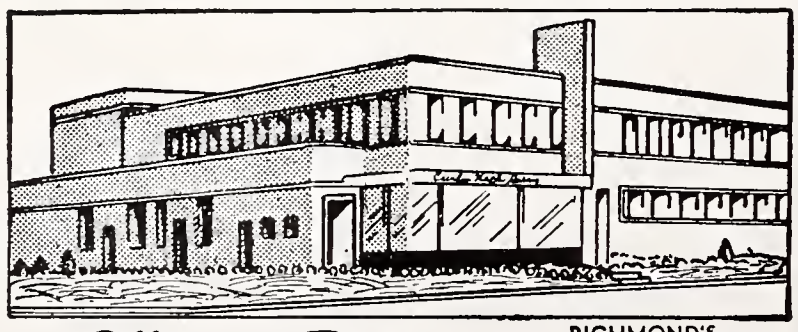
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YOUR OUTLOOK

Dear Irv:

Thank you for sending me a copy of your inaugurai issue. I have not had time as yet to read into it, but a mere glance tells me that you are making a brave effort to create something worthwhile. I wish you success.

PHILIP HOCHSTEIN, *Editor*
The Jewish Week.
Washington, D. C.

Dear Mr. Gottesman:

Yasher koach on becoming editor of The American Jewish Times-Outlook. You have taken on a big job which can be both exciting and fruitful. With a backer like I. D. Blumenthal, you have an immense asset.

If we can be of any help just "holler."

BERNARD POSTAL, *Director*
Public Information
Jewish Welfare Board.
New York, N. Y.

Dear Mr. Gottesman:

The first issue under your editorship came to my desk. I would like to wish you good luck in your new undertaking. The responsbilities of Jewish journalism are perhaps greater than those of any other aspect of Jewish communal work and I hope that you will live up to the highest standards.

IRA EISENSTEIN, *Editor*
Reconstructionist.
New York, N. Y.

Dear Mr. Gottesman:

Mazel Tov upon becoming the editor of the Times-Outlook. I trust you will find it rewarding.

If I can be of any assistance here in the southern tip of North Carolina, let me know.

RABBI ISRAEL J. GERBER
Temple Beth El.
Charlotte, N. C.

Irv:

Mr. Margolis and I would like to welcome you to North Carolina.

Your first issue was deful. Excerpts from your autobiography were most enjoyable. Seriously, we believe if expanded it might make the best seller list.

Our best wishes for many years to come as the dynamic editor of the "Times-Outlook".

SYLVIA L. MARGOLIS
Williamston, N. C.

Dear Irv:

A hearty "Mazel-tov" upon your becoming the new editor of "The American-Jewish Times-Outlook," and settling in on our great state.

You come eminently qualified to succeed the late Chester A. Brown, of blessed memory. Moreover, Mr. I. D. Blumenthal is a unique publisher as you have learned already. He succeeds in everything he undertakes because all his endeavors are "good works".

May you achieve every success.

RABBI SAMUEL FRIEDMAN
Asheville, North Carolina

Dear Irv:

I am mailing this month's column from Wilmington under separate cover, but I just had to write you personnally and compliment you on this month's issue. All I can say is "Wow!"

From the cover right through to the last page I see many, many changes. It is eye-catching, well-organized and easy to read. It really swings!

Much luck to you in the future. I know you will enjoy living in Greensboro, and you will soon find that all of North Carolina's Jewish communities are very close-knit, friendly, and form one big family.

Please look us up if you get down to Wilmington.

MRS. DANIEL RETCHIN
Wilmington, N. C.

Editor's note: Thank you all for the many letters and phone calls of welcome to my new position. In the next few months, weather and circumstances permitting, I hope to get out and meet many of you nice people personally. I will be going with four things in mind: 1) I need ads to support our magazine; 2) I need new readers so that we can improve our effectiveness; 3) I can use an occasional home-cooked meal; 4) and I wouldn't mind meeting some nice Jewish girls — and I never met a Jewish girl who wasn't nice. I. G.

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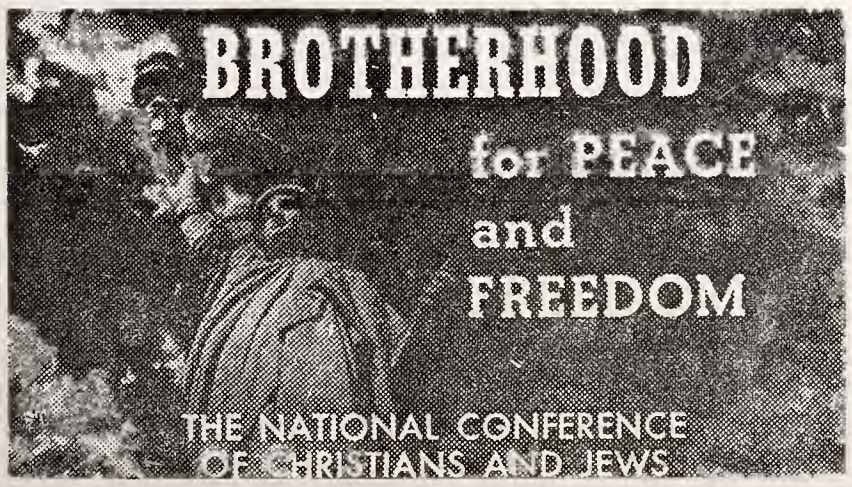
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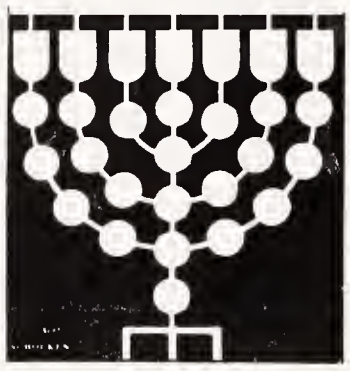
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From *Ethics of the Fathers*

Yos'e ben Yo'ezer of Tzeredah says: Let your house be a meeting place for sages, cover yourself with the dust of their feet and drink in their words thirstingly.

Yehoshua ben Perachyah says: Provide yourself with a teacher, get yourself a companion and judge all men favorably.

Nittai the Arbelite says: Keep away from an evil neighbor and do not associate with a lawless man.

Hillel and Shammai received (the tradition) from them. Hillel says: Be of the disciples of Aaron, loving peace and pursing peace, loving (your fellow) creatures and bringing them nearer to the Torah. He used to say: He who seeks a name loses his name; he who does not study is deserving of death he who makes (improper) use of the crown (of the Torah) will pass away.

He used to say: If I am nothing to myself, who will be for me? And if I am for myself only, what am I? And if not now, when?

Shammai says: Make your study of the Torah a regular activity, promise little but do much, and receive all men with a kindly countenance.

Shimon his son says: All my life I have grown up amongst sages and have found nothing better for the physical welfare of man than silence; study is not the most important thing but practice, and too much talk brings sin.

Rabban Shimon ben Gamliel said: By virtue of three things does the world endure: truth, justice, and peace, as it is said: You shall administer truth and the justice of peace in your gates.

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JEW

Let me tell you something, one Jewish soul is worth all the stones in Jerusalem

Of course I'm concerned that white hates black and black hates white, that Christian dislikes Jew and Jew distrusts Christian, that Irish and Italian eye each other suspiciously, and Greek and Turk are at each others throat, that capitalist and communist arm themselves to the teeth against each other. But what bothers me most right now is that Jew does not love Jew.

I am not speaking about the time last year I was riding through a surburban Jewish ghetto with a friend and he remarked that too many Jews lived there and he and his family had moved. I am ashamed to write about that publicly. I leave such discussions for little private get togethers, especially after we've taken a few drinks.

I am talking abou the love of one Jew for another on a personal, man to man basis. The lack of realization on the part of one Jew that the other man he is doing business with, or has a personal relationship with is also a Jew, and that their mutual Jewishness should be an important aspect of that relationship.

If I should mention the fact that I know of a synagogue in the area in which this magazine circulates that is about to dismiss a young rabbi who has a wife and small children because the membership — for one reason or another — does not care for him, I would probably get bloody murder from ten local congregations for not minding my own business. They would be right, except I am not referring to any one in particular, I am talking about a situation that is common South, North, East and West.

When I was six months old, my father was fired from his post as rabbi in a congregation. My oldest brother was nine, my middle brother five. My father had no money. Did that congregation realize that it was taking the livelihood away from a Jew and from a Jewish family? Did the congregation realize that God does not love Jewish synagogues and fancy Torah arks and ritual committees as much as does knowing that every Jew knows where his next meal is coming from, and that he have a roof over his head, and a bed to lie in, and peace of mind?

In June of last year there was exultation in Jerusalem and Greensboro and Charlotte and Charleston and Richmond when NBC and CBS showed a rabbi blowing a shofar before the liberated Western Wall. Tears flowed, prayers and hallelujahs echoed. Let me tell you something. One Jewish soul is worth all the stones of Jerusalem. One Jew who makes certain that another Jew is that much better off has come closer to God than those who press themselves against the wall of ten of Solomon's temples. The only shrine in Judaism is a Jew.

We call ourselves the children of Abraham, Isaac and Jacob, but there are Negro Jews, and Jews with blonde hair and blue eyes, Jews that cannot be distinguished from Arabs, Jews with the slanted eyes of Chinamen. All Jews. There are Jews who read Proust and Freud, Jews who swim in mysticism and grow long earlocks, Jews who are go-go dancers, Jews who eat the strictest kosher meat and Jews who eat bacon. They are all Jews.

What binds them? Their mission. The gut knowledge that they are different, chosen for the task of spreading light — light of truth, light of justice, light of charity, light of love, the light of the image of God in man. Your Hassidim are Jews and your hippies are Jews. They are as distant as two candles on one menorah. They both seek light.

There was once a time when Jews said: "Be a Jew at home, just like everyone else in the streets." It is like telling a Negro that he should be black at home and white outside. Whether we like it or not, we Jews carry our identity everywhere we go like a signpost. Whether its your name or your nose or the way you think or what you do for a living or the fact that you don't work a certain three days a year — you are not fooling anyone. You are a Jew. If you forget it, others remember.

If there is any place we can forget we're Jewish, it's at home. But in the streets, in the market, in the community, never. The world envies us our Jewishness. Like children of millionaires, when we spend our time wasting our inheritance, people hate us for being both better and worse.

We say we are chosen, chosen for a purpose. It is our burden to act the part out. Every action a Jew does must be measured: is it in keeping with the role I have chosen to play? It is not enough to act like everyone else; if we feel we are special, our deeds should reflect it, with extra honesty, extra justice, extra charity. Good words come easy; pious, loving thoughts come easier. But one act of mercy and understanding are worth ten thousand intentions.

I am not talking about suddenly becoming holy. I'm talking about the facts of life. We Jews have a name. And we have a role. If we do not choose it, others choose it for us. We are different. That is why we are Jews. The world allows only one excuse for being different — and that is greatness.

By IRVING GOTTESMAN



Jewish Peddler . . . Poland



Nice Jewish Girl (Susen Herschthal) New York

Susen Herschthal--Will She Marry A Nice Gentile Boy?

By

SUSEN HERSCHTHAL

"WOULD YOU RATHER I MARRY A GENTILE OR BE MADE PREGNANT BY A JEWISH BOY?" I ASKED MY MOTHER. It was an unfair, hypothetical question but it summed up all the emotional turmoil I was going through. I finally pestered an answer out of her: "I would rather have you made pregnant by a Jewish boy, Susan, but I know you wouldn't do either of those two terrible things to me."

Oh, wouldn't I! I had lost all my faith in religion and even my faith in God; I hadn't dated a Jewish boy in two years; and the only thing that kept me from admitting all this to her was my love for her and my father. I knew how deeply hurt they would be if they found out the extent of my feelings. But, yet, this is how I felt; this is how I believed; how long could I keep it from them? Until the day I fall in love with a Gentile and marry him? No, that would not be fair to them. They should be told now; they should have been told long before; they should have seen this for themselves long ago.

1

FOR AS LONG AS I CAN REMEMBER, RELIGION AND TRADITION HAD ALWAYS BEEN PART OF OUR HOME, WHICH WAS IN CHICAGO. On the Sabbath we lit the candles and said *kiddush*. We had a big meal Friday night with all the things I loved — gefilte fish and chicken soup and *chaleh*. My father was not allowed to smoke and I was not allowed to play with my crayons. We kept kosher and had two sets of plates and cutlery and pots; one for *milchik* and one for *fleishik*. We remembered all the holidays. On Chanukah, we lit the candles every night and sang *Maoz tur*.

When I was six and starting public school, my parents wanted me to start *cheder*. I was then an only child and they wanted me to be well educated. My grandmother took me to the principal to enroll me because my mother was working. He insisted I was too young to start and should wait a couple of years. My grandmother is not a person to be dismissed lightly so she went directly to the rabbi. I remember him to this day — wonderful, understanding, young and tall. He questioned me, said I was bright, and allowed me to start *cheder*. *Cheder* was held for two afternoons a week and on Sunday mornings. I was the youngest in the class and the only girl. Throughout all my religious training this was always the case. I never made friends with the boys because they had their own groups and always poked fun at me. Girls were usually sent to "Sunday school," but *cheder* was more detailed, and my parents wanted me to be educated. And so I learned all about the Jewish religion in a group that scorned me.

2

AT THE AGE OF TEN MY LIFE SUDDENLY CHANGED. We had moved into a typical middle-class neighborhood which was 99 per cent Jewish. I was still going to *cheder* and I was in the advanced class. I was still the only girl, and the youngest. I felt this situation much more now.

Our teacher was very religious and taught us all the traditions and the reasons behind them. We went to his home on Saturday afternoons. We would study a little and sing a great deal. He told us stories of the great rabbis to keep our interest. After each class we held our own evening service. All the boys got a chance to be *chazan* — but once again I felt left out. I couldn't *daven* as fast as the others and skipped parts of the prayers or pretended to be praying. The only fear I had was that they would somehow find out that the *girl* was cheating.

SUSEN HERSCHTHAL, 23, presently living in New York City, is a leading research analyst for Equitable Life Insurance Company.

Because of the rabbi I became very religious. I became extremely orthodox and fulfilled all the *mitzvohs*. I firmly believed in God and Judaism. I said each prayer as if speaking directly to God and had great guilt feelings when I forgot a *mitzvoh*. I joined an Orthodox youth group. I was not the only girl but I was one of the youngest. We met on Saturday afternoons to sing and dance for hours on end and I looked forward to those afternoons. They were some of the happiest of my childhood.

My religious feeling continued to develop. I learned to love God and I turned to him whenever I felt depressed or hurt or happy. He was my strength through those rough childhood years. I practised each mitzvoh lovingly and studiously. I learned most of the orthodox teachings and found that I knew more about the rites and rituals than my family. They were proud that I knew so much but this situation soon led to trouble in our house and my eventual loss of faith.

3

BECAUSE OF MY RELIGIOUS TRAINING, I REALIZED THAT MY PARENTS COMPROMISED ON MANY OF THE LAWS AND TRADITIONS. They went shopping on the Sabbath because that was their "only" free day; they went to work on many religious holidays because they "couldn't" take the time off. I learned to keep my religious feelings to myself since whenever I tried to correct my family, my father sternly rebuked me and accused me of a lack of respect. It was the parents place to teach the children, not the opposite.

This situation had to lead to an open conflict. This happened one Friday night. It was after the candles had been lit and my father had said the *kiddush*. My grandmother knew it was a sin to light the stove so she told me to do it. I refused. I did not want the sin on my head. I had been good to God all week and did not intend to commit a sin against him now, especially on His day. I tried to explain to her that it was as much a sin to ask me to do it as it was for herself to do it. I said that my grandmother was stronger-willed, and she became ever more so in the face of opposition. She grew furious and shouted about lack of respect for elder people.

I soon came to realize that my parents so often compromised on our many laws and traditions...

The commotion drew my mother into the kitchen. She sided with my grandmother — I was still young and had many things to learn, she said. I again refused. My mother grew very angry at my lack of obedience and started screaming at me. This commotion drew my father into the kitchen.

My father is a large man, a just and quiet man, who does not like to get embroiled in domestic squabbles. But now he, too, was in a rage. He commanded me to stop this foolishness and light the stove for my grandmother and never disobey her again. I knew much, much better than to argue with my father when he was in such a state. I lit the stove.

After that Friday night incident, I did all that my family requested of me. I did not want such a terrible argument again. I asked God for guidance; I got none. I tried to approach my rabbi, but he was always surrounded by boys.

4

WITH NO ONE TO GO TO I TURNED INTO MYSELF FOR AN ANSWER. By some long process that I can't remember now, I decided I would live as my parents wished me to live. I began to feel that following the ancient teachings was simply not practical in a modern world — especially for me, a young girl frightened of her parents. I respected the old rabbis for their wisdom in developing the rituals; but the practical reasons for them had long since disappeared.

The burning question in my mind became the relationship between God and man. If God is perfect he doesn't need anything, least of all adoration from lowly man. Why should he concern himself with man or with the world? As I became older I began to question the whole concept of God. I told myself that if there was

(Continued on Page 34)

TALES OF SENDEBAR

Tales of Sendebar is one of the few Hebrew romances that have come down to us from the Middle Ages. Its earthy good humor casts new light on a time often stereotyped as drab and anti-worldy. The *Tales* tell of the efforts of five wise men to prevent a king from killing his son who has been wrongfully accused by a woman. They attempt to convince the king that the wiles of women are many and that they cannot be trusted. (The Times-Outlook is not responsible for the editorial viewpoint of its contributors.) The following is a short, typical excerpt from the *Tales of Sendebar,* which was translated by Professor Morris Epstein, chairman of the English Department of Yeshivah University Stern College for Women. The full work, which makes fascinating reading, can be purchased from the Jewish Publication Society, through whose courtesy we present our story. . . .

And the one (wise man) came before the King and prostrated himself and said to him:

"My lord King! May your servant find favor in your sight and he will speak before you, for wise men listen to counsel and to words of wisdom. And it benefits you not to be like men who jest, who decree and then regret their decrees. And you, my lord King, may indeed not act thus, for the word of the King is law and who shall tell him what is to be done?

"And now, attend to my voice and hasten not to kill your son in accord with the words of the woman. For the wiles of women are many.

"And may it not befall you as it befell a certain man who was neighbor to a king."

Said the King to him: "How was that?"

Said he: "There once was a king in a certain city, wise and sagacious, and he loved women dearly.

"While standing on his roof, he beheld a most lovely maiden; she was a wedded and honorable woman. And the king lusted after her in his heart, and he arose at night with his chambermaids and he went to the home of the woman to speak with her and to satisfy his lust.

"And he came into the house suddenly, and her husband was not at home. And when the woman spied him, she said to him:

"'Behold, your maidservant is yours to do with as you deem fitting and proper. I will enter my chamber and divest myself of my clothing and afterwards I will come unto the king.'

"And he said to her: 'Go.' Then she took a certain book and placed the book open before him and said to him:

"'Let my lord read in this book until I come to you.'

"And the king read in the book and he found it was written therein:

"'And the man that lieth with a married woman etc!

"And she fled from door to door unto her father's house. And the king sat in the house. And when the king saw that the woman did not come, he was very remorseful and he hastened and arose and went to his house. And he forgot to take with him the golden scepter which was in his hand.

"And in the morning the woman's husband went up to his house and there he found the scepter of the king. Then he was most afraid to speak to her or to reproach her. And he said to himself that he would lie with her no more.

"And the woman arose and went to her father's house and remained there a month. And she told her father and brother the words of the king. Then they arose and went to the king and cried out before him, saying:

"'Our lord King! Concerning a certain man do we cry out. If it be your will, order him to appear before you!'

"And the king ordered it and he came before him. And the father of the maiden said:

"'To this one did we entrust a noble vineyard, one that gives fruit in season, and he has neglected it so that it has become for the sending forth of oxen and for the treading of sheep.'

"And the man answered and said to the king: 'The vineyard they gave me was tended by me with great care. And once as I passed through it I saw a lion in it and I feared to be found therein again lest he fall upon me and devour me.'

"And the king understood the meaning of their allegory and he said to the husband:

"'It is true that the lion did come there and found the clusters of grapes lovely and good; he did not however eat of the fruit nor did he break down the fence, nor will he return there again.'

"And the man returned to his wife's house as before, and the king was remorseful concerning his scepter and his shame.

"And so, my lord king, do not trust in the words of the woman to slay your son, for then you will regret it as did the man because of his wife."

Said the King: "Tell me about it."

He said to him: "There once was a certain rich man who had a beautiful wife who made of him a cuckold.

"And the man knew of this and went into the market and bought a parrot and put it into his bedroom and commanded it in this fashion:

"'All you see in my house, observe it carefully and tell it to me.'

"And he ordered his wife to give it drink and food until his safe return. And when the merchant had gone on his way, his wife summoned her lover (all this the parrot saw) and she fed him and gave him to drink and rejoiced with him and she conducted him to her chamber and lay with him. And all this the parrot saw.

"And after some days the man returned to his house. And he inquired of the parrot and it told him all that it had seen in the chamber. And the man cast out his wife. Then she went and remained in the house of her neighbor.

"And the parrot followed her to observe her deeds and to her her words. And the woman said to her handmaiden:

"'Why did you betray me and tell my lord that which you saw?'

"And the handmaiden replied:

"'Do not accuse me, for I did not sin in this matter. For this parrot knows how to speak and it told my lord what it



Fifteenth Century wood cut illustrating Tales of Sendebar.

saw; therefore did the parrot accompany us — in order to reveal what we shall do.'

"And the woman said:

" 'Come, let us deal wisely with the parrot.'

"And the two of them took a handmill when it was night and a vessel with water and they ascended to the roof and she dipped wool into the water and sprinkled the water onto the roof. And she flashed an oiled mirror in the manner of a torch.

"Thus they did the whole night long. And lo, it was morning and the husband asked the parrot: 'What did you see this night?'

"And the parrot replied: 'What indeed could I see for the rains that descended and the thunder and the lightening; therefore neither did I hear nor see.'

"And the man said to the parrot: 'I know now that you have lied concerning this, so too have you lied in other matters of which you have spoken to me. Where then is the rain?'

"Then the man slew the parrot, and he sent gifts to his wife and brought her to his house. And as for you, my lord King, thus shall you guard yourself from the wiles of women, for there is no truth in their mouths, and do not bring ruin upon your old age by killing your son."

And the King ordered that his son not be killed.

Asheville: Congregation Beth Israel Ground Breaking

MAZEL TOV! Recently Congregation Beth Israel broke ground for its new $225,000 synagogue, which is to be completed before the next High Holy Days. Rabbi Samuel A. Friedman, who has been with the congregation two years, also was instrumental in building the Wilmington synagogue. He also participated in the dedications of the synagogues in Whiteville, Jacksonville, and Kinston.

The President of the Congregation is Benson Slosman, and the head of the Sisterhood is Mrs. Ben Slosman.

The ground breaking ceremony committee included Irving Landau, chairman; William Parker, Jack Doloboff, Julius Blum, Ex-Officio; Rabbi Friedman and Benson Slosman.

Tribute To Joseph Mann By His "Rabbi For 20 Years"

Dear Editor:

I am taking the liberty of sending you a tribute to the late Joseph S. Mann, of blessed memory, who passed away just a few hours ago. Joe Mann was one of the most helpful associates of I. D. Blumenthal in his wonderful work in behalf of Jewish life in North Carolina, and was well known throughout the state.

RABBI SAMUEL FRIEDMAN
Congregation Beth Israel
Asheville, North Carolina

Dear Mrs. Mann and Family:

Your loss is a loss for all involved in the areas of Joe Mann's service and influence. He was unique. He was both a great American and a great Jew. He was patriotic to his country to the point of distinction — and he was faithful to Judaism to the degree of an *"eved-Elokim,"* "a servant of G-d."

His voice and song evoked profound religious feeling in worshippers at services, and joy at *simchoh* occasions. His enthusiasm for all causes, institutions and movements was catching. Neither time nor distance could stop Joe Mann from attending a meeting where he could be of some help. A group of young children or elderly, dependent people were equally dear to him. He was at home with everybody. He did not parade his Americanism or Judaism. He lived it.

Joe Mann was intensely loyal to his family, to his synagogue, his rabbi. He meddled in no one's business, but he wished well for all people's businesses. Where there was laughter he joined in the gaiety. Where there were tears, he tried to wipe them away.

Some men become consumed by the material. Joe Mann was consumed by the eternal things. He *had* to help build synagogues, congregations, aid the needy and afflicted, and raise his voice wherever anyone was persecuted or mistreated. The war veterans were his heroes, the boy scouts his delight, and when he chanted a liturgical piece or some Jewish folk-song, it reverberated through the walls and permeated the hearts of the listeners.

Joe Mann was a solid citizen, and faithful son of his people.

His voice and heart are now stilled. But their echo and his personality will bring inspiration to all who knew him.

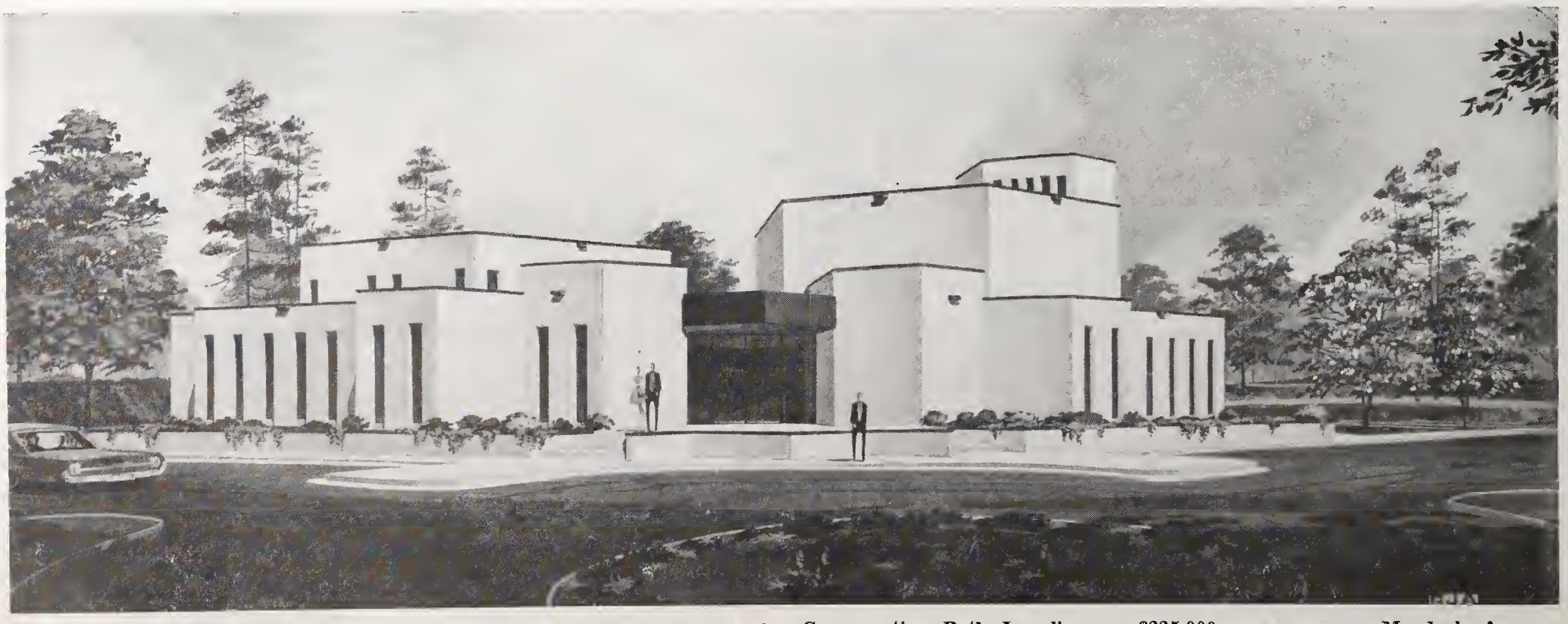
Hamokom yenachem eschem b'-soch shaar avalay Tsiyon veRusholayim.

May the Lord send His consolation to you.

SAMUEL FRIEDMAN

(Joe Mann's rabbi for 20 years.)

Rabbi (Yehudah Ha-Nasi) said: Which is the right course that a man should choose? Any one which in itself does credit to him who adopts it and which also brings him honor from men; and be careful of a light precept even as of a grave one, for you do not know the reward for the commandments; balance the loss incurred in the performance of a commandment against its reward and the gain gotten frim a sin against the loss it entails.



Approximately 300 persons witnessed ground breaking ceremonies Sunday for Congregation Beth Israel's new $225,000 synagogue on Murdock Avenue. Among those taking part in the ceremonial turning of a shovel of dirt were The Rev. Nilous Avery, vice president of the Asheville Ministerial Association; Leon Rocamora, president of Temple Beth-Ha Tephila; Rabbi Samuel A. Friedman, spiritual leader of Congregation Beth Israel; S. Waldman, long-time member of the Congregation; and Asheville Mayor Earl Eller. (Photo by Bert Shipman)



Charlotte Temple Israel . . . Marc Kootsker To Vietnam

Second Lieutenant Marc Kootsher left for Vietnam last month. He recently received a high award for leadership. We wish him a speedy and safe return to us.

Mazel Tov to Mr. and Mrs. Dave Lerner on the marriage of their son Harry to Gloria Katzen of New Rochelle, New York. An open house was given by Mr. and Mrs. Samuel Lerner, the groom's brother and sister-in-law, in honor of the couple.

Mazel Tov to Mr. and Mrs. Jerry Oxer on the birth of a baby girl, and to Mr. and Mrs. George Ackerman on the birth of a son to their children, Robert and Esther Leder of Whiteville.

Mr. and Mrs. Harvey J. Diamond proudly celebrated the Bar Mitzvah of their son Michael Alan January 12 and 13.

Mazel Tov to Mr. and Mrs. Charles Meltsner on the birth of their fourth son, Daniel Mark; and to the grandparents, Mr. and Mrs. Benjamin Kurtz.

Mr. and Mrs. Sol S. Fligel announce the engagement ol Sandra to Mr. Stephen Danziger, son of Mr. and Mrs. Stanley Danziger, of Miami Beach, Florida.

This makes a triple Simcha for grandparents Dr. and Mrs. Louis Levy: in addition to their own 55th wedding anniversary, they are seeing *two* granddaughters engaged this month. The other is Donna, daughter of Mr. and Mrs. Melvin Goodman, of Glencoe, Illinois, engaged to Larry Lerner of Poughkeepsic, New York.

Mazel Tov to Mrs. Rebecca Katzen on the engagement of her granddaughter Ina Leslie, daughter of Mr. and Mrs. Morris Glosman, of Long Island, to Sheldon, son of Mr. and Mrs. Meyer Weinstein, of Brooklyn, New York. The wedding is in New York, May 26.

Hyman Polk is the new president of the Charlotte Federation of Jewish Charities, succeeding Irving Richek. Albert Segal and Leonard Slesinger are vice-presidents; Paul Fligel, treasurer; and Leroy Gross, secretary.

Mrs. Stanley Deckelbaum (Sandy) has been appointed recording secretary of Sisterhood to fill the unexpired term of Mrs. Harold Matles (Marcia) who is moving out of the city. Mrs. Deckelbaum will serve until May, 1968.

Sisterhood thanks Mrs. Matles for her service to the organization and extends good wishes to her and her husband in Pittsburgh.

Many special anniversaries were celebrated in the month of January. Mr. and Mrs. Al Goodman celebrated their 40th; Dr. and Mrs. Louis Levy, as mentioned, celebrated their 55th; Mr. and Mrs. Ire Boro, their 35th; Mr. and Mrs. Sidney Levin, their 45th. May they have many more years of happiness.

An Israeli Night club was the scene for a Men's Club extravaganza of delicious food, musical entertainment featuring Joe and Penny Aronson, internationally famous folk singers, and dancing. It was held in the Temple Israel social hall on January 21. All proceeds went to a Youth Scholarship Fund.

The social hall was bedecked with Sabbath trimmings on January 26 for a traditional family Sabbath dinner. There was singing and a family service following the dinner.

We record with sorrow the passing of Mr. Abraham Rubin feld of Scranton, Pennsylvania, father of Mr. Nat Roberts; Mr. Harry Greenberg of Baltimore, Md., brother of Mrs. Julius Goldklang; and Mr. William Pizer of Raleigh, father of Mrs. Sol Levine. Our deepest sympathy to the bereaved families.

Mrs. Stanley Kornfeld
Temple Israel.

At B'nai B'rith . . . Mini Girls With Maxi Beauty

Can you imagine this? Fourteen little girls between the ages of four and six, each escorted by an older brother or friend age six to eight, all dressed up, cleaned and brushed, walking solemnly down from the steps of the stage, as the little girls compete for the title "Little Miss B.B.G." at Temple Israel! If you can't, let me report that it was one of the most adorable sights I have ever seen. After the program was introduced by Cathy Slesinger, president of B'nai B'rith Girls, each contestant was interviewed by Susan Rose.

This spontaneous teenager did an excellent job of making each little miss feel at home and showing each child to her advantage. The audience was enchanted especially the mothers,



"Little Miss BBG" Randi Kent with friend — Morris Gullor

grandmothers and beaming fathers with flashing cameras. The only people who might not have enjoyed this show to the full were those in the difficult position of having to decide the winner of the crown, robe and bouquet. The perplexed judges were Mrs. Bernice McMurry, principal of one of our local elementary schools, Kays Gary, well known columnist of the Charlotte Observer, and T.V. commentator Brooks Lindsay, known best to the participants as Joey the Clown. They finally decided that "Little Miss B.B.G., 1968" was four-year-old Randi Kent, daughter of Mr. and Mrs. Barrie Kent.

The program was sponsored by the B'nai B'rith Girls in honor of their 40th anniversary, and included a dramatic reading about **B.B.G.** by Maxine Madans, Dania Kier, Cindy Bayer, Robin Farber, Adrien Manton and Ellen Marks.

At our January meeting, our fund raising chairman, Jean Anoff, gave the report of our successful fund raising effort conducted with Saint Gabriel's Church Auxiliary. The project of gift wrapping was successful not only financially but also in terms of friendship, enjoyment and understanding. We have been offered the same facilities for next year by Charlottetown Mall but also by anothr shopping center.

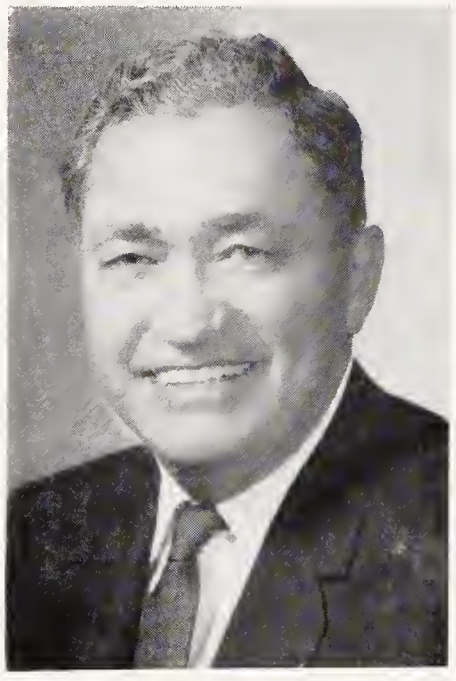
These last two months have made us realize that we have a fine group of women in our organization now, and when we see the results of the efforts of our B.B.G., that our future is in good hands.

Mrs. Harold Pollard

RICHMOND: Community Leader Nathan Forb Elected To City Council

Nathan J. Forb, Richmond Jewish Community Council first vice president, was sworn in recently as a member of the Richmond City Council in the presence of a large audience.

A multiplicity of philanthropic, civic, and religious organizations bear the imprint of his leadership qualities and his determination to make Richmond a better community in which to live.



Nathan J. Forb

Mr. Forb has been a tireless participant in Jewish community affairs. He served as the Campaign General in 1961, and together with Richard Schwarzchild, volunteered to lead the 1967 Jewish Welfare Fund Campaign. During the Israel Emergency Fund drive in June and July, he was selected by Council President Saul Viener to coordinate the fast-moving effort to raise maximum funds. For several years, he served as the Council Treasurer and has been a member of the Executive Committee and the Board of Directors for many years. The Beth Sholom Home utilized his special skills as a Board and Committee worker. He has been an active member of Temple Beth Ahabah for years and led one of the early Capital Fund drives for the Jewish Community Center.

Forb is president of Republic Lumber and Building Supply Corp. of Richmond.

He came to Richmond during World War II as a career officer colonel in the Army ordinance installation at the Fair Grounds. He resigned in 1946 "to give my family a place to call home and grow up."

Since then he has become deeply involved in the civic life of Richmond. He has been a division leader of the United Givers Fund. He's treasurer of the Cerebral Palsy Center, on the board of the Salvation Army Home for Unwed Mothers, a Kiwanis board member, a member of the city's biracial committee and a board member of the Richmond Community Action Program — the antipoverty agency.

Forb is a native of Saluda, S. C., and a graduate of Clemson University, where he went through the Senior ROTC program and received a reserve commission in the Army in 1933. He entered the regular Army on active duty in 1934 and served until his resignation here.

Forb, 54, is married to the former Elsie Lee Blum of Augusta, Ga. They have three children — Lee, 20, a junior at Vanderbilt University; Sally, 18, a sophomore at Tulane University, and Julie, 15, a sophomore at Thomas Jefferson High School.

The Forbs live at 402 Harlan Circle in the near West End.

For The Frank Meyers . . . 40 Years Of Wedded Bliss



After 40 Years of Marriage — The Frank Meyers

For Mr. and Mrs. Frank H. Meyer (he is vice president of George H. Meyer and Sons, one of the largest meat packers in Richmond) the New Year holiday also meant the celebration of their 40th anniversary. Wrote our Richmond man, Nathan Kessler: "Forty years is a good start, but the second 40 years is when the fun really begins. May they enjoy every one of them!"

Richmond Girl Teaches In Israeli Desert

Meryl Hannah Schwartz, daughter of Mr. and Mrs. Max Schwartz, was born on February 10, 1945 in Richmond, Va. She received her education in Richmond Public Schools. Simultaneously she attended Hebrew school and Sunday school at Temple Beth-El. She is a graduate and confirmant of the Hebrew High School program at Beth-El.

After graduation from Thomas Jefferson High School in Richmond, Meryl attended Mary Washington College in Fredericksburg, Va. for one year. She spent the following summer in New York City taking a preparatory session at the Jewish Theological Seminary to up-grade her Hebrew background. In Septetmber 1963, she entered the joint program of the Seminary and Columbia University taking joint majors in Hebrew and Spanish. Meryl graduated from Columbia in June, 1966.

The academic year 1966-'67 was spent teaching English to Spanish - speaking young adults at the Spanish-American Institute in New York City. At the close of a successful teaching year, Meryl decided to go to Israel. She investigated several agencies to find where she might best serve and put her training to good use. She decided on PAWA (the Professional and Workers Association).



Meryl Hannah Schwartz

As soon as the United States Government lifted the ban on travel to the Near East following the Six-Day War, Meryl left for Israel.

She spent several months at an indoctrination center in Natanya, on the shores of the Mediterranean Sea. She is now at an Industrial school complex in a settlement in the northern part of Negev — the Israeli desert area — not too far from Beersheba. She teaches English to Israel students of High School age.



LYNCHBURGH: Turner Industries Finds New Home

Turner Industries, Inc., 1606 Main St., will expand into the former N&W Industries' facilities at 15th and Kemper streets, according to H. Barrow Turner, president and treasurer of the concern.

Turner formerly was president of N&W Industries before and after the firm was sold in late 1963 to the Nunnally & McCrea Co. of Atlanta, Ga., which is an affiliate of the Williamson-Dickie Manufacturing Co. of Fort Worth, ex. He founded Turner Industries late in 1964 after he resigned from N&W.

Turner Industries, Inc. has been manufacturing a junior sportswear line since it went into operation at 1606 Main St. in 1965.

Turner said his new operation will make a utility-type women's wear garment with production expected to start around the first of the year.

Turner Industries is presently a jobbing operation manufacturing brand name clothes for distributors. He has also manufactured sportswear under the name Briar Patch Juniors.

In the new quarters the firm will occupy the first and second floors of the former N&W Industries' building with initial employment expected to be from 40 to 50 people.

Turner was elected president of the N&W Industries in November 1960. He is the son of the late president and board chairman Lawson W. Turner who had controlled a majority of the N&W stock. Barrow Turner succeeded his brother, Lawson W. Turner, Jr. as president of the corporation following his brother's death in 1960.



H. Barrow Turner

A native of Lynchburg and a graduate of E. C. Glass High School, Turner received his degree in textile engineering from Clemson College.

He served with the First Marine Division in both World War II and the Korean War and was a prisoner in North Korea for 33 months during the Korean War. He is married and is a retired lieutenant colonel in the Marine Corps Reserve.

ROANOKE: Beth Israel Rabbi Institutes Bar and Bas Mitzvah Rerun

Rabbi Werb has just instituted a new program for Beth Israel. Starting in January he has called upon recent Bar and Bat Mitzvah candidates to observe the anniversary of their Bar or Bat Mitzvah by participating in Sabbath Services and reciting their Haftorah on the appropriate Sabbath. In this way we hope to deepen the meaning of this important ceremony for our young people and enlist their more active participation in the religious life of our community.

Three of our scholastic Sisterhood Members, Sylvia Kaplan, Carol Rosenberg and Gloria Weckstein, with Joan Kurshan and Edie Cohen as Stand-bys, appeared on Klub-Kwiz, a daily television program. The girls were on for two weeks which hlped increase our Treasury by $75.00.

Rabbi Werb recently attended the Herbert H. Kehman Institute on Moral Problems at the Jewish Theological Seminary in New York City.

Sarajane Sacks represented Biscousy at the Nathanial United Synagogue Youth Convention at the Statler Hilton Hotel in New York City.

Beth Israel again was host for a Homecoming Sabbath for our College Youth during the winter recess.

A hearty Mazel Tov to Belle Davidow on the engagement of her daughter, Lynn Judith to Edwin J. Stern of Cincinnati, Ohio;

Eva Brenner on the engagement of her son, Terry, to Laura Lockridge, daughter of Mr. and Mrs. Steven Lockridge, Deerfield, Virginia;

Dr. and Mrs. David Silberman on the engagement of their daughter, Lynn Ellen to Mr. William J. Rubin, son of Mr. and Mrs. Gilbert Rubin of Baltimore, Maryland; Mrs. Leo Rosenberg upon the Bar Mitzvah of her grandson, Marc Lewis Wolf of Washington.

Mrs. Joseph E. Brumberg
Beth Israel Sisterhood.

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Newport News . . . The Sound Of Music

Mrs. Irving Berlin, Chairman of the Jewish Community Center Chamber Music Society, has announced that the second concert in the series will be presented on Sunday, February 18, 8:15 p. m., at Temple Sinai. This concert will be given by four members of the Governor's Palace Ensemble from Williamsburg in an evening of varied chamber music. Artists are Cary McMurran, Elizabeth Chapman, Frances Hooper and Alan Stewart, and Mr. McMurran will be heard at his Mozart piano in the popular Haydn "Gypsy Rondo" Trio. The final concert will be heard on Sunday, April 28, and will be a concert of chamber music by young people who have been working under the direction of Elizabeth Chapman, the Jewish Community Center musical director.

Mrs. Marvin Mazur and Ben Goldman, co-chairmen of the Film Classics Club, invite the entire community to attend the 19th Series of the Club. Six wonderful programs have been selected and all showings will be at the Christopher Newport College, Gosnold Hall Auditorium, Newport News. A coffee hour and discussion follows each show. The first two films "The Servant" (British) and "Impossible On Saturday" (Israeli) have already been presented to a capacity house. The series continues with "Viridiana" (Spanish) on February 10; "Nothing But A Man" (American) on March 16; "How To Rob A Department Store" (French), April 20; and "The Red and The Black" (French) May 25.

The Women's Cabinet of the Allied Jewish Appeal has been meeting regularly and have started on an active campaign for 1968. Mrs. William Roos, chairman of the Cabinet, has announced that Mr. Leonard Bell, past chairman of the National Young Leadership division of the UJA, will address a worker's inspirational meeting on February 14 at the home of Mrs. Alan Gordon. Mrs. Walter Segaloff is Campaign Chairman, and Mrs. Albert T. Brout and Mrs. Emanuel Greenspon are co-chairmen of Initial Gifts.

Mrs. Martha B. Shapiro

Harris Does It Again



Leonard Harris, Right, Accepts Annual Award

Leonard P. Harris (right) partner in the firm of Ruben and Harris Co., confectionery wholesalers of Newport News, accepts an award of the National Candy Wholesalers Association. Mr. Harris was declared the winner of NCWA's J. Roger Ozmon Trophy, the association's highest award, given each year to the man other than the president, who has done the most for the organization. He was a previous winner of the coveted award in 1960, th eonly individual ever to receive the award twice. He also served as the associations president in 1963-64, and this year was re-elected to the board of directors. Ceremonies shown in the photograph took place during the 22nd annual convention in Washington during the first week of August.

Mr. Harris is an outstanding leader in the Newport News Jewish community. He has served with distinction the Adath Jeshurun Synagogue. the Jewish Community Council, and is a past co-chairman of the National Conference of Christians and Jews.

Lynchburg . . . Sisterhood Smiles At Agudoth Shalom

Sisterhood ladies are finding it difficult to wipe off the proud grins these days after a report on the financial success of the Bazaar. Mr. Morton Truff read the figures at $1,873.65 for the past year's net income. Good work, ladies! Kenneth Cooper won the portable TV.

Feeling very pleased and generous at the meeting, $600 was voted towards repairing the windows in the Synagogue. Also, a donation was approved for the Lynchburg Head Start Program which is financially desperate.

If anyone wishes a terrific bargain in beautiful wool material, Mrs. Ralph Stern has bolts at her home for $2.00 per yard. This was obtained by Mrs. Ted Fine at the Pedford Mills. The income will go towards the next Bazaar.

AGUDATH SHALOM CONGREGATION

Rocky Mount . . . Kornfeld Honored At "What Makes A Man" Service

At recent services, Temple Beth El honored Harry Kornfeld in a surprise service planned by Rabbi and Mrs. Mallenbaum. The sermon, "What Makes a Man," led up to the rabbi's recognition of Harry's devotion to his religion. The rabbi presented an Altar Bible as a gift of appreciation. Jules Kluger, Temple Beth El congregation president, presented Harry with a plaque on which is inscribed "Presented to Harry Kornfeld for unselfish devotion and services to Beth El Congregation." After services, Rabbi and Mrs. Mallenbaum were hosts at an Oneg Shabbat for the Congregation and the out-of-town guests and family who had come to celebrate the Kornfelds' 34th wedding anniversary.

Mrs. Julius Klitzner is now recuperating at home after an illness which kept her in the hospital for several weeks.

Our depst sympathy for the family of Gus Schwartz, who passed away suddenly in December.

BERTHA KORNFELD
Temple Beth El Sisterhood.

Columbia . . . Local Couple Killed In Air Crash

Mr. and Mrs. Saul Kahn entertained at a lovely party honoring their son, Robert and his fiancee Barbara Somerstein at the Center. The wedding will take place in Charleston on March 3.

A hearty Mazel Tov to Mr. and Mrs. Gil Rossof Sumter upon the engagement of their daughter, Lynn and Samuel Alan Ginsburg of Montgomery, Alabama. Lynn is also the niece of Mr. and Mrs. Jake Freed of Columbia.

Mazel Tov also to Mr. and Mrs. David Vogel upon the marriage of their daughter, Elizabeth Ann and Arthur Marc Galen of Skokie, Illinois. The wedding was in St. Louis on January 27.

Annette Goldstein, daughter of Mr. and Mrs. Aaron Goldstein, won first prize in handicrafts at the B'nai B'rith Girls' convention held recently in Augusta.

Paul Matthias, executive director of South Carolina Council of Human Relations, spoke to temple members and their guests on the evening of January 10. His subject: Civil Rights in South Carolina—Outlook 1968.

Congratulations to Mr. and Mrs. Alan Kahn on the birth of a daughter, Monique. The proud Columbia grandparents are Mr. and Mrs. Irwin Kahn.

The B'nai B'rith Latke party was postponed because of inclement weather.

A plane crash near Monroe, North Carolina killed a Sumter couple, Mr. and Mrs. Perry M. Weinberg, and son Stephen.

We wish a speedy recovery to Miss Betty Freed, Mrs. Pauline Zusman, Mrs. Anna Love, Mrs. Lottie Riebman, Mrs. Sarah Maissa, Mrs. Pearl Curtis, Mrs. Flossie Arnold, Mrs. Jacqueline Boris, Mrs. Minnie Karesh, Mrs. Joe Coplan, Mr. Paul Botwin, and Mr. Maurice Fischman.

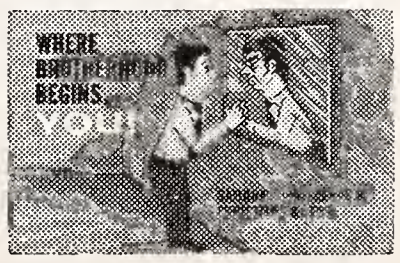
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AROUND GREENSBORO

Rosalyn Ann Levy To Become Mrs. Alan Laurence August



Rosalyn Ann Levy

Mrs. Sylvia Sandler Levy of Petersburg, Virginia and Mr. Ralph Marion Levy of Greensboro, North Carolina announce the engagement of their daughter, Rosalyn Ann. to Alan Laurence August, son of Samuel August and the late Mildred Zahn August, originally of West Orange, New Jersey.

Miss Levy attended Guilford College, Greensboro, N. C. and the Villa Mercede, Florence, Italy. She will receive a B.S. from Syracuse University in June, where she is a member of Eta Pi Upsilon, Senior Women's Honorary, Omicron Nu, and has recently been named to *Who's Who in American Colleges and Universities?*

Mr. August received his B.A. from the American University, Washington, D. C. in 1964. He is presently a doctoral candidate in Social Psychology at Syracuse University.

The perspective bride's father is president of The Jewel Box, Inc., Greensboro, N. C. The perspective bridegroom's father is associated with Two Guys Co., of New Jersey.

The couple will be married on June 23, 1968.

Herbert S. Falk, Sr. Receives O. Henry Award

Herbert S. Falk, Sr. was recently presented the O. Henry Award for having made the most significant contribution to the City of Greensboro in the field of cultural promotion. Mr. Falk is past president of Weatherspoon Galleries. The presentation was made at the annual banquet of the Chamber of Commerce.

Welcome to Jerry Ben-Dov who is a new member of the Religious School Faculty of Temple Emanuel. Mr. Ben-Dov is a native of Israel, and came to the United States several years ago.

The congregation extends congratulations to Mr. and Mrs. Martin Bernstein on the occasion of the Bar Mitzvah of their younger son, David Charles. David is the grandson of Mr. and Mrs. Walter J. Bernstein and of Mrs. Charles Finkelstein of Wilmington.

Congratulations to: Mr. and Mrs. Irving Camras on the marriage of their daughter, Beverly Ann, to Mark Nadel. To Mr. and Mrs. Arthur Schwartz, we extend congratulations on the arrival of a granddaughter, Margery Lynn, to Mr. and Mrs. Jake Falbaum in New Windsor, New York.

Congratulations to David Zauber on his election as secretary-treasurer of the Greensboro Board of Realtors. Charles Weill, Jr. is immediate past president and now an ex-officio Director.

MRS. JERRY SHAPIRO
Temple Emanuel.

the american jewish times-outlook needs you

Iris Rosalind Bernstein Engaged To Michael Vosko

Mr. and Mrs. Leon Bernstein announced the engagement of their daughter, Iris Rosalind, to Mr. Michael Vosko of Montreal, Canada, son of Mr. and Mrs. Irwin Lyon Vosko of Nassau, the Bahamas. A cocktail party was given by Mr. and Mrs. Leon Bernstein at Starmount Country Club honoring the engaged couple. A June wedding is planned.

Congratulations to Mr. and Mrs. Cyril Jacobs on the marriage of their daughter, Sylvia Ann, to Mr. Corie Franklin McRae of New Bern. The ceremony took place at Beth David Synagogue, with Rabbi Simcha Kling of Louisville, Kentucky and Rabbi Bernard Spielman of Beth David officiating. The bride's parents were hosts for a reception at the Statler Hilton Inn. After a wedding trip to New York the couple will reside in New Bern, where the bridegroom is a teacher and coach at New Bern High School.

Congratulations to Mr. and Mrs. David Lafferman on the Bat Mizvah of their daughter, Stefanie Eve, and to Mr. and Mrs. Zol Kutchei on the Bar Mitzvah of their son, Harry.

MRS. SAMUEL SORKIN
Beth David Synagogue.

Mayor Meets Local Jewish Women... Cold Weather But Warm Welcome

Recently, the Greensboro Section of the National Council of Jewish Women was privileged to have as its guest speaker, Mayor Carson Bain. For those of our members who braved the cold, he provided a most stimulating evening. Mayor Bain's topic for discussion was the anatomy of the city and a look to the future. After giving an analysis of the structure of city government, the Mayor emphasized the importance of communication between the people and their elected councilmen. In fact, he felt that a grave lack of this kind of communication has been largely responsible for the rash of riots in our major cities. He stated that the Greensboro Youth Council, and other programs involving City Council members and college students in Greensboro served to open channels of communication.

A question and answer period followed the Mayor's discussion. Questions raised were the advisability of instituting a ward system in Greensboro and, of course, the problem of the Zenke property. In reply to the first question Mayor Bain said that he felt the ward system would promote sectionalism in the city and he feels strongly hat a councilman should represent all sections of the city. As for the question concerning the Zenke property, the Mayor defended the council's position and made clear that funds are available for the house to be moved.

Thank yous go to Rita Guyes and Lisa Tannenbaum, program chairman, who arranged a stimulating public affars program. A special thank you also goes to Mr. Sidney Stern who introduced the speaker.

Rabbi Joseph Asher Confronts Mid-East Confusion

We had occasion, a few days ago, to address a local church group, one that is known to be among the most liberal religious groups in the city.

They requested that they be given an opportunity to discuss the events in Israel and their relationship to American Jews.

There is hardly need to repeat here what my presentation contained. It dealt not so much with the political and strategic realities, but more with the simple justice of a people's right to survive. We emphasized Israel's constant willingness to negotiate with its Arab neighbors, our Jewish embarrassment rather than chauvinistic exhilaration at the military victory.

We spoke of the world-wide Jewish response as a delayed reaction to the trauma caused by the holocaust in Europe 25

(Continued on next Page)

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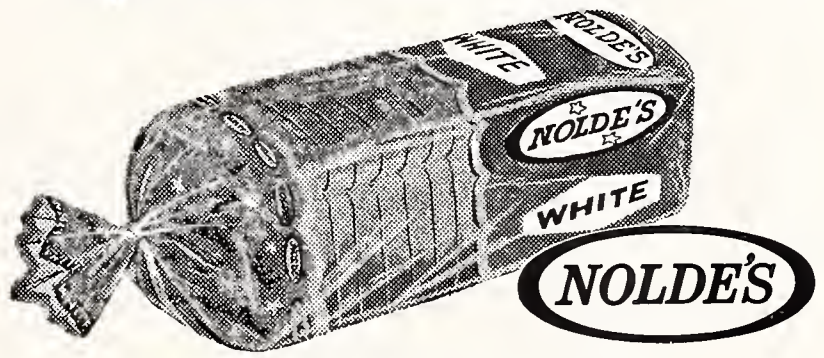
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Mid-East, Continued

(Continued from Page 21)

years ago. Of our determination not to allow a recurrence, etc. etc. In other words: the usual and, what we believe to be, a fairly accurate view of the situation We spoke briefly about the furor over the Holy Places and the futility of it. Also, of our disappointment at the seeming reluctance of the free world, prior to the June war, to try to prevent it, strangely reminiscent of its silence 30 years ago.

Two questions arose whose tone disturbed me no end. I should, by now, be inured to surprises. After all, I have been around.

The first: "Isn't it true that the animosity of the Arabs against Israel exists mainly because Israel represents Western Culture in a Levantine environment? Why do the Jews insist on imposing this culture upon this area?"

So beset are some of us with an inferiority complex about our Western Culture that we feel we must knock it even if, in this case, its introduction by way of industrialization, scientific and educational progress can only benefit the area. What are the Jews supposed to do to please the Arabs? Fall into the same Levantine lethargy which has kept the Arab lands in the backwater of history? True, Western Culture leaves much to be desired. But to suggest that it is inferior to the Arab Culture is nothing short of folly. Besides, the Arabs themselves do want a piece of Western Culture: jet planes, nuclear missiles, etc.



Rabbi Joseph Asher

They just do not want what the Jews have to offer; like democratic institutions, land reforms, better working conditions and health improvements.

The second: "Hearing Jews speak of survival and what they believe to be justice in the Middle East and their close ties with one another," was the next question, "I cannot see any difference between that and the 'Black Power' philosophy of H. Rap Brown and SNNC. They, too, speak of survival, of territorial rights here and in Africa, and they also voice a kind of separatism not unlike that of the Jews."

This question, of course should hardly be dignified by a reply. We repeat it here to show the incredible confusion, innocent or malicious, the mixing of metaphors, and the astigmatism caused by anti-Semitism. The person who asked the question, undoubtedly insisting on his liberalism, protesting his innocence of anti-Semitism, honestly sees no difference between the terms "Black Power" and "Jewish Survival." As a matter of fact, his further probing implied that he can see more justification for H. Rap Brown than for Jewish survival. Because, the Jews have assured survival here, while the Black Man in America faces extinction.

Someone recently, forecasting the political prospects for 1968 in America in terms of a weather forecaster, said "cloudy and hot." There is, indeed, in America a radical change in political alignments. The isolationist of the 30's is the interventionist of the 60's, and vice versa. And, in relation to the Jews in Israel, alliances are forming on the right and on the left, to the detriment of Israel's future.

It all shows that Israel's surest ally is and remains the world Jewish community. It behooves us to labor to the end that we shall not remain its only one.

RABBI JOSEPH ASHER
Temple Emanu-el Bulletin

Whiteville . . . "Pidyon Haben" Of Samuel Mayer Leder

The *pidyon haben* of Samuel Mayer Leder, son of Mr. and Mrs. Robert Leder, was held Sunday, December 31, at the home of grandparents, Mr. and Mrs. Herman Leder. Grandparents, Mr. and Mrs. George Ackerman of Fort Mills, S. C., were also present for the event. The ceremony was conducted by Circuit Rider Reuben Kesner. Following the ceremony, a sweet table was spread for the many relatives and guests attending. Preceding the *pidyon haben*, a dinner was served at the Heritage Inn to the approximately 50 members of the family present for the happy occasion.

The Mazel Tov to Dr. and Mrs. Si Somberg for their son who was initiated into the Covenant of Abraham Sunday, January 7. The service was conducted by Circuit Rider Reuben Kesner. Godparents are Mr. and Mrs. Sol Mann. The child received the name of Stephen Jay. The circumcision was followed by a brunch at the Beth Israel Center in Whiteville.

A reception honoring Irene and Robert Wolpert of Loris, South Carolina, who were recently married in Silver Spring, Maryland, was held January 7 at the Dusty Hill Country Club in Marion, South Carolina. Hosts for the cocktail dinner and dance party were Mrs. B. M. Wolpert and Mr. and Mrs. Raphael Wolpert. Many friends and relatives attended from the Southeast and the Washington area.

The Whiteville community wishes to extend their congratulations to Mr. and Mrs. Israel Mann of Raeford on the recent marriage of their daughter, Joyce to Jacob Rothman. In attendance at the ceremony in Richmond were Mr. and Mrs. Si Steinberg and family, Mr. and Mrs. Sol Mann, Mr. and Mrs. Hyman Kramer, Mr. and Mrs. Irving Mann and their son, Zachary.

MRS. MARTIN BERNSTEIN

Williamston . . . Family Nachas New Grandson For Correspondent

Mr. and Mrs. Alan S. Fields of Ramsey, New Jersey (she's the former Gail Margolis of Williamston) announced the birth of their son, Michael Scott. Every good wish to Michael Scott Fields; may he bring his family much joy.

Mrs. Irving M. Margolis spent several weeks in Ramsey with her daughter Gail. She returned with Mr. Margolis, who also went up for a few days.

Our deep sympathy to the family of Mrs. Bessie Goldstein of Windron, who died at the North Carolina Home in Clemmons. Mrs. Goldstein, 80, was the widow of Benjamin Goldstein. . . . She is survived by two daughters, Miss Doris Goldstein of Boston, and Mrs. Maury Gorvine of Miami Beach; two sons. Meyer Goldstein and Jack Goldstein of Windsor; three grandchildren and two great-grandchildren. Funeral services were held in Baltimore. . . .

Mr. and Mrs. Frank J. Margolis joined other members of their family for a visit to their niece and nephew, Dr. and Mrs. Donald Block in Atlanta. . . .

DURING THE RECENT HOLIDAYS: Guests of Mr. and Mrs. Frank J. Margolis included her brother, Mr. and Mrs. Milton Bloom of Virginia Beach, and Mrs. B.'s sister, Miss Alice Bloom of New York City. . .

Mrs. Paul Pulver and daughter Susan joined Mr. Pulver in Williamston. They all returned to New York for a gala New Year weekend. Mr. and Mrs. Jack Shore of New Rochelle, N. Y. were also guests of Mr. Pulver.

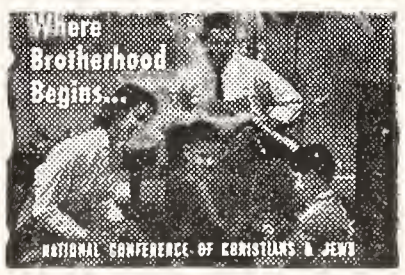
Dr. and Mrs. Gary R. Smiley and children, Steven, Karen, and Suzanne, of Chapel Hill visited her parents, Mr. and Mrs. Irving M. Margolis. . . Mr. and Mrs. C. D. Pittman, currently staying in Charlotte, were in Rocky Mount and Williamston for several days.

MRS. IRVING M. MARGOLIS.

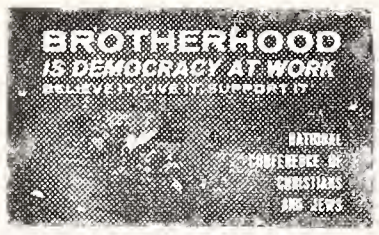
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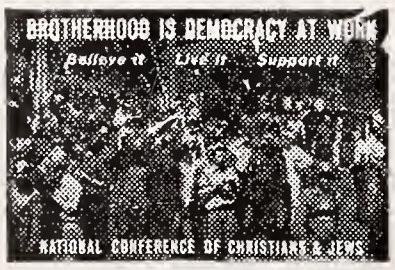
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Wilmington . . . Marilyn Alper Weds Michael Davidson



Marily Laura Alper

Marilyn Laura Alper, daughter of Mr. and Mrs. Seymour L. Alper, became the bride of Michael Jay Davidson, son of Mr. and Mrs. Jack Davidson of Philadelphia, Pennsylvania. Rabbi Shmuel Tokayer performed the ceremony at B'nai Israel Synagogue.

Given in marriage by her father, the bride wore a gown of heirloom ivory French reembroidered Alencon lace and peau de soie. Her full length veil was attached to a lace dome headress. She carried a cascade of white roses with white orchids in the center.

Mrs. Mark Susselman of Philadelphia was matron of honor. She wore a floor-length gown of white brocade, as did the maid of honor, Miss Fay Ann Davidson, the bridegroom's sister, and the bridesmaids Miss Barbara Alper, the bride's sister, Miss Nancy Gordon of Atlanta, Miss Judy Finestone and Miss Joan Chernoff, both of Philadelphia, Miss Annette Both of Allentown, Pa., and Miss Mary Elizabeth Block of Wilmington.

Elise Alper, the flower girl, wore a miniature floor-length version of the other attendants' gowns.

Jonathan Alper, the bride's brother, was best man. Ushers were David Lupin, Robert Lupin, Stanley Guralnick, Robert Goldstein, Larry Rubin, and Mark Susselman, all of Philadelphia.

A reception and dinner at the Blockade Runner Hotel followed the ceremony, and the couple then left on a wedding trip to Canada. They will live in Philadelphia, where the bride is a senior at the University of Pennsylvania, and the bridegroom is a junior at Hahnemann Medical College.

Meanwhile . . .

CONGRATULATIONS TO: Hank Blaustein, son of Mr. and Mrs. Leon Blaustein, on his engagement to Miss Paula Hartman, daughter of Mr. and Mrs. Sol Hartman of Toccoa, Georgia . . . and to Ricky Berman, son of Mr. and Mrs. Robert Berman, on his recent engagement to Miss Ethel Vigodsky, daughter of Mr. and Mrs. Joe Vigodsky of Greenville, S. C. . . . to Milton Fleishman on his re-election as president of the Wilmington Merchant's Association, and also as president of B'nai Israel Synagogue . . . to son Sheldon Retchin on his recent induction into the National Honor Society.

MRS. DANIEL RETCHIN

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Charleston Center Swings!

It was a happy time at the Jewish Community Center. Lots of Charlestonians home for the holidays stopped by with greetings. . . . **Sylvia (Feder)** and **Marty Kurphill** were brought by "**Sonny**" **(The King Street Singer) Goldberg.** Sylvia, an old Center staffer from the St. Philip Street days, could really appreciate our spacious quarters. The Kurphills live in Poughkeepsie, New York, and have four children. **Dr. Aaron Raisin,** of Cleveland, Ohio, visited with **Director Nat Shulman** and viewed the painting of the Jerusalem Wailing Wall in the lobby which was presented by **Mr. and Mrs. Louis M. Shimel** in memory of Aaron's parents, **Rabbi and Mrs. Jacob S. Raisin**. . .

LOVE AND MARRIAGE DEPARTMENT: Charleston was well represented at the wedding of **Paula Ellison** (daughter of **Anne and Arnold**) and **Ensign Richard Woolf** in Atlanta recently. Attending the lovely ceremony were: **Estaire (Mrs. Charles) Ellison, Etta (Mrs. Alec) Ellison, Florence and Dr. Ralph Coleman, Ruth and Henry Nathan and Lillian and Nat Shulman.** Mazel-tov to the Ellison family!

DEPARTMENT OF EDUCATION: Many of our kids made Honor Societies recently: Charleston High School — **David Popowski;** Rivers — **Barbara Brickman, David Pearlman, Paula Kirshstein** and **Rose Tanenbaum.** Congratulations to them and to **Frances and Nathan Garfinkel** and **Alan** on Alan's making the National Honor Society at Columbia University. Son **Jerry** is studying in Israel and having exciting experiences. **Rose Tanenbaum** (daughter of **Phyllis and Lou**) was selected Homecoming Queen at Rivers and we note with pride that the co-editors of the Rivers Cub newspaper are **Joe Sharnoff** and **Avrum Bebergal.**

DEPARTMENT OF VITAL STATISTICS: Lots of *nachas* to: **Susan (Mtislin) and Bruce Smith** and grandma **Minnie** on the birth of **Bennett Aaron; Faye and Jerry Rothschild,** and grandparents **Gussie and Ben Polis** on the birth of a daughter; and grandparents **Bernice and Louis Toporek** on the birth of a son to **Sue Lynn and Steve Oster** of Tampa, Fla.

NEWS FROM HERE AND THERE: Best wishes to **Jerry Wearb** and parents **Lil and Bob** on Jerry's engagement to **Judy Luks** of Birmingham, Ala. Mazel-tov to **Sharon Toporek** on her new home in South Windermere.

On North Carolina Campuses . . . The Rabbis Are Coming

Rabbi Victor Mallenbaum of Temple Beth El in Rocky Mount, North Carolina will represent the Jewish Chautauqua Society as lecturer at North Carolina Wesleyan College in Rocky Mount, North Carolina on Thursday, February 15, 1968. The rabbi will speak in chapel at 11:00 a. m. on the subject "Religions of Love and Love of Religion."

Rabbi Joseph Asher of Temple Emanuel in Greensboro, North Carolina will represent the Jewish Chautauqua Society as lecturer at Queens College, Charlotte, North Carolina on Wednesday, February 21, 1968. The rabbi will speak in chapel at 10:00 a. m. on the subject, "The Function of Religion in Modern Society."

Rabbi Jerome J. Tolochko of Temple Israel in Kinston, North Carolina will represent the Jewish Chautauqua Society as lecturer at Salem College, Winston-Salem, North Carolina on Wednesday, February 21, 1968. The rabbi will speak in assembly at 11:00 a. m. on the subject, "Jewish Holidays Have an Interdenominational Meaning."

The rabbis lecture on college campuses under the auspices of the Jewish Chautauqua Society, an organization which creates better understanding of Jews and Judaism through education. The Jewish Chautauqua Society is sponsored by the National Federation of Temple Brotherhoods.

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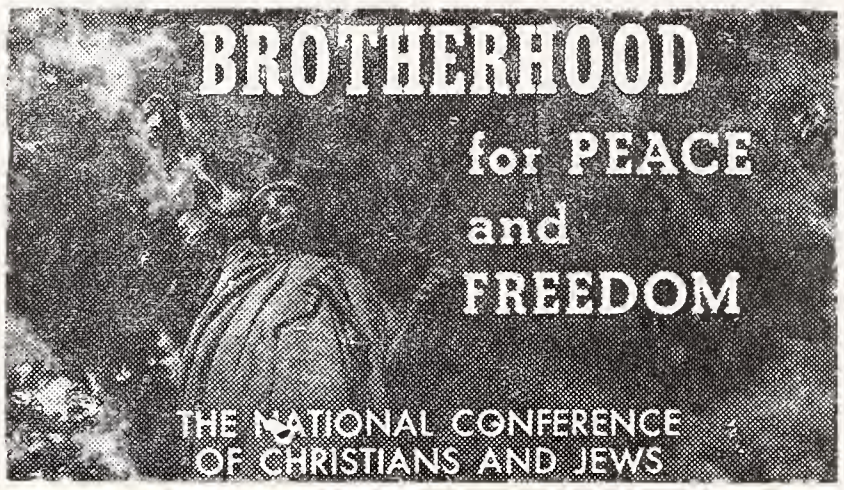
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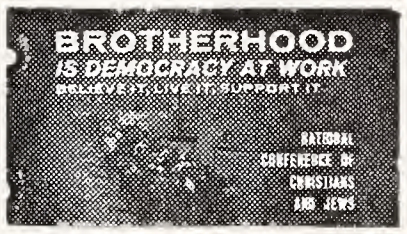
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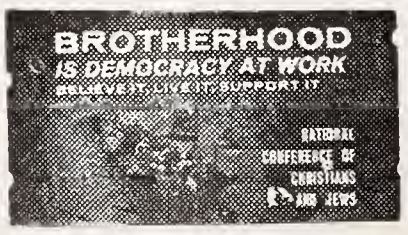
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Statesville . . . For Evan Ludwig A Day To Remember



Evan Ludwig, in dark jacket facing camera, among friends

Mrs. Howard Adler and daughter Lauren recently flew to Boston to be with her sister, Mrs. Walter Oppenheim, in order to celebrate the latter"s 40th birthday.

The entire community joined with Mr. and Mrs. Solomon Ludwig as they celebrated the Bar Mitzvah of their son Evan Lewis. With Rabbi Geller and his father joining him on the *bimah,* Evan led the Friday evening service delivering an excellent sermon based on the portion of the Torah which was to be read that Sabbath. A lovely *Oneg Shabbat* prepared by Mrs. Ludwig followed that evening. On Saturday the Bar Mitzvah boy assisted the rabbi with the *Shacharit* service, read the Torah and delivered his Haftarah with a poise that was a credit to his rabbi and teachers. Evan's traditional "thank you" speech was full of "spice" and thoughtfulness.

A Kiddush was held in the Temple's social hall followed by a wonderful lunch and dance in honor of Evan's birthday at the Statesville Country Club. In addition to the immediate family, daughter Meredith coming in from the University of North Carolina in Greensboro, and son Myles and his wife and daughter from the University of North Carolina in Chapel Hill there was Mrs. Ludwig's father. Also present were Mr. and Mrs. Alan J. Berkely, New York; Mr. and Mrs. H. R. Ludwig and family, brother of Sol from Pikesville, Maryland; Mr. and Mrs. Sidney Shwartz, New Bedford, Massachusetts; Mrs. Samuel Kurland, and Mrs. S. Sanders and daughter from Long Beach, New York.

B'nai B'rith Honors The "Happy Wheelers"

The B'nai B'rith Chapter of Statesville-Salisbury held its annual Louis Gordon Memorial Award dinners at the Elks Lodge in Statesville. This year the award for outstanding humanitarian activities was presented to Mrs. Marjorie Brenneman. Although handicapped by illness all her life, she showed the way to others through organizing "The Happy Wheelers," a club for shut-ins who proved they did not have to be "shut out" from life.

In addition to the members of B'nai B'rith, those present included Mrs. Brenneman's husband, her parents, Mr. and Mrs. Stuart Coffey Sr., a brother, Mr. and Mrs. Stuart Coffey Jr., a sister, Mr. and Mrs. A. Griggs, Mrs. Murray Johnston who gave a background picture of Mrs. Brenneman's life and work, Mr. Hugh Mitchell, an old and dear friend of Mr. Gordon, Rabbi Geller and Sol Ludwig who made the presentation. Mr. Leonard Polk is president of the Lodge and Mr. Saul Walsh was chairman of the evening.

Mrs. Ben Katz

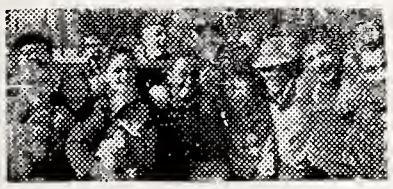
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Lumberton . . . New Officers For Temple Beth-El



Pictured above are the newly elected officers of Temple Beth-El. From left to right are: President, Mr. Israel Weinstein; Secretary, Mrs. Guy Osterneck; Treasurer, Mr. Harold Brinn; and Vice-President, Mr. Art Shain. A special installation service honoring the officers was held Friday evening, January 12. The congregation also expressed its appreciation to the out-going President, Dr. George Silverton, who so generously gave his time and talents to the management of the temple.

Mr. and Mrs. Joe Weinstein ventured to Birmingham, Alabama to attend the wedding of Mr. and Mrs. Herbert Jacobs. They remained in Birmingham to celebrate with some of their college friends from the University of Alabama.

College students returning home for recent holidays were Marcia and Jay Fleishman, daughter and son of Mr. and Mrs. Ernest Fleishman. Also, Mr. and Mrs. Paul Solomon visited Mrs. Solomon's family, the Stanley Sugars of St. Pauls.

NCAJM . . . Summer Youth Pilgramage To Israel

The North Carolina Association of Jewish Youth and the Southeast Circuit Religious Schools under the direction of Circuit Rider Reuben Kesner announce a special "Youth Pilgrimage to Israel" for July and August.

The Youth Pilgrimage is under the auspices of the North Carolina Association of Jewish Men and Women and the Department of Education and Culture of the Jewish Agency of Israel.

The Pilgrimage is a seven-week program of study and travel in Israel. The group will tour the country extensively from "Dan to Eilat" under the supervision of Circuit Rider Reuben Kesner and Miss Ruth Kesner, with trained Israeli counselors, guides and teachers.

Included in the projected program are Kibbutz stayovers, field trips to archeological sites, meetings with Israeli youth groups and attendance at theatrical, musical, athletic and political events.

Open to the youth of North Carolina and South Carolina on a first come-first served basis, the Pilgrimage cost, including travel, maintenance, touring and educational program, will be a relatively paltry $875. A two-day European stopover has been arranged on the return trip.

For further information and brochures contact:

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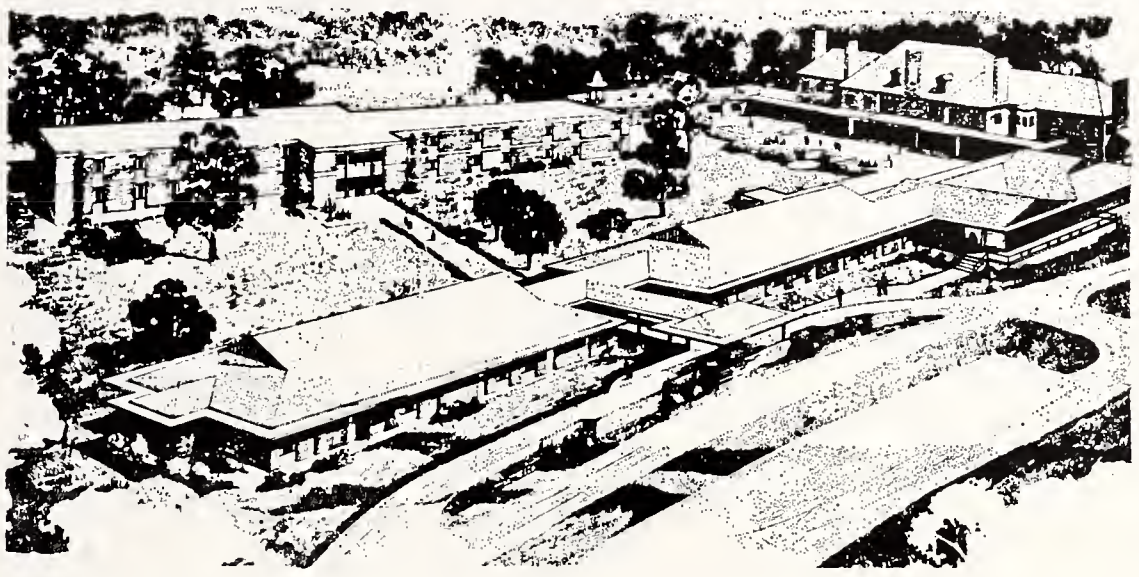
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STUDENT NURSES LEARN TO CARE

For several weeks, members of the freshman class of the Forsyth Memorial Hospital School of Nursing have been learning about nursing care for the aged at the North Carolina Jewish Home.

The students have attended clinical discussions and have joined regular staff nurses in working with patients and residents of the Home.

This exposure and initial field training in geriatrics and care of the chronically ill has proven of considerable value to the young students, according to Mrs. M. M. Oppegaard, training instructor from Forsyth Memorial.

This was one of several student nursing groups who have had similar experience with the residents of the Home. The executive director feels that this cooperative exchange of training in the field of geriatrics and gerontology will be of immense benefit in the widely expanding program of care for the aged.

Plans are underway for participation at the Home in other phases of geriatric care by student groups from other schools, colleges and universities. This recognition of the Home as a pioneer in modern geriatric care development, speaks well of the Jewish Community, the Home and its dedicated staff.

BIRTHDAY PARTY

The monthly birthday party honored Mrs. Rosie Davis, Mrs. Gussie Hirsch and Miss Esther Stein. The usual activities of the month were forthcoming including the showing of the feature movie.

Residents of the North Carolina Jewish Home ushered in the Holidays by providing a festive party for the operating staff of the Home. The climax of this event was the presentation of individual gifts by the residents to each staff member. The party marked the beginning of the gift giving season heralding the observance of Chanukah—The Festival of Lights.

A huge electric Menorah was lit each night during this festive period, letting the world know of the successful struggle of the Jews for religious liberty. This Menorah could be observed in all its glory from the highways facing the Home, particularly following the lighting of the eighth candle; this, with the illuminated Mogen David fastened at the pinnacle of the Home, shouted the dedication of unity of the Home in its offer of **Life** to its Residents and succor to those who need a guiding hand; a word of encouragement and a place of security.

RABBI MICHAEL HECHT DISCUSSES ISRAEL

Rabbi Michael Hecht, of Temple Israel in Charlotte, presented a color slide narration of modern Israel, followed by a brief talk on Chanukah. His discussion was thoroughly enjoyed by the residents and visitors. Regrettably, time ran out but many residents hope that Rabbi Hecht will return for additional commentaries. The afternoon was concluded with service from a buffet sweet table, furnished by the Sisterhood from High Point.

Elbert E. Levy, executive director

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Mrs. Stanley Tulman

Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

MEMORIALS and CONTRIBUTIONS

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from December 5th, 1967 to January 5, 1968.

MRS. SADIE PIZER

Mr. and Mrs. Jack Sosnik; Mr. and Mrs. Robert Kurtz.

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Mr. and Mrs. Abe Slutsky; Mr. and Mrs. Saul Mandel.

HONOR MRS. MELTSNER 93RD BIRTHDAY

Mr. and Mrs. I. D. Blumenthal

MEMBERSHIP APPLICATION FOR 1968

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships.

Member: $ 25.00 Name

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Please make your check payable to the North Carolina Jewish Home, and mail it to Dr. Norman Sulkin, Membership Chairman, P. O. Box 38, Clemmons, North Carolina.

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I heartily approve of the North Carolina Jewish Home and am happy to become a sponsor of this worthy project. I hereby pledge the sum of $1,000, payable as follows:

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ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

As a way of life, Judaism is professed by all of the Jewish Fold. This is usually defined in terms of authoritarian legislation by traditionalists today as Moses Mendelssohn did in the Eighteenth Century. To most of the Jewish thinkers of our day, Judaism is a developing civilization of the Jewish people and adherence to its heritage is basic to faith. There is greater need of understanding Judaism as an emotional response to one's personal spiritual needs and also in relationship to the contacts with one's fellowmen as well as to the outside world. The late Martin Buber called it the world of dialogue. This was possibly the beauty of the exalted expressions of worship in so many of the Biblical psalms that constitute the basic ritual of today. But to enter into that mood still remains the spiritual need of today's worshippers.

RABBI ISRAEL J. SARASOHN,
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HONOR OF STAFF

N. C. Jewish Home Residents Club; Residents of N. C. Jewish Home; Mr. and Mrs. B. Senie.

HONOR OF THE RESIDENTS

Temple Sisterhood of Goldsboro; Mr. and Mrs. Sam Jacobson; Thrift Shop of Salisbury; Mr. Naftula Kagan.

ENDOWMENTS:

Mr. and Mrs. Robert M. Silver, High Point—$25,000; Moses Richter and Alex Shuford—$15,000; Mr. and Mrs. Herman Bernard, High Point—$10,000; Mr. and Mrs. Harry E. Kramer, Wallace—$10,000; Mr. and Mrs. J. Herman Leder, Whiteville—$10,000; Mr. and Mrs. Joe Leder, Clinton—$10,000; Mr. and Mrs. Sam Leder, Jacksonville—$10,000; Mr. and Mrs. David Osterneck, Lumberton—$10,000; Mr. and Mrs. Jack Schulman, Hendersonville—$10,000; National Council Jewish Women, High Point—$5,000; Mrs. Bessie M. Schilds—$2.500.

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Jacksonville . . . Michael Feldstein Bar-Mitzvah



Joy and Responsibility — Bar-Mitzvah of Michael Feldstein

Michael Alan Feldstein, son of Mr. and Mrs. Ted Feldstein, celebrated his Bar Mitzvah in January at the Hebrew Center. As Michael was called to the Torah by Circuit Rider Reuben Kesner, the prayer shawl was placed on his shoulders by his father.

Gifts were presented in the name of the congregation, the Sisterhood, and the North Carolina Association of Jewish Men, with which the synagogue is affiliated, by Dr. Mordicai Katzin, Mrs. Harold Sherman and Mr. Samuel Leder, respectively.

Michael participated in the Friday evening service, conducting the *Kabbalas Shabbos* and chanting the *Kiddush*. On Saturday morning he recited a special Bar Mitzvah prayer of grattitude and thanksgiving. A special luncheon was held at the Steak House following the service attended by the many relatives and friends of the family.

The Jacksonville Jewish community proudly announces the award to one of its leading citizens, Mr. Jerry Popkin, of a Life Membership in the Zionist Organization of America. The award, in the form of a certificate, was given for Mr. Popkin's many years of service and dedication to ZOA, and was presented by Jacques Torczyner, the organization's national president.

Mr. Popkin also was recently elected chairman of the local Red Cross Organization.

Miss Mary Katzin, daughter of Dr. and Mrs. Mordicai Katzin, was installed as Worthy Advisor of the Onslow Assembly Number 42, International Order of Rainbow for Girls.

Mrs. Jules Segerman

Charlotte Hosts Youth Conference

Jewish youth from North and South Carolina, Virginia and Tennessee converged on Charlotte on February 9 for a weekend conference sponsored by Temple Israel youth. The conference continued from Friday until Sunday, February 11.

Home hospitality offered by the 70 members of Temple Israel Youth to the anticipated 100 guests. Major meals were taken at the Temple amidst a traditional Sabbath atmosphere.

Services on Friday night and on Sabbath were conducted entirely by the youth, who took parts normally conducted by Rabbi Michael Hecht, Hazzan Robert Shapiro, Baal-Kore, H. N. Friedman, and Gabbai I. D. Blumenthal.

Study session on Sabbath afternoon will probe modern Israel problems. Rabbi Michael Hecht, Hazzan Robert Shapiro, and Youth Director Dov Kentof were joined by outstanding directors of the four-state area in guiding these sessions.

Weldon's Temple Emanu-El Celebrates Its Own Bar-Mitzvah

During the latter part of 1967, Temple Emanu-El celebrated the 13th Anniversary in its new Temple and the 55th anniversary of the cingregation's founding. The historic weekend included a Bas Mitzvah, regional meeting of the North Carolina Association of Jewish Men, luncheon, dinner and dance. We thank the members of the various committees who assisted Dr. William Furie and helped make this occasion an entertaining, educational and historic program that long will be remembered and recorded in the history of our community.

Mrs. Ethel Evendoff of Baltimore was a recent visitor in our community and entertained with a Jewish musical program. . . Mr. and Mrs. Leavitt of Norfolk were recent guests of our congregation. Mr. Leavitt was the architect for our Temple. . .

Our heartfelt sympathy to the family of Mr. Mac Bloom who passed away after a long period of illness. He was a former resident of Jackson, and a member of Temple Emanu-El. He is survived by a daughter, Mrs. Theodore Farber of Washington; a son, Howard Bloom of Jackson, and two grandchildren.

Miss Louise Farber and Miss Fannye Marks spent the New Year weekend in Williamsburg, Virginia. . . Mrs. Joseph Frank and children visited Mr. and Mrs. L. Kittner. . . Mr. Danny Coblenz of High Point was a recent visitor of his mother, Mrs. Florence Coblenz. . . Mr. Mike Josephson visited his daughter, Miss Evelyn Josephson of Baltimore, during the New Year holiday. . . Mr. and Mrs. William Kittner and children visited Mrs. Ida Kroll in Norfolk.

A plaque was recently presented to Temple Emanu-El President Ellis Farber by Harry Freid for his many years of dedicated services to the congregation. . . Mr. and Mrs. Theodore Samet and children of Hickory and Mr. and Mrs. William Schwartz of Wilmington were recent visitors to our community.

We are very grateful to Mr. and Mrs. I. D. Blumenthal for their congratulations and contribution during iur Founders' Week e nd. O u r congregation and other communities served by Temple Emanu-El will always be indebted to them and the Circuit Riding Rabbi Project for their interest and desire to perpetuate Judaism in the smaller towns of North Carolina.

The students of the Educational School of Temple Emanu-El presented three original plays on Sunday, January 7. Following the program and entertainment, the Sisterhood served a luncheon to the congregation.

Louise Farber
Temple Emanu-El.



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Marry A Gentile?

(Continued from Page 11)

a God, it would certainly be the concept of a Hebrew God, but was there any God at all? I had no personal experience with a God. I knew there was a God only because I had been trained that way.

I began to ask myself questions: Why were there so many religions and only one right one? What is man to God? Why do people believe there is a God? I asked many people this last question hoping to find support for my own belief. Some people answered vaguely that they "just knew" there was a God, but most people gave the very existence of the world as the reason. I analogized this answer to the caveman who thought that fire was made by God because he didn't understand it; similarly people thought the world was made by God because they didn't understand how it was made. Finding no reason for my belief, I couldn't very well continue to believe.

I looked upon the concept of God as a crutch for people in need. It is much easier to live believing in God; but how could I believe for a "good feeling" only? Thus, over a period of about five years, I changed from a person who knew little but believed much, to a person who knew much but believed little.

5

MY PARENTS KNEW LITTLE OF THIS GREAT TRANSITION. I knew they would have been more disturbed by a lack of faith than by extreme piety. Since I was in a predominantly Jewish neighborhood, I dated Jewish boys. This was not due to any ideological reason, but merely because they were the only ones around.

But when I went away to college, a whole new situation presented itself. Since I knew no one, I tended to make friends with those who were like myself in spirit and thought. After two years, I had dated no Jewish boys and had only one Jewish girlfriend.

My parents became concerned. In my third year at school my mother and father made a special trip to talk with me. My mother told me how much I was hurting her. But what could I do? I believed one should choose their friends by judging the person they are, not by first asking about their religion. My father was more angry, more direct; he *commanded* me to make Jewish friends. But could I go against everything I believed in? Choosing friends by religion is as bad as choosing friends by color.

I didn't want to hurt them; they were my parents and had suffered much for me. I had a choice: live as they wanted me to live and betray myself or live as I wanted and betray my parents. What a damnable choice! Pressure began to build up in me. I couldn't study and I couldn't eat. I was completely lost. I thought I was going out if my mind. . .Finally I decided that I must tell my parents.

6

EASTER VACATION, I WENT HOME. On the first night I called my mother and father into the kitchen. I told them my predicament and my feelings on religion. My mother began crying. My father just sat quietly, too hurt to speak. I wished that I had never been born. My father tried to convince me that this was just a stage I was going through. Didn't he realize I had felt this way for six years! My mother refused to believe me and left the room, crying.

After that night my parents never mentioned our talk. They kept making subtle hints about the "right" type of people but never openly said anything. . .

7

TODAY THE SITUATION HAS NOT CHANGED MUCH. I still believe as I believe. My parents have rationalized away much of what I told them and pretend that everything will be fine. I want to get married. I will marry a man I love and that will be the only deciding factor.

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The Minyan

By Irving Gottesman

The following is an excerpt from a novel still in its planning stages. All characters in the novel are purely fictional; any resemblance to persons living or dead is purely coincidental. I. G.

OUTSIDE THE CLOUDS SPED BY, GROWING THICKER AND DARKER, UNTIL THE STREET LIGHTS WENT ON BY THEMSELVES. There was the distant rumble of thunder in the south, and people rushed to avoid the upcoming storm. Occasionally a few people gazed at the brightly lit windows and lights of the synagogue, like two square beacons, from the street fast turning to night.

Leibel Heller—Rabbi Leibel Heller—leaned on a rough wooden stand that Lazer the carpenter had built for him and returned the look. Let the *goyim* wonder, he thought. It would take a miracle if they would have a *minyan*—the very first *minyan*—of this new synagogue. He and David were two. Lazer was three. The old man Gottlieb, if he could make it would be four, and he might even be able to bring his son which is five. Then he could ask the boy next door to come in, that's six. . . Not very good. But what good is it to count? If a *minyan* comes, then it comes.

There was nothing to do but wait. He nervously walked up to the front of the synagogue, straightened out a few *siddurim*, prayer books—for the third time, took the *tallis*, and placed it on the *shulchan*, the ceremonial table, which stood in front of the room.

The synagogue was not very large, about thirty-five feet long, twenty feet wide, with a separate women's section in the front left. But it was larger than Leibel's father's *shteibel* in Hart Street in Brooklyn, and much nicer also—in a material sense. The walls had been painted an off color white, which reflected the bright orange color of the wood benches. Mr. Finkel had donated a *paroches*, a velvet cover, for the Torah Ark, and *Shulchan* cover of the same white material, embroidered

(continued on page 36)

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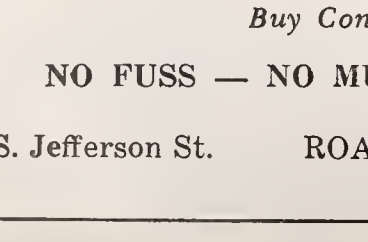
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Minyan, Continued

(continued from page 35)

in gold lettering, and guarded by two gold lions, with glass rubies for eyes, and decorated with glass emeralds and diamonds.

In one corner hung the *yarzeit lumpen*, the memorial lists, in which the names of deceased could be inscribed at a dollar a panel. Lazer had built three plain wooden tables, one no broader than a foot, although it was more than eight feet long.

It was only a quarter to four—plenty of time. The service began at sundown, which was still almost an hour away, and Jews never liked to come too early to services. He finally picked up a *chumash*, a pentateuch, lit up a cigar and returned to the back corner. There, between the back of the last bench and a little shelf that had been built underneath the window overlooking the street, he had found his place. He leaned his soft chair against the wall, resting the *chumash* on the rough stand.

It was a good place. On one side he could watch the passersby, on the other his little synagogue. He puffed contentedly on a long cigar, just as his father was now probably puffing on a cigarette waiting for his *minyan* in Brooklyn, and just as his grandfather and great-grandfather had done in Premishlan and Strelisk.

The portion of the week was *Vayichi*, the last chapters in the Book of Genesis, where Jacob blesses his children and is brought back to his ancestorial burial grounds in Canaan after his death.

Vayichi Yaakov, un Yaakov hut geleibt, And Jacob lived. . .*Bereretz Mitzraim, in der lahnd fun Mitzraim,* in Egypt. . . *Shva esrei Shanah. . . Zibitsen yur. . .* Seventeen years. . .

The story unfolds. And the death of Jarob drew nigh, and he called to his son Joseph, making him swear that he would bury him in the land of his forefathers. Then he told Joseph to bring forth his two sons, Menasheh and Ephraim for special blessings. And Jacob was almost blind with age, and Joseph brought them close to his father. But Jacob switched his hands, placing his right one on the head of Ephraim, who was the younger, and his left hand on Menasheh, the oldest. . .

And Joseph moved to lift Jacob's hands and place the right one on Menasheh but Jacob refused, saying, "I know my son, I know. He, too, will be a great nation, but his younger brother shall be greater than him. And in thee shall Israel be blessed, saying: 'May God make you like Ephraim and Menasheh'. . ."

LEIBEL HELLER READ, CARESSING EACH WORD WITH HIS SHORT, STUBBY FINGER AS HE SOFTLY CHANTED THE MELODY. For a few minutes the worries of the *shul*, of Ruth upstairs who

(continued on page 38)



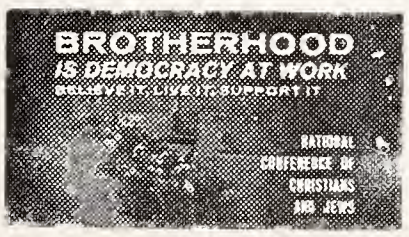
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Minyan, Continued

(continued from page 36)

was expecting any day now, were forgotten. The words sparkled, dazzled like precious stones, the ages old story he had learned as a child in *heder* in Romania, in Rabbinical school, year after year in the dramatic cycle of the patriarchs, bondage in Egypt, freedom, the Covenant of the law. . .

The door opened. It was little David. His shirt dangled messily from his pants. . . Ruth's baby, alright.

"Nu?" Leibel asked curtly.

"Momma says she's sick."

"What's the matter now?"

"I don't know. Momma is in bed. She says she's sick. She told me to call you."

Leibel rose hastily. Who knows what it could be? "Watch the shul," he ordered David. "And stick in your shirt, clumsy."

He rushed up the flight of stairs, almost tripping on one of the children's toys in the dimly lit hallway. "Ruth, where are you?" he shouted. There was a groan from the bedroom. Leibel flicked on the lights Ruth was lying in bed, near a pile of disheveled clothing. Like a fish out of water, he thought. The bedroom was in a dreadful mess, with odd pieces of children's clothing, dresses, old jackets, ties. thrown helter-skelter. Half-filled cartons were in two of the corners, and a curtain of one window was half-ripped off. What a *hekdesh*, he thought.

Ruth lay in the unmade bed, near a pile of clothing. Her eyes were half-closed. and she groaned pathetically, her large stomach risen with child like a great barrel of yeast, heaving as she twitched convulsively. Like a great horse, thought Leibel.

"What's the matter?"

She didn't answer, just groaning, "Oh! Oh!"

"I was giving the children a bath. . ."

"*Chacheimes*. . Do you want to go to the hospital?"

"No. But call Jaffee. Oh, please!"

He called the doctor, who said he'd be over in fifteen minutes. He covered her up to her neck to protect her

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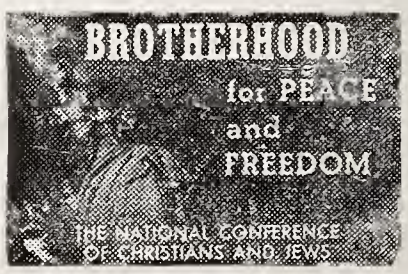
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HE PUFFED CONTENTEDLY ON A LONG CIGAR, JUST AS HIS FATHER WAS NOW PROBABLY PUFFING ON A CIGARETTE WAITING FOR HIS MINYAN

from the cold winds that snuck under the casings. What more should he do? he wondered. He had heard the door open and close downstairs in the *shul* a few times. maybe two, three times. Customers. He had to get downstairs. He didn't want to stay there. "I'm going down," he told his wife. He waited for an answer, but she only stared helplessly at him, groaning.

HE WAS SURPRISED. DESPITE THE THREATENING WEATHER, THE *SHUL* HAD EIGHT PEOPLE ALREADY, COUNTING HIMSELF AND DAVID. Myrner had brought his son, who was visiting and a friend. Gottleib came with his son. Finally there was a surprise. Goldstein, who usually *davened* in Central Avenue, had decided to come to the new *shul* for the first service.

"*Gut Shabbos! Gut Shabbos!*" he greeted the congregation, shaking hands "It's especially a *mazeldika shuah*. Here we have already eight people, and look it's going to rain soon — that certainly is a sign of *bruchah*, of blessing. . ."

"But Rebbe, will we have a *minyan?*" Goldstein suddenly shouted, looking up from the prayerbook from which he was reciting the *Song of Songs*. . . "Look, it's only ten minutes to sunset. . ."

"And tell me, Central Avenue does have a *minyan* in such weather. So we'll *daven* for ourselves," yelled back Lazer, despondently eyeing the windows.

"What's the use of talking about it? If there'll be, there'll be," muttered Leibel, half-audibly.

There was silence for a moment. Leibel looked out anxiously for the doctor.

Goldstein looked up from his prayerbook slyly. "Rebbe, I ran into Werner today."

"Nu. So."

"So he said your *shul* wouldn't last six weeks. He said in two months you'll be out of Jersey City."

"That dog."

"Rebbe," whispered Lazer, "*zvert takeh shpeit*. It's really getting late."

But Goldstein's remarks about Werner had struck him dearly. It was Central Avenue that had thrown him out of a job because he refused to kowtow to the bosses, and now they wanted to see him fail in something that he started himself. He would not.

"Wait a second," Leibel ordered.

He opened the street door, and stood on the steps outside the window. They would have a *minyan* even if he had to drag a Jew in off the streets. In the west, past the hill and Bergen Avenue, the hidden sun was already over the horizon. Drops of cold, thin rain fell

(Continued on page 41)



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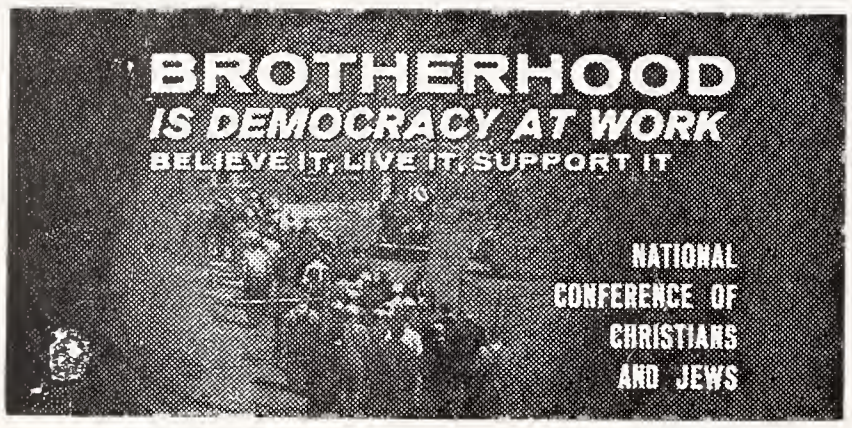
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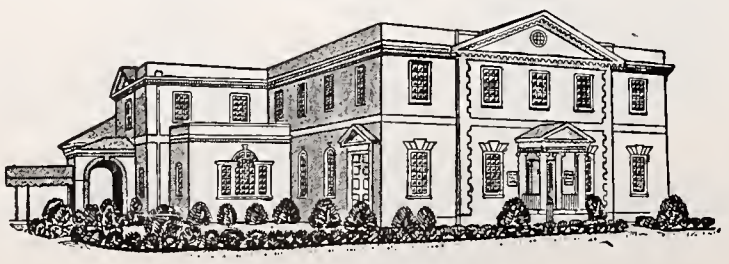
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Minyan, Continued

(continued from page 39)

on his *yarmulke,* and dripped down his hair onto his neck. It would rain hard. It didn't matter. . .

A CAR PULLED UP IN FRONT OF THE DRIVEWAY. THE DOCTOR. He rushed out, head down into his long overcoat, dragging a small black bag

"How's it going?" he muttered. racing up the stairs. A Jew for the *minyan.*

"She's upstairs. She's with the children."

"What are you doing out in the rain?"

"I'm also expecting. . . We need a *minyan.*"

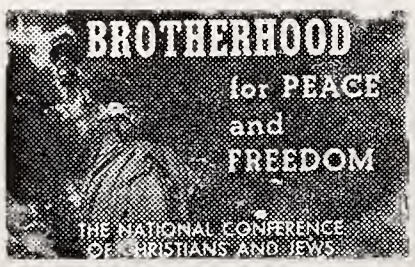
"Okay, so I'll bring you a new little Jew and you'll count him in."

The doctor rushed. He knew the way from previous visits.

It's easier having a baby than getting a Jew, thought Leibel.

The rain began to fall harder and thicker, and each minute made the possibility of getting the quorum more difficult. Soon the people would get restless and pray individually. The first service for the *shul* and no minyan. . . Was this right? After all, wasn't he the great, great grandson of the *Irile Preminshlaner,* the Seraph, who, it is told, had four faces of holiness like a real angel, one for each direction? And was his mother not a descendant of *Meir Premishlenir,* the holy saint, who could not sleep if there was a smell of the coin in his house? . . . All had to be given to charity. . .

Across the street. up the block. . . A figure walking, huddled. . . Did he look familiar? Short, a little chubby — a businessman from Jackson Avenue. The figure rushed forward, bent on avoiding the rain. . . It was Greeman, from the millinery store. . . A *goyishe yid.* . .



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Leibel quickly rushed down the stairs and across the street.

"Greenman! Greenman!" he yelled, but the latter was so bent on avoiding the rain he didn't notice him. Leibel tugged at his sleeve, and Greenman looked up, startled. His round, beefy face suddenly curled into unhappiness.

"I need you for the *minyan!*"

Greenman was visibly upset. "I have to go to my store. Only the girl is there and she has to go home soon."

"It's our first *minyan*, the very first for our *shul*. Do you realize what a good luck charm that will be for you? You'll be healthy the whole year. Come, you'll be the tenth."

It was the standard ploy. You'll be the tenth. It was like dragging in a horse to attend a banquet. This nothing. But the truth was they only had nine, even with Greenman. Where to find the real tenth. Through the rain Leibel could see Goldstein already praying the afternoon service, while some of the others, including little David, were staring at the two approaching men. The tenth, thought Leibel. I'll have to grab somebody from the candy store.

He ordered Greenman to walk into the *shul,* where a warm *yarmulke* was already awaiting his bald, dripping head. Leibel walked to the candy store in Cohen's apartment building next door. There were a couple of young boys poring over magazines, and they whispered to each other and laughed when he walked in in his yarmulke. Behind the counter were Borsky and his 14-year-old son. The old man was smoking a cigarette and put it out when the rabbi walked in.

"Jack, we need a *minyan*. Let me borrow your son for a few minutes. . ."

Father looked to son. The son, about 15, was in distress, and Leibel was just able to see him shaking his head at his father as he turned.

"I have the bottles to do, Dad, and then I have to take care of the papers."

Father looked to son, then at the rabbi. His son had not even gone to Hebrew School, and it was a miracle

(continued on page 42)

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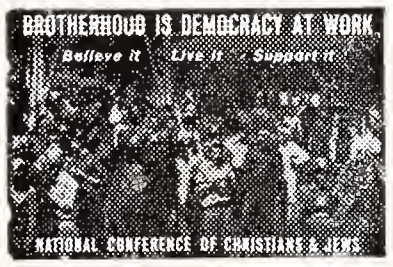
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Minyan, Continued

(continued from page 41)

that he had been taught by rote the blessing of the Torah for his bar mitzvah. For him Leibel was almost as alien as a priest.

"Listen, Jack. It's a big mitzvah. This is lucky for whoever goes. Our first *minyan*. . . And don't forget, it's shabbos. . . It's not only my shabbos, it's yours. . . Let the boy come in. We'll let him out in fifteen minutes."

"But, Dad, I can't."

Child of America, thought Leibel. *Tnoifes.*

Jack walked out from behind the counter, quickly took off the dirty white apron around his waist, slipped on an outside jacket. "Come on!" he yelled effusively. "It's a *mitzvah,* and a lucky thing. I could use it."

So together the two ran towards the synagogue through the rain that fell in sheets, drenching them in the few feet they had to go This was the roll of thunder, and the swishing of the rain against the pavement, streaming and cleaning the littered block. A sign of blessing! Leibel looked up to the skies, bright with sickly glare of dark clouds mingling with light. . . Was it his imagination, or did he hear Esther screaming upstairs? The first Shabbos, the holy Sabbath, the Queen descends, sanctity floats and hovers. . . And me, on my first try, a *minyan.* They galloped up the stairs triumphantly.

AS EXPECTED, GOLDSTEIN HAD ALREADY *DAVENED* BOTH AFTERNOON AND EVENING SERVICE. He was a sneak, a self-appointed spy from Central Avenue to see how Leibel fared. He was a carrier of the dirt from one congregation to another. Thin, sickly-looking, sharply giving the once over from head to toe to everyone else in the synagogue, turning around

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TELL A FRIEND ABOUT THE TIMES-OUTLOOK

GOLDSTEIN WAS A SNEAK, SELF-APPOINTED SPY FROM CENTRAL AVENUE TO SEE HOW LEIBEL FARED

during prayers to see who was intent on praying, who was gossiping with whom. A rat.

Lazer, the carpenter, was just the opposite. Shy, unlearned, almost apologetic. He had come from Europe, married, and drifted away from synagogue attendance. But in his fifties he suddenly began to feel lonely, to feel that he had been depriving himself from something. Then, just as he had failed to attend before, he began to attend three times every Sabbath. Barely able to read the words, he gazed at the *siddur* affectionately, as though it were his own father's. He liked Leibel's honest, simple manner, and when the rabbi had been thrown out of Central Avenue, he followed and helped him build the new *shul.*

His son, however, had married a *shiksah.* He never mentioned his son, and when anyone ever inadvertently asked him about him, his face would cloud for a second, and he would just nod his head—"he's doing alright."

Greenman, the trapped merchant, sat in the corner by himself. He looked as though he had constipation, leaning one elbow against the bench in front of him and the prayerbook closed against his abdomen. He said nothing.

Leibel looked from one to another. A motley bunch, he thought to himself. But a *minyan!* "Our first *minyan*—" he announced, "who wants to *daven mincha?*"

"We all already *davened*, Rabbi," Goldstein piped.

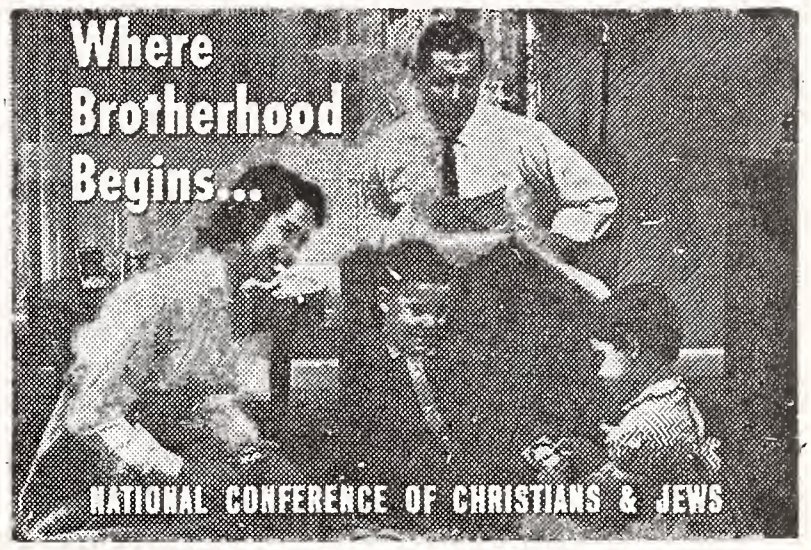
"What was your rush?"

"It's already past *shkiah* ten minutes. We couldn't wait any longer."

"*Tzadik.* Righteous humbug," Leibel thought to himself. When he can make a few extra dollars working on Sabbath during the Christmas season he does, and when he comes to synagogue he's as pious as Moses. . . But what bothered Leibel was that the first service—the afternoon *mincha* service—had missed a *minyan.*

"So," he declared, "we'll *daven kabolas shabbos.* It's a *heileger shabbos,* with a *gibenshter parsha,* a holy Sabbath with a blessed portion of the week to read. The blessing of fathers on sons."

Inspired by his own words he strode up to the front, grabbed a huge *tallis,* the same used by his father's



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Minyan, Continued

(continued from page 43)

father, who was a rabbi in Romania. The congregation took the brand new *sidduns,* ordered from Hebrew Publishing House and still crisp, and found themselves seats.

LEIBEL, ALMOST TREMBLING WITH EXCITEMENT HE HAD NOT ANTICIPATED AND THUS ALL THE MORE OVERWHELMING, WALKED TO THE *AUMID,* THE CANTOR'S ROSTRUM, AND OPENED A LARGE PRAYER-BOOK. The pages fluttered at his shaking hand. He felt ecstatic. His own synagogue, like his father, like his grandfather, like his great-grandfather, like his great-great-grandfather, like the fifty, hundred, infinite generations before him dating to the days of the Temple, all who had been rabbis. He had been thrown out of an American *shul,* an Othodox one, because he had told the president, an *am 'oretz,* an ignoramous with some money, to go to hell.

He didn't ever want that. He didn't need big *shuls.* He wanted what his father and grandfather had, a small congregation, like a finely honed diamond, a glittering, tiny assemblage. He felt himself growing, drunk with holy joy. Suddenly the lights, the candelabra over the *aumid,* the four naked bulbs surrounded by gold flowers, shone and sparked in holiness. The light of Sabbath, the *rozo dshabos,* the mystery and sacredness of the day of days, when the Oneess of Heaven and Oneess of Israel joins in the secret of creation, eternal, the light descending, overwhelmingly *kdusha, kdusha, kdusha,* holiness upon holiness upon holiness. . . The light descending one day out of seven, light of creation, light of redemption. . . Lifting one out of time, out of the body, the dread and tread of earning a living stopping, all rest, all mind, all holiness. He felt it all coming in him in a great wave of joy, a great ocean wave of *kdusha,* flooding his being, his nostrils. . . .

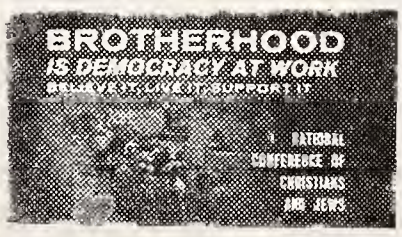
Was it any surprise? Did not our rabbis say that Elijah could not prophesy in the time of gloom, but had his musician first make merry, only then could he reach God's presence? This, too, was holiness. He had had a vision. The veil dropping, the trembling with awe before naked, unshielded lightning! The congregation waited. . .

Then Leibel uttered a short prayer in Yiddish. . . *Ribono shel Olam.* . . Master of the Universe, I thank Thee for giving me the strength to build my own congregation, my own place for prayer. As you have helped me build, help me keep it and make it a great place for Thy holy name. . . . And if you bless me with a son, I promise Thee that I will make him holy unto you, just as Hannah made her son Samuel holy unto you. May the light of the holy sabbath light him, raise him, burn in him, lead him, and may he shine like a torch, like a heavenly star, as a light to all the peoples. May the redeemer of Israel came and may the sufferings of the Jew be forgotten. For Thy holy name's sake I dedicate this Sabbath service to you, beloved Master of the Universe." With tears in his eyes Leibel began the evening service.

Lchu, nraninah iadoshem naria l'zur yisheinu . . . Come, let us sing to the Lord, we shall hail to the rock of our Salvation. . . The congregation joined in a noisy mumble, each one following in his own speed. . . Goldman, despite the fact he had prayed before, decided to join the public prayer, in a slushy, Lithuanian cry. *Arbaim shanah akut bdor, vaomar, am toeh levav heim, vheim lo yad' u drachaiy, asher nishbati bapi, im yavou el minuchasi.* . . . Forty years, says the Lord, I led them, and they were false hearted, and knew not my paths. . . .

(continued on page 46)

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A FRIEND ABOUT THE TIMES-OUTLOOK.

Minyan, Continued

(continued from page 45)

Ah, thought Leibel . . . even then the Jews did not want to follow God's paths, so hard, such hard hearted men.

And then he thought of his own children, little David going to yeshiva, and Michael starting just this year. They *would* be brought up right. He would see to that. He would fight them and yell at them, but they would be good Jews. . . . But such a big world, with so many temptations. . . .

He continued with Psalms. There were seven, one for each day of the week. Each one growing in strength, in the force of holiness descending on the Sabbath day, rising to the climax. . . . Jews lived from Sabbath to Sabbath. Sabbath was one sixtieth of the Messianic days. Sunday, Monday, Tuesday belonged to the previous Sabbath. Wednesday, Thursday, Friday belonged to the coming Sabbath. And above all the towering Sabbath itself, warm, like a father waiting for a child to rise on his shoulders. . . . The words fell upon themselves. . . . *Lifnei Adoshem, ki vah, ki vah, lishpot haaretz, yishpot tevel nitzedek, wamim emunaso . . . Adoshem Elonkeinu, atah anisam, keil noseh hayisah lahem, vnokem al allilosam Ronnimnu Adoshem Elokeinu. v'histachavu lhar sam Adoshem Elokeinu, v'histachavu lhar kadsho, ki kadsho, ki kadosh Adoshem Elokeinu.* . . . The word burned like white fire. . . . The Queen Sabbath herself descended, and he submitted himself in complete surrender. . . . Generations upon generations rolled before him, all his holy ancestors, even to King David, all servants of the Lord, and now he, too. . . . A great joy fell upon him, an eternal light. . . . His voice rose in triumph, the final triumph of surrender of the flooding of the Sabbath holiness. He was hardly able to contain himself. In the small space between the *anmid* and the *schulchan* he pranced.

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GENERATIONS UPON GENERATIONS ROLLED BEFORE HIM, ALL HIS HOLY ANCESTORS, EVEN KING DAVID, ALL SERVANTS OF THE LORD, AND NOW HE, TOO. . .

Minyan, Continued

shifted from one leg to another in excitement, clapped his hands in exclamation to his words.

The congregation, moribund and lost in their own musings, sensed the ecstacy emanating from their rabbi. They too lifted their voices.

There was an excited whispering as the congregation murmured the sacred forty nine word, the secret words awakening the angels to sevice. Quickly, almost frenzied now, Leibel intoned them. . . . *Baruch sheim kvod malchuso lolam vaed* — May the name of the glorious kingdom be blessed forever and ever. . . .

Leibel paused, the congregation fell into a hush. The queen had arrived. Now came special prayer, of welcome, of love making, before the newly arrived guests. In Central Avenue they had sung it in the manner of the frigid Litvaks. But now Leibel began. Not the stately, cadenzed song of the Lithuanians, but with songs of Chassidim. . . .

Lcha, dodi, likras Kalah, oy yoy, do doy doy, oy doy, pnei, shabbos nikabilah. . . . Lchah Dodi, likras Kalah, oy yoy di doy doy, ey yoy di doy yoy di doy doy, oy yoy di d my beloved, to meet the Queen, the face of the Sabbath we shall greet!

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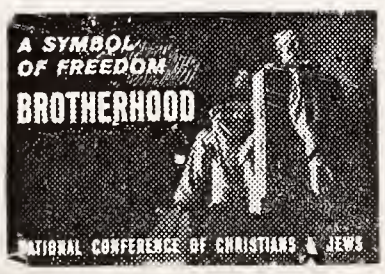
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Minyan, Continued

The congregation stumbled behind unused and unable to follow the new chant, but fascinated by the spirit. Even Goldman shouted louder than usual.

"To heed and to remember in one word, ordered us the only God. . . . The song gained in intensity, stanza by stanza. Without realizing, Leibel now clapped furiously, piously, joyously, and within a few minutes the congregation was following word for word, higher and higher. . . Suddenly a pause. . . . *Lo-o-o, seivoshei, vlo sicaalmi, ma ah tishtochachi umah sehemi, bauch, yechsu aniyei ami, vninivmsah ir al tila-ah!* Thou shalt not be ashamed nor embarrased, why should thou groan or cry. . . . In thee will find refuge the poor of my people, and the city shall be rebuilt again!

It was a new song, a new level. Before it had been welcome, before it had been piyous pleading and supplication. But now came the consumation, when the Queen sat on her holy throne, the long train of light spreading and covering, protecting and glittering all the faithful. . . .

With a final *kaddish*, the prayers ended. The congregation rushed to congratulate and bless the rabbi on his new synagogue. . . .

"*Zul zein mit htazlacha*. . . . It should be with success," murmured Lezer warmly. "Such prayers you don't hear everywhere!"

"Not like Central Avenue, uh!" laughted Leibel.

"*Zhul Sheim mit mazel*. Good luck, offered Goldman, a wide smile on his face. "But do you think we'll have minyan tomorrow?"

"What do we know?" answered Leibel, trying to ignore the insult. "If the Lord wants we'll have. He's the boss."

"Call me from my store if you need me," promised Borsky, shaking the rabbi's hand.

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"CALL ME FROM THE STORE, IF YOU NEED ME," PROMISED BORSKY, SHAKING THE RABBI'S HAND. . .

Minyan, Continued

"Thank you, thank you," answered Leibel, meanwhile vainly looking for Greenman, who had snuck out of the shu at the first opportunity.

Slowly the congregation began to file out. When they had thinned, little David approached his father. "*Yashikoach,* daddy, you davened nice."

Leibel looked at his son, whose jacket wasn't buttoned properly.

"Are you also an expert?" he answered gruffly. "Fix your jacket, *shlimazel.* Did you find a *shabbos goy?*"

"No, I wanted to wait for you."

"Can't you do anything right. If you would've looked we would have one already. What good are you?"

David, hurt, walked out mournfully to find a Gentile to turn off the light switches, which were forbidden for a Jew on the Sabbath. Leibel began collecting the prayerbooks, the siddurim, which the congregation had left scattered on the benches. Nu, at least we had a minyan. He suddenly realized he had forgotten about Ruth and the doctor. She must be suffering, he thought, rushing to get upstairs. David returned with a youngster, who must have been five or six. He was leading the frightened child by the hand, trying to explain that they needed him for the lights. The child followed silently, hardly comprehending.

Leibel took the child and lead him to a bench under the row of four switches. He hoisted the child to the bench, and the youngster strained and stretched to reach up to the switches — "That's a good boy, a fine boy. You'll make it." The child grabbed one switch, and the light in the unused women's section went out. "Very good, very good. Now the rest. I'll give you a penny tomorrow. Another switch. The light over the *aumid* and table was out. Then the two remaining — but then all the lights were out and the great synagogue was turned into a gloomy chamber of horrors for the petrified child. "I wanna go home," he whimpered. "Shh, don't worry little *bheima,* I'll help you." Leibel lifted the child and carried

(continued on page 50)

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Minyan, Continued

(from Page 49)

him to the front door. "There, you see, you're out." The child, seeing the street, which glistened from the earlier rain, regained his courage. "I want a penny." Not now, tomorrow night. I don't have one now." "Tomorrow?" "Yes, tomorrow, you should be a kaparah. Come back tomorrow." The child ran down the stairs.

Leibel locked the heavy, oak door behind him. He had had a double lock put in. It was good to lock your own door for a while, to escape for a while. Especially on the Sabbath. No traveling. No fires to light. Just to rest, to hide from the world. Grabbing his children by the hand he led them through the hall, up the staircase to the kitchen upstairs, the only room in the great house that had a light. . . .



The Winding Road

By Harry E. Wedeck

Rabbi Eliezer Barshan muttered the last words of the evening prayer. Then he took three paces backward, bowed to invisible majesty right and left, and sat down a moment.

He was now the last one remaining in the dark, tumbledown old synagogue. It had been doomed to demolition, he knew, and some day, in a not-too-distant future, its place would be taken by a trim little structure, with a study hall and, ranged along the shelves, a set of the Babylonian Talmud, the Mishnah, Rashi, and all the vast exegetical commentaries that constituted the antique Hebraic tradition, the totality of the hieratic Judaic way of life.

He closed his eyes a moment, stroked his graying beard. Perhaps he would see the new Jerusalem, the rebuilt synagogue arise in glory, shining with spiritual luminance. How his Malka would have liked to see the new building, with Rabbi Eliezer Barshan as its head, guiding the younger men in his ways, leading his persistent congregation along the old hard-trodden paths.

"Rest her soul," he intoned silently. "The One Above grants, the One Above Takes. Blessed be the One Above."

Rabbi Barshan sighed. It was getting late. He felt the evening grow chill. A desolate gust of wind blew through the darkness. He had not realized how long he had sat there in the dim synagogue, musing over the past, evoking wistful, weeping memories. Time, he realized, passed on so swiftly. He smiled wanly to himself. As though he had discovered some unique, astounding profundity! Or was it because he was aging, and the elders saw the telescopic fleetingness of time, crushed into infinitesimal volume.

He rose stiffly. He would return to the small apartment that, for long years past, had been their home, his and Malka's. Would Joel be home tonight? Joel came and went. His stupendous enterprises! Sudden appearances and equally brusque departures: to the coast, to Chicago, to the south What was his business? Rabbi Barshan had once asked his son vaguely, and, immersed in a knotty commentary, had long since forgotten the answer. And not married yet. Still, in his own uncertain way, generous, charitable. Perhaps his enterprises had not been so successful lately. He had spoken little about them: a wave of the hand, a mumbled word. Maybe he felt inadequate. Maybe he did not want to settle down into domesticity. In these hazardous days living conditions were so insecure, so variable, and Joel's own character was itself so changeable, so impetuous.

Again Rabbi Barshan heaved a sigh. But this time with conclusive resignation.

"It is God's will," he said. "So be it. Who can understand the mystery and the logic of the divine will or the divine purpose?"

He repeated to himself, from his rich accumulated fund of apothegms and sayings, an appropriate Talmudic quotation. It was good to be able to do so. How shrewd, how knowing these ancient scholars had been to gather together into a cohesive corpus comments and views and pronouncements to explain and fit into every phase of behavior, every issue, all eventualities from birth to death and whatever came between these two extremes. The wisdom of the elders was boundless, he assured himself once again, but it was not, of course, infinite. Only the One Above was infinite in his omniscience.

Rabbi Barshan,, appeased by his own inner thoughts, slowly rose from his bench. He made his way out of the shadowed synagogue,

(Continued on Page 52)

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Winding Road

(Continued from Page 51)

turning only to note that the eternal light was casting its unceasing glimmer into the gloom.

Carefully he closed the outer door.

"Ach. it's cold," he murmured as he peered out into the muted street. The cobblestones twinkled in spots, washed by the recent rain. Windows stood out darkly like blinded faces. Shutters in stores were ranged like sentinels against the still dripping walls.

A dog bayed remotely, and the cry shattered into the night air.

Head lowered in meditation, his hands knotted behind his back, Rabbi Barshan plodded on ahead. His apartment was not far: some four or five blocks, a turning here, another there. He had gone this way so often, over the years, that he could direct his steps homeward without conscious effort. His very steps, in fact, led him along, and he merely followed their direction.

Straight ahead to the end of the synagogue street, then a turn to the left, and now the elusive commentary by Rashi on an ambivalent textual point was becoming clear to him. Of course, he snapped his fingers figuratively, there was only one conclusion, one cogent deduction. So this was Rashi's exposition. How else after all could you reconcile two apparently paradoxical assertions that had created heated and virulent argument among the elders of the synagogue? He gave a slight satisfied chuckle to himself.

The cobblestones crackled and echoed beneath his steps, but he knew his way so well that he never looked down, passing doorways and buttoned-up stores without active recognition. It was all so external, so habituated that he could devote his entire awareness to higher spheres, to more majestic heights.

Absorbed in the dialectical connotations of his reasoned arguments, weighing one hypothesis against another, Rabbi Barshan, totally mind now, challenged and eluded and crushed his visionary opponent. He brought, from out of ancient sources, mountainous testimonies to buttress his declarations. He laughed in silent uproariousness as one ninepin after another fell in humiliated and defeated finality. He showed no compassion. He ranted and plied his adversary with assaulting refutations. He gloried in his unreal dexterity. He exulted in his psychical and spiritual dominance. He was no longer himself. He was alienated from his body, sundered completely from his earthly carapace. He was entirely nous, nothing but impalpable yet potent spirit.

And his exultation was persistently all the more flamboyant as he approached nearer to his apartment. What was this? A fire? He felt a sudden chill. No, it was some sort of glow, spreading out into an undefined entrance.

It was, he saw, the very spot that led into his apartment. What had happened? Some visual illusion? A mental aberration? He continued forward.

The warm errant light spread and gave definition to a spacious chamber, glittering with decorative chairs and cushioned coushes, a profusion of small Byzantine tables, tapestried walls, parchment scrolls protruding from perfumed cabinets. Had he entered the wrong building? The wrong street?

For a brief moment Rabbi Barshan's eyes flickered, as though he were adjusting his vision. He showed, however, no violent surprise. It now seemed to him that he had reached, in the normal course of his walk, his ultimate destination. Then, as he advanced into the body of the chamber, he sensed a stir and an eddying stream of voices, some harshly guttural, others soft and sibilant, all merging into a continuum of sounds. But these sounds brought no immediate meaning to him. It was merely a conglomerate synthesis, a flow of sounding echoes.

He peered into the central area, turned his glance to right and left, questing. In a flash he realized the outlines of human figures. They filled out into identifiable entities. They took on substance and shape. And now he could discern the forms. Old men, white-bearded, grin-visaged, reflective, jubilant, musing, murmurous and argumentative, pointing with gnarled fingers at each other. Some harangued a small group that listened with rapt attention. One ancient, wrinkled and spluttering,

(Continued on Page 54)

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Winding Road

(Continued from Page 52)

was in violent dispute with a younger, arrogant figure. And over all swung and swayed the multiple idioms of their converse.

"Of course," Rabbi Barshan beamed as he uttered the words aloud. "Now I can hear them. It's a meeting of some sort, a convention. Must be in some hall in the street where I live. Strange how I never noticed such a place. But of course. The doors must usually have been closed. Now, too, I can understand what they are saying. There's that elderly person talking Aramaic. And the other one, in the white flowing robe and the odd turban-like head covering, is speaking Hebrew. But so strangely, with such an ancient intonation, so biblical it seems to me. Now, there's Latin over there, so impressive, so weighty, with its heavy contorted syntax. . ."

No one appeared to take any notice of Rabbi Barshan. For an instant he felt rebuffed, a total outsider. "I can certainly see this large crowd, milling about and talking and gesturing. Yet no one comes up to ask me who I am or what I am doing here. As if I were invisible!"

He gave a short laugh. It was not a frightening thought, or one that perplexed him. It was merely unusual, he felt. Yet here he was, just come from evening service, directing his steps homeward, as he had done again and again almost automatically during all these past decades. He put his hand into his long coat pocket and felt the heavy cold key of his apartment door. Just a little emotional weakness, he concluded. He had been too absorbed in his thoughts, plotting out arguments to silence the disputants. He shrugged his shoulders with indifference.

Now the sounds grew more coherent. Each figure seemed to hold his audience, and the audience had sunk into intense and attentive stillness. One person held the floor; then another took his place. They spoke each in his own tongue, some with gentle persuasiveness, fulminating rhetorically. siness, others with staccato gestures, fulminating rhetorically. Some were, to Rabbi Barshan as he stood absorbed, particularly appealing in their Socratic humility. Others presented not only dignity but decisiveness, a sense of dogmatic truth and finality.

Rabbi Barshan, as he stood there at the entrance in excited silence, began to show as much attention to each speaker as his audience. Sometimes he frowned in perplexity. Again, he nodded in confirmation or shook his head in angered negation. Gradually, he recognized the speakers either from their line of argumentation or their self-declared identity.

"That's Augustine. I can see his confessions on the red-tinted title indicator, d a n g l i n g from the scroll. That's Minucius Felix, champion of the new Christianity. And the Church Fathers, Tertullian and Cyprian and Ambrose. And the later Neo-Platonist, the source of all the Christian-Platonic controversies himself, the unique Plotinus. And Porphyry. And all those pagans who merged with the new religion. And here comes our Hillel, and our own beloved and magnificent Maimonides, peer of them all, transcending them all. And that sweet Hebraic chanter, Solomon ibn Gabirol, renowned for his Fountain of Life in the Aristotelian manner."

He drew a long breath, wonderstruck. "This is my own night, my own special occasion," he exulted. "Just to behold the shining lights, each in his own way, resplendent through those centuries. All fervently glorifying the unique divinity, the compassionate, the just. The just who administered justice not in mortal terms, but on the basis of his own scale of values, inconceivable to us poor limited creatures, incomprehensible to our confined minds. Blessed be the name of the One Above."

He lowered his head, as though in the Presence.

Suddenly a clamor arose. Shrieks and cries shivered the air. Words were hurled in acrimonious hostility.

"Heretic!"
"Unbeliever!"
"Infidel!"
"God-forsaken!"
"Christian dogmatist!"
"Hebraic traditionalist!"
"Pagan Platonist!"

Q u o t a t i o n s and refutations swung hither and yon. Counter attacks made the atmosphere ring

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Negro Anti

It cannot have escaped your notice that a sizeable amount of irrelevant discussion nowadays concerns Jewish-Negro relations, its leaders and writers, white and black. Every phase of this modern dilemma is explored — without leading noticeably to useful results.

Jewish spokesmen in these interminable symposia and dialogues include many who profess almost traumatic shock at the revelation that Negroes, themselves the victims of long-standing prejudice, should dare to exhibit prejudice toward others. Yet, even a modest understanding of the human psyche indicates that nothing could be more predictable.

History does not demonstrate that oppression necessarily produces wisdom. There are even some survivors of Hitlerism who dispise minority groups — and, a few, alas, hate their own group, as well. Jewish anti-Semitism, otherwise known as self-hate has never been completely eradicated and Negro anti-Semitism is hardly a more exotic aberration.

Negroes, after all, are Christians, for the most part — and cannot have escaped the pre-ecumenical conditioning that affected generations of their white co-religionists. But, aside from that, is the fact, brilliantly analyzed in a famous essay by Jean-Paul-Sartre, that the anti-Semite is often an individual who seeks a sense of his own significance by identifying with the bigoted predilections of his so-called "betters." According to this view, the anti-Semite frequently "invents" his version of the Jews — a figure endowed with all the shadowy stereotyped qualities of hatefulness — in order to "invent" a contrastingly acceptable version of himself.

Negro commentators, even the gifted James Baldwin, who recently resigned from the editorial board of a Negro magazine because it has emitted a foul blast of anti-Semitism, often touches upon what they apparently regard as extenuating circumstances in the matter of Negro hostility toward Jews. Our brethren, it is held, are the white citizens whom the average Negro is most apt to encounter every day as slumlord, exploiting employer and overcharging shopkeeper.

The fact that the Jew is also the white American the Negro is apt to encounter at bi-racial civil rights demonstrations, or as contributors to Negro colleges, or as Congressional champions of anti-discrimination bills, is blithely overlooked.

Winding Road

(Continued from Page 54)

bitterly. Faces darkened with anger, contempt, disbelief.

And now another figure, placid of look and soft-treading, entered the hall from another direction. He entered but he had not been outside the hall, as far as Rabbi Barshan could determine. The figure raised a tranquil hand and stemmed the flood-tide of reproaches and assaults.

"You have spoken, my friends, each in his own way. And each one is right, in his way, and each has seen the truth. But the truth has many phases and a mortal can never know them all. You have all been wrangling in opposition. Yet you must know that there is no opposition. There is nothing but union, nothing but Oneness, and you have far to go to reach it."

"How then can we reach it?" a voice called out.

"By abandoning your wrangling and looking into yourself."

The hall dimmed. Slowly the figures dissolved into the creeping gloom. Voices hushed.

Rabbi Barshan, stroking his beard, walked on humbly.

Semitism?

By Albert Friedman

It is also forgotten that offending members of the power structure are not all Jews; most are Christians, and some indeed are Negroes. But, in any case, most Jews, whatever their personal qualities may be, are certainly not engaged specifically in the exploitation of Negroes.

This is — or should be — utterly obvious — and is all beside the point. For it is idle to muster cold fact against hot unreason. Various sectors of the population have always needed the Jews in the same way that the ancient Roman proletariat needed circuses.

The economic and social terrain beneath Jewish life has been more or less shaky in many times and places, although certainly it is less so in America today than in most countries of the world. It does not seem probably that anti-Semitism, white or black, can make much headway here — at least in the forseeable future.

The point to remember, I think, is that whatever the real facts about the real Jew way be in relation to Negro life, they have almost nothing to do with the causes of anti-Semitism. To ponder the "problem" of Negro anti-Semitism seems a great irrelevance in an area where sheer fantasy reigns.

Jewish distress, indignant gestures of "defense", lofty disquisitions on social history and frantic efforts to assuage our Negro fellow-citizens by acts of conspicuous good-will; all are futile because anti-Semitism is not based on anything we are, or do — or fail to do. We should certainly enlist in the struggle to eliminate inequality and racism because it is morally right to do so.

It may be necessary to find effective ways to counter anti-Semitism in general — or at least to curb its power to endanger life and limb — but it is doubtful that we require a specific nostrum for Negro anti-Semitism. Anti-Semitism is anti-Semitism, regardless of its color, and it is not helpful, as Harry Golden wittily observes, to "segregate" the anti-Semites.

THE PROBLEM, IN SHORT, IS ANTI-SEMITISM NOT NEGRO ANTI-SEMITISM IN PARTICULAR.

It may also be that some Negroes regard the right to share white anti-Semitism as part of their struggle for social equality — a dubious privilege, indeed — and which, I hasten to assert, is suggested facetiously, Anti-Semitism seems, in any case, no greater among Ngroes than among the population at large, a conclusion indicated by a couple of recent surveys.

The problem, in short, is anti-Semitism in general, not Negro anti-Semitism in particular.

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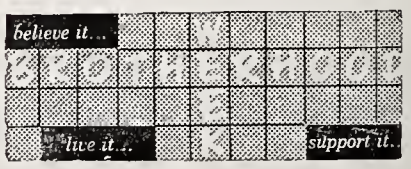
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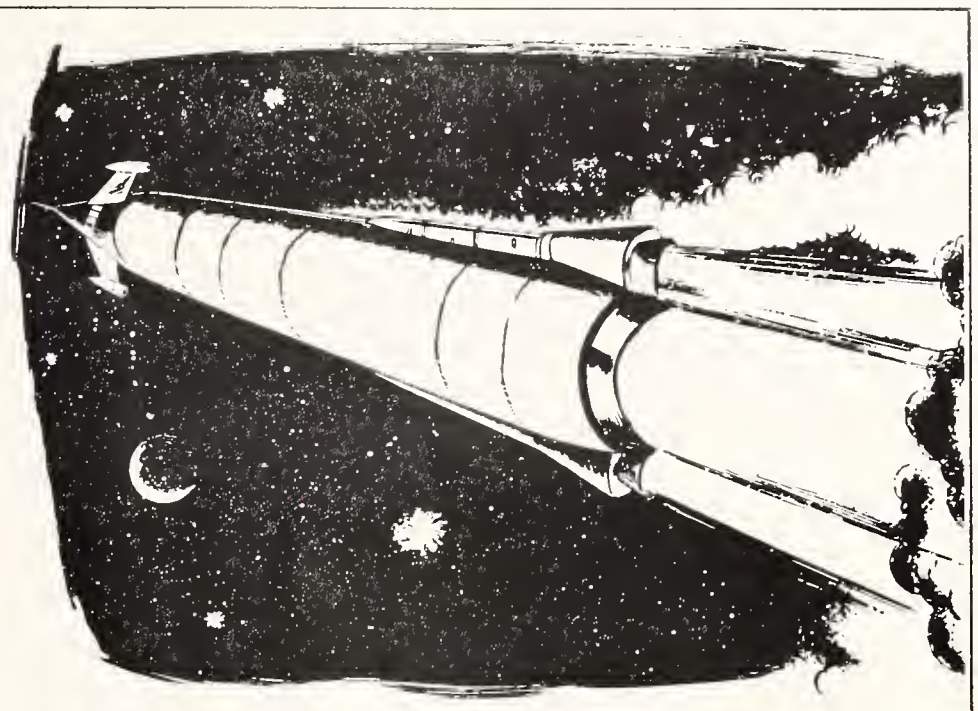
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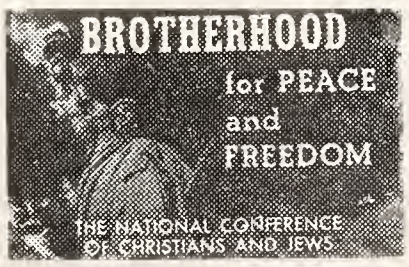
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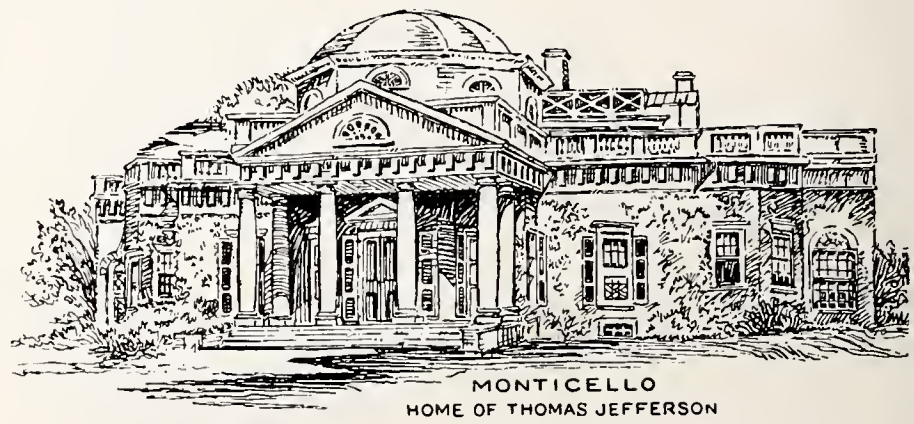
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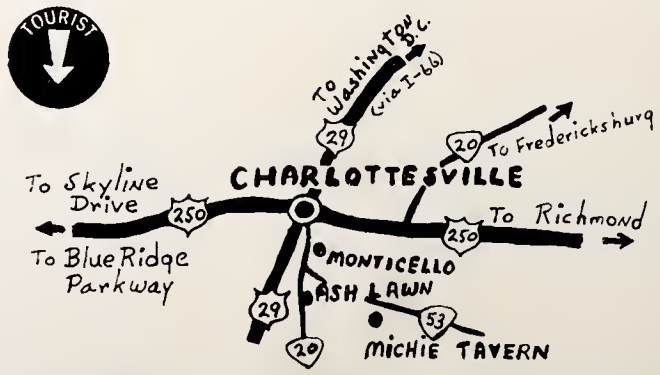
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Times-Outlook

ADAR 5728 MARCH 1968





Russia's Jews Of Silence . . .

By

ELIE WIESEL



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The American Jewish TIMES-OUTLOOK

VOLUME XXXII • ~~FEBRUARY~~ March, 1968 NUMBER ~~2~~ 7

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PURIM, 1968 . . . IN THE SOVIET UNION. THE SPIRIT OF HAMAN IS NOT YET DEAD. THE RUSSIAN GOVERNMENT HAS BROUGHT TO BEAR ITS ENORMOUS POWER IN A FUTILE ATTEMPT TO SUNDER RUSSIAN JEWS FROM THEIR FOUR MILLENNIUM HERITAGE. . . . THE ATTEMPT HAS PROVEN FUTILE — BUT IT HAS SUCCEEDED IN CREATING A COMMUNITY OF FEAR, A PEOPLE AFRAID, A JEW OF SILENCE. ELI WIESEL'S SHATTERING ACCOUNT OF RUSSIAN JEWISH LIFE BEGINS ON PAGE 6. COVER SKETCH BY BETTY CHEEK.

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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

FACTS OF LIFE



Israel is in trouble, deep trouble. The jackal's pack surrounding her, which was trounced so thoroughly less than a year ago, has been re-supplied by its Soviet ally. Terrorist raids by Arab El Fatah, which glories in cowardly attacks on innocent civilians, has taken a frightening upturn. Daily, guns boom across the Jordan River, and as these words are being written, I am listening to the latest news flashes over the radio announcing that a number of kibbutzim have been struck, and Israeli planes have moved against the enemy. Peace surely will come someday; but now it is far.

France, once a friend and ally, is temporarily being governed by Don Quixote — but a Don Quixote who is wreaking enormous havoc in supporting the Arab cause.

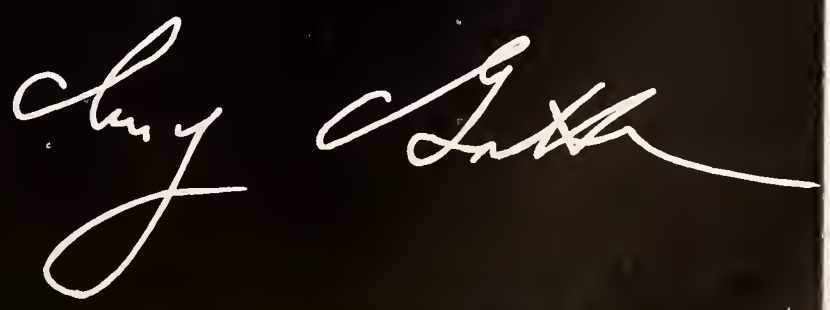
All over the world, malignant forces are joined in wooing the Arabs at tiny Israel's expense, from the New Left in the United States, India, Mao Tse Tung and the Viet Cong in Asia, confused countries in Africa, the mighty Soviet Union, France . . . the list is long and ugly. . . .

And in the Holy Land, two and a half million Jews struggle valiantly against this wall of power. The cost of the June war was enormous, more than a billion dollars, and as the situation worsens, the bill is getting bigger, week by week. Large number of troops must continue to be mobilized against the rising threat. Israeli taxes, per capita, are probably the highest in the world. Old Jerusalem, its standard of living way below the rest of Israel's, must be integrated into the New City.

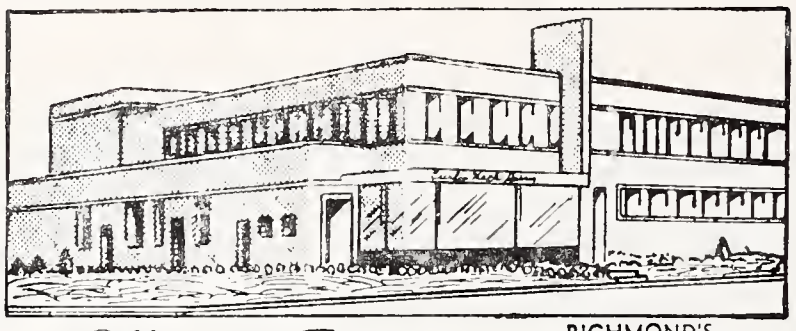
And at the same time, where will the money come for hospitals and schools? Where will money come to pay for the constant flow of immigrants — including those thrown out by Arab countries after the June debacle — who stream in, penniless, frightened, often uneducated?

Israel is not a warrior state — it is a living state. It was created for life, human fulfillment, to be a haven for science and the humanities, to be a place for the Jewish people to live in happiness and peace. Where will tiny Israel find the money and the support to see that it not only continues to exist — but to grow and to fulfill itself?

There is a time for talking. But not now. Now is the time to act, and to give and give and give. . . . And be grateful that we have an Israel to give to. . . .



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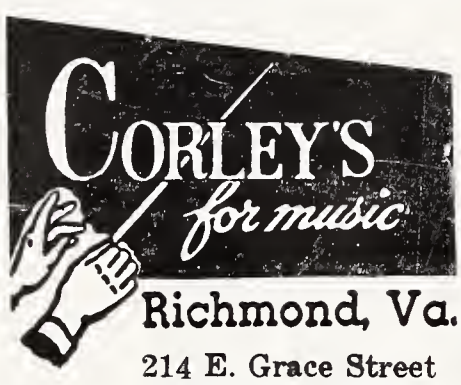
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That's What's Happening . . .

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YOUR OUTLOOK

FROM HARRY GOLDEN

Dear Mr. Gottesman:

Thank you for sending me your magazine. It is excellently done and shows a great improvement.

The next time you are in Charlotte come to see me.

HARRY GOLDEN, *Editor*
The Carolina Israelite.
Charlotte, N. C.

UNION FOR RABBIS?

Dear Mr. Gottesman:

Your article "Jew" should be distributed to the head of every Rabbinical department in the United States.

Your article on "Jew" should be distributed to every rabbinical student.

Your viewpoints on the rabbinate should be mailed to every synagogue president in the United States.

Perhaps your efforts will be instrumental in forming a union so that Rabbis will not be kicked around. By this method the Rabbinate will be a respected profession instead of a degraded one.

RABBI GERALD KAPLAN
Congregation B'nai Shalom
Richmond, Virginia

ON INTERMARRIAGE

From dating many young men I have arrived at various conclusions. Firstly, Jewish boys are spoiled because they are raised by Jewish mothers. Just because the sun rises and sets with him, he thinks everyone else has to bow down to his every wish. Jewish families are small, whereas Christian families are large and the attention per child is distributed more evenly. A Christian boy learns his family's lives do not revolve around him.

A Jewish boy will always ask "What's in it for me?" when he is dating. He always wants something, so how can he be sincere? His mother neglected to teach him it is better to give than to receive because she has always given him everything. He develops ulterior motives or *stichlach*.

Furthermore, it is the "nice" Jewish boy who "gives me the proposition". One of my Catholic boyfriends, on the other hand, not only respects my morals but even gave me a few arguments for my "defense" in certain hypothetical situations. This small, but important, quality has given me complete trust in him, which I have never had in anyone before.

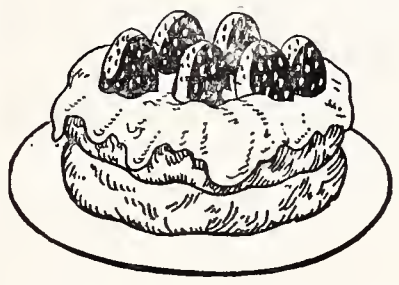
Inter-faith dating became a problem when I found I could not stop dating non Jewish young men, especially one in particular, and that I cannot find one I like in my own faith. I know I could not convert to a re-religion until they are old love my religion and I could never bring my children up as Christians. A young marriage has enough problems without having an added burden of deciding what faith our children will have, for young children need a rligion until they are old enough to decide for themselves whether they wish to choose their own or not have any. I do not believe "love conquers all".

RENEE SANDRA GREENBERG
Brooklyn, N. Y.

(Miss Greenberg's sketch appeared on our February cover. . . . My own view regarding intermarriage — in case anyone cares — is that it is a matter of heart and passion, not intellect. Those interested in preventing intermarriage must approach Judaism with passion, not intellect. Fire against fire.
I. G.)

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Russia's Jews OF Silence

By ELIE WIESEL

Mr. Wiesel's works, whether the award winning novels The Gates of The Forest, The Town Beyond The Wall *or first person reports on Jewish life like* The Jews of Silence *are marked by the total involvment of author with subject. When the Hungarian born writer describes Russian Jews, he is one of them, he suffers as they suffer. He cannot describe without asking himself — How can I smile if they cannot smile?*

The following excerpts from The Jews of Silence *are published through the courtesy of Holt, Rinehart and Winston.*

Their eyes — I must tell you about their eyes. I must begin with that, for their eyes precede all else, and everything is comprehended within them. The rest can wait. It will only confirm what you already know. But their eyes — their eyes flame with a kind of irreducible truth, which burns and is not consumed. Shamed into silence before them, you can only bow your head and accept the judgment. Your only wish now is to see the world as they do. A grown man, a man of wisdom and experience, you are suddenly impotent and terribly impoverished. Those eves remind you of your childhood, your orphan state, cause you to lose all faith in the power of language. Those eyes negate the value of words; they dispose of the need for speech.

Since my return I have often been asked what I saw in the Soviet Union, what it was I found there. My answer is always the same: eyes. Only eyes, nothing else. Kolkhozi, steel works, museums, theaters . . . nothing. Only eyes. Is that all? That is enough. I visited many cities, was shown what a tourist is shown, and have forgotten it all. But still the eyes which I cannot forget pursue me; there is no escaping them. Everything I have I would give them, as ransom for my soul.

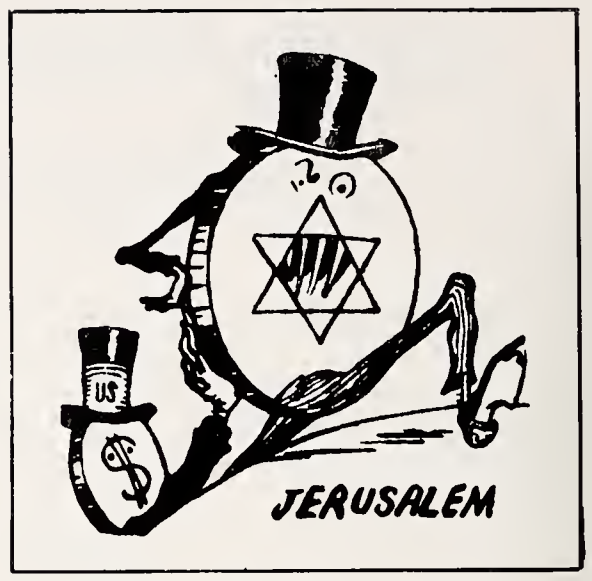
I saw thousands, tens of thousands of eves: in streets and hotels, subways, concert halls, in synagogues — especially in synagogues. Wherever I went they were waiting for me. At times it seemed as though the entire country was filled with nothing but eyes, as if somehow they had assembled there from every corner of the Diaspora, and out of ancient scrolls of agony.

All kinds of eyes, all shades and ages. Wide and narrow, lambent and piercing, somber, harassed. Jewish eves, reflecting a strange unmediated reality, beyond the bounds of time and farther than the farthest distance. Past or future, nothing eludes them; their gaze seems to apprehend the end of every living generation. God himself must surely possess eves like these. Like them, He too awaits redemption.

If they could only speak . . . but they do speak. They cry

(Continued on Page 22)

The Jews of Silence. *Copyright, Holt, Rinehart and Winston, New York.*



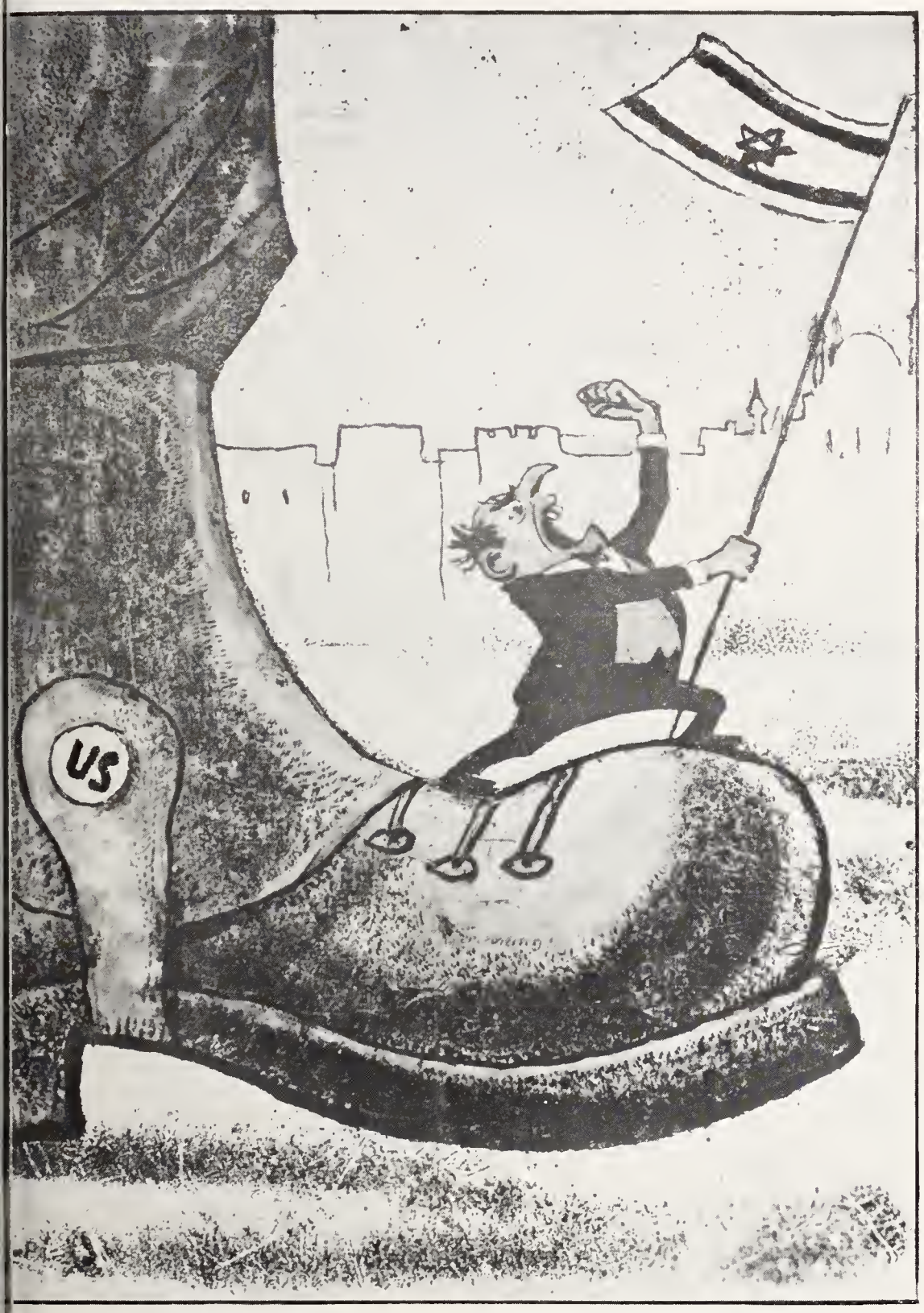
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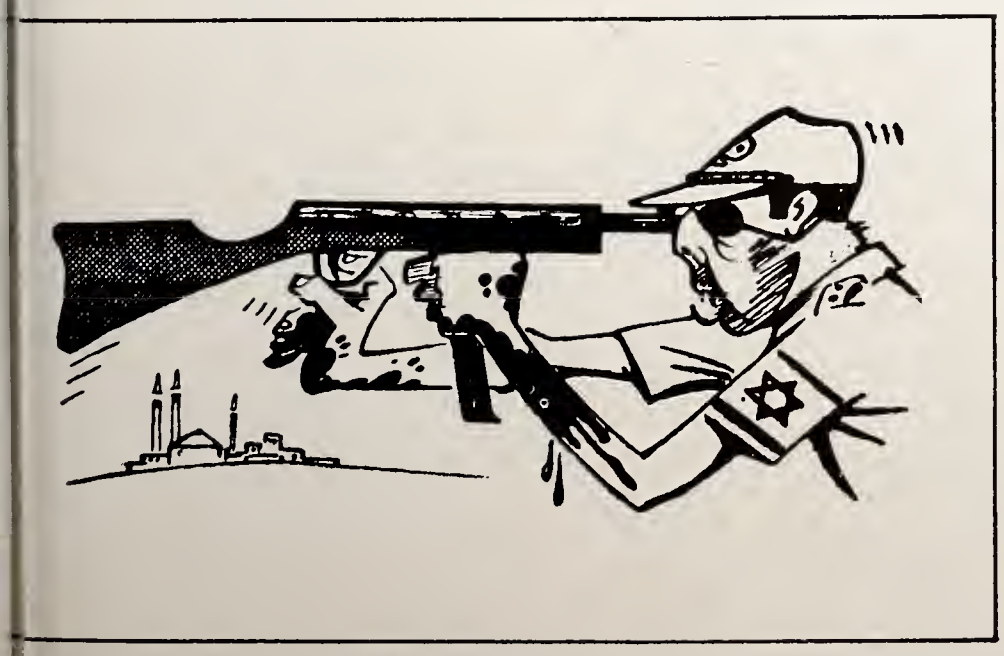
THE CARTOONS ON THESE TWO PAGES, REPLETE WITH HOOK-ED NOSED JEWISH CARICATURES THAT SEEM STRAIGHT OUT OF THE NAZI'S "DER STRUMER", APPEARED IN THE SOVIET PRESS FOLLOW-ING THE JUNE WAR. THE BRILLIANT ISRAELI VICTORY, WHICH DREW THE FULL WRATH OF THE MIGHTY SOVIET UNION, MADE EVEN MORE PRECARIOUS THE ALREADY CRITICAL SITUATION OF RUSSIAN JEWRY.



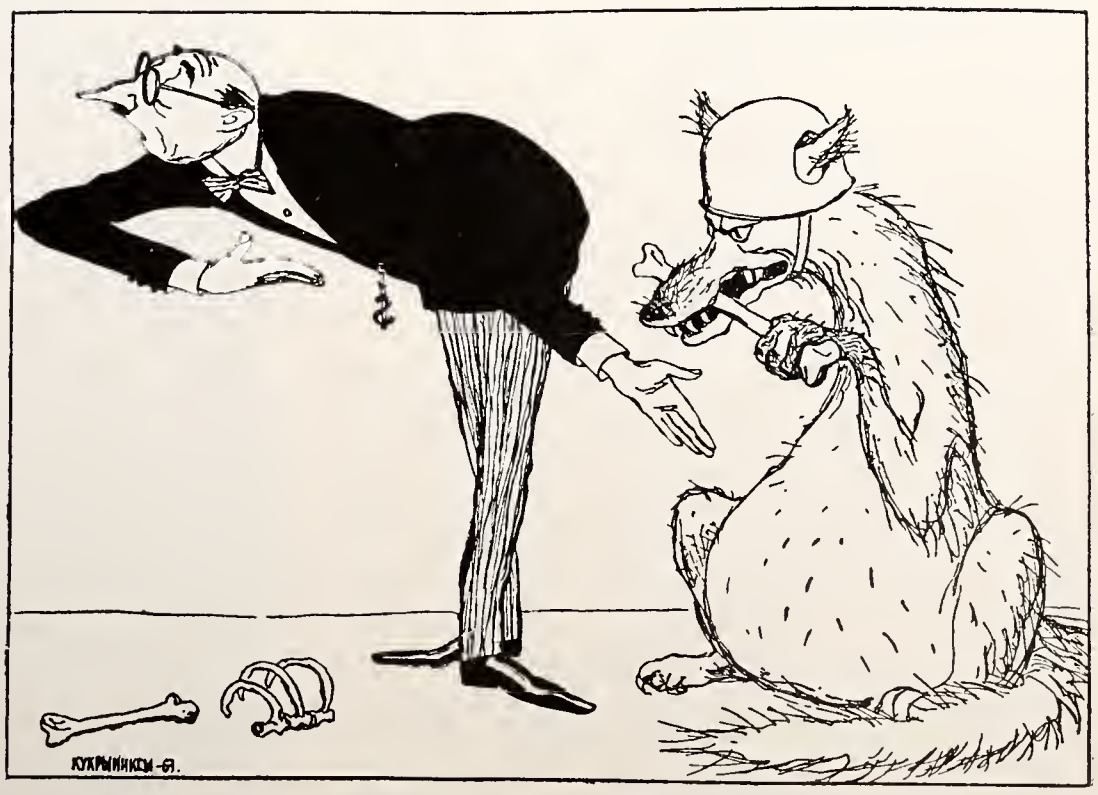
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ISRAEL'S "LONG" AIM: POLICY OF NATIONAL SUICIDE



"Peace-loving" Israel—does he look like an aggressor?

THE UNKNOWN REFUGEES

While the world shed tears for the Arab "refugees" who voluntarily fled the West Bank territories captured by Israel, during the June war, it conveniently forgot about the hardest hit victims — Jews living in Arab lands. Humiliated by the June debacle, Arab mobs, often abetted by their governments, vented their anger on the helpless Jewish minority in their midst. Murder, arson, looting, torture and imprisonment were common. Thousands of "lucky" Jews — stripped of their possessions — fled to Europe and Israel, where they were quickly aided by Jewish relief organizations. The following report tells of the latest developments in a story the world has chosen largely to ignore . . .

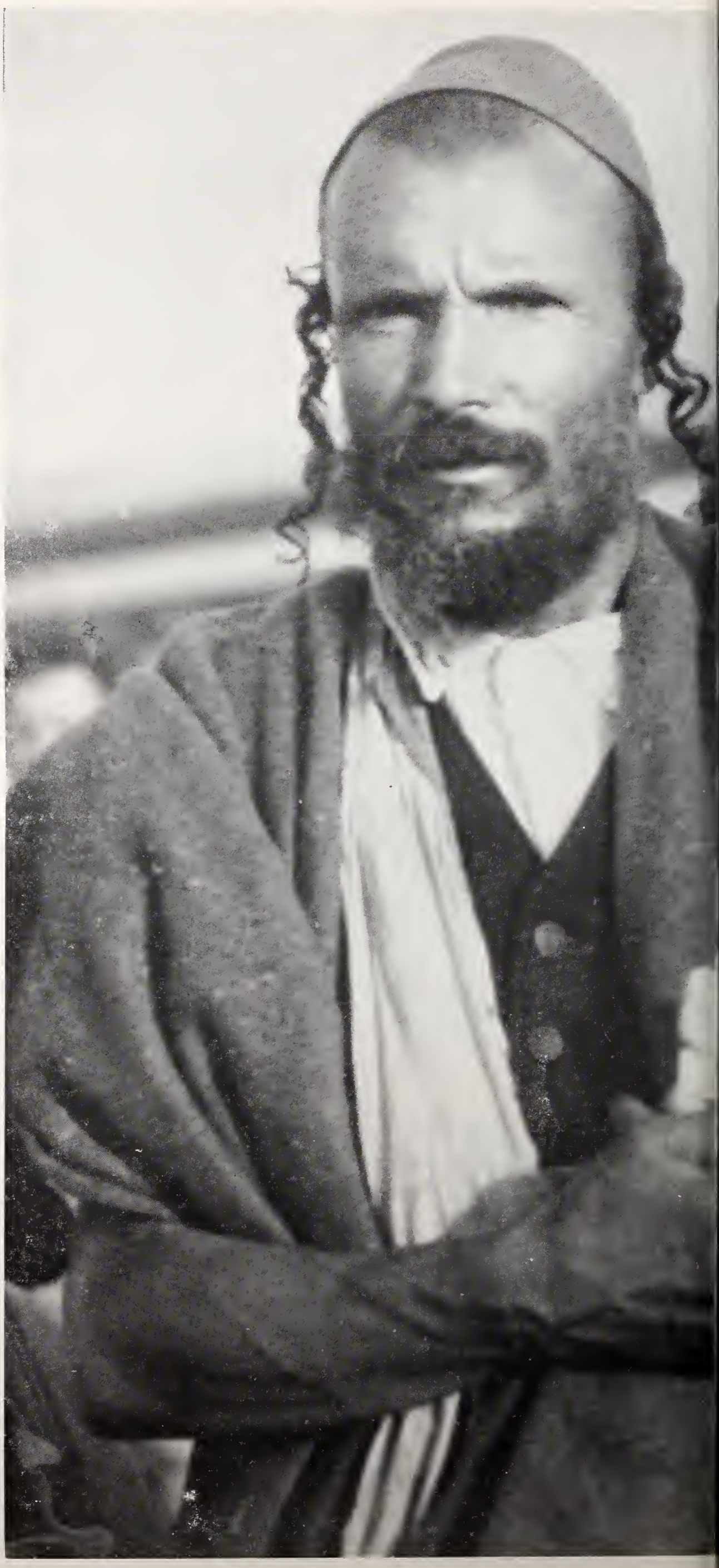
A Jewish-sponsored survey shows that in all the Arab Middle Eastern countries there are only a few thousand Jews left, and most of them are virtual prisoners, prevented by special laws or by police action from leaving.

The survey, made recently by the American Jewish Committee's European office, which has its headquarters in Paris, shows that no Jews are left in Aden or elsewhere in the Arabian Peninsula. The last 138 who had been living in Aden took a charter plane to London in June after an anti-Jewish riot that followed the Israeli-Arab war.

The Jewish community in Libya, which goes back to Phoenician times, is reported to have dwindled to fewer than 100.

The United Arab Republic, which had 80,000 Jews 20 years ago, is reported to have 700. And of these, virtually all the males from teen age to the late seventies are in jail, according to the survey.

The Governments of Spain and to a lesser degree Italy and France have made efforts to get the Egyptians to release the prisoners and let them leave with their families.





. . . the faces of fear

Nevertheless, the small flow of Jews that was able to leave the United Arab Republic last fall is understood to have stopped almost completely in December.

Western European governments are said to have been exerting diplomatic pressure also on Syria and Iraq, but both continue to maintain a complete ban on the departure of Jews.

There are said to be 4,000 Jews still in Syria and 2,500 in Iraq. The Jewish community of Iraq, which goes back to the times of Babylon, once was the largest in the Arab Middle East. Twenty years ago it still numbered 120,000.

The situation of the Jews in the Arab Middle East deterioated drastically at the time of the war last June, the survey shows.

The United Arab Republic had 2,500 Jews at that time. Between June 5 and 8 the authorities rounded up most of the men, the survey reports. Some were led directly to ships and planes from the local police stations and expelled.

The others — 350 men and boys — were sent to the Abou-Zaabal Jail outside Cairo.

The French news magazine *L'Express* recently printed a report of torture at the prison, including several beatings, strangling and cases in which prisoners were forced by guards to perform unnatural acts.

The report was written by Berto Farhi, a Jew, who was released and expelled in September. The Egyptian Embassy denied the charges in a letter to *L'Express*.

In September the Jewish prisoners were reported to have been transferred to another prison in Cairo.

Between September and November 105 to 110 Jewish prisoners were reported released, most of them after intervention by the Embassies of Spain, Italy and France.

All but 20 to 25 of the released men were expelled, the survey said, and have since been joined by their families. Most of them are penniless, having had to leave their possessions behind, and are being assisted by the Joint Distribution Committee. The United Hias Service is helping them reach Canada, the United States and other countries where they hope to settle.

The prisoners released to remain in the United Arab Republic were converts to Isalm or Karaites, an ancient fundamentalist sect of Judaism not regarded as Jewish by other Jews.

Two hundred and twenty Jews remain in Egyptian prisons, according to the American Jewish Committee.

The Jewish community of Libya was said to have dwindled from 40,000 before World War II to 4,000 by the time of the war in June.

When war broke out mobs in Tripoli went on a rampage against Jewish and other non-Moslem stores in the center of the city and in the area where poor Jews lived.

The Libyan authorities, fearing further violence, then rounded up virtually the entire Jewish population of Tripoli and the smaller community of Benghazi and put them into army camps for their protection. Jewish sources stress that the stay in these camps was voluntary and that Jews were permitted to leave if they wanted. Apparently, few did.

The Libyan Government, in a complete reversal of its previous policy of blocking emigration for Jews, then issued visas to all who wanted to leave.

Now there are said to be fewer than 100 Jews in the country.

In Iraq, the survey reports, a hundred Jews were arrested immediately after the June war. Most were reported to have been released two months later, rearrested in October and released again in November. Now 20 to 25 Jewish men remain in Iraqi prisons, according to the American Jewish Committee.

The situation of the Iraq community is desperate, according to the American Jewish Committee. Measures taken are said to include not only constant surveillance of Jewish homes but also a ban on selling property or engaging in almost any kind of gainful activitv.

The 4,000 Syrian Jews are said to be in almost the same situation as those in Iraq. According to informed Jewish sources here, the Syrian Government maintains a tight ban on emigration while making it virtually impossible for Jews either to educate their children or to earn enough to feed their families.

CHARLOTTE: Gerbers Celebrate Silver Anniversary



Recently an Oneg Shabbot was hostessed by Rabbi and Mrs. Israel Gerber in honor of their 25th Wedding Anniversary.

It was truly a festive occasion, and the Fellowship Hall at Temple Beth El was never more beautiful.

Rabbi and Syd Gerber celebrated this occasion along with their daughter Barbara who came in from Greensboro College and their son Wayne who attends East Mecklenburg High School in Charlotte. They were of course very sorry that their daughter Sharon was unable to help them celebrate. Sharon attends the University of Tennessee, and her schedule was such that she was not able to help her mother and father celebrate this wonderful occasion.

Rabbi and Syd have been at Temple Beth El for almost nine years now. But during their 25 years of marriage, they have had their share of moving around the country.

Rabbi Gerber accepted his first pulpit, at Plymouth, Massachussets, and was there for two years. They then moved on to Fitchburg, Massachussetts, and were there for six years. During this time their two daughters Barbara and Sharon were born in the city of Fitchburg. After serving six years as Rabbi of Fitchburg, he entered the service as a chaplain. While Rabbi Gerber was overseas, Syd returned home to New York City, and Wayne, their only son, was born.

When his tour of duty was over, the Gerbers returned to Fitchburg, and stayed on for five months. During this time the rabbi became affiliated with the Central Conference of American Rabbis, and changed his position from an Orthodox Rabbi to Reform Rabbi.

His first pulpit in a reform temple was in Dothan, Alabama, where the Gerbers lived for seven years before coming to Temple Beth El in Charlotte.

Syd Gerber has always worked actively in all the sisterhoods that they were affiliated with. She has certainly done her share of work, and is most cooperative with sisterhood affairs at Temple Beth El. She also is an active worker for Hadassah, as well as being a Grey Lady.

On behalf of all the members of Temple Beth El, we want to take this opportunity to wish Rabbi and Syd Gerber many more happy years together, as well as much *naches* in the future.

We are delighted to report that Richard Klein, son of Mr. and Mrs. Walter Klein has been appointed chairman of *The Carolina Symposium* to be held on March 31st to April 3rd at Chapel Hill.

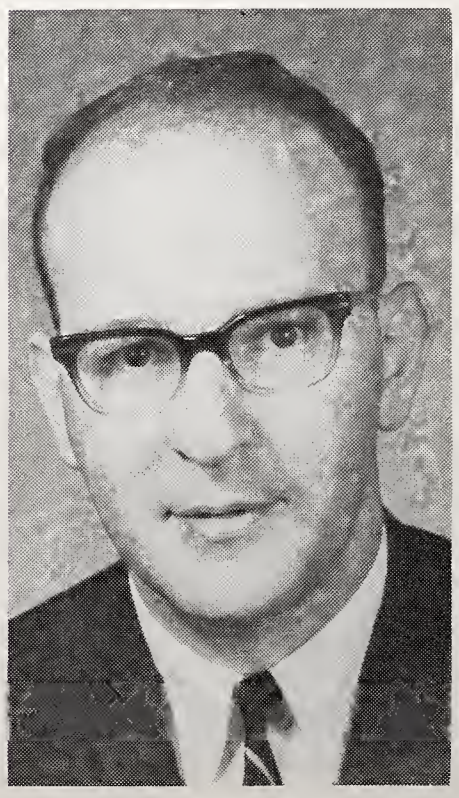
MARSHA SMITH
Temple Beth El

Greensboro: Isaacson Follows Family Tradition

Henry H. Isaacson was recently voted by the Greensboro Jaycees as "outstanding young man of 1967." This award, presented annually by the Jaycees, not necessarily to a Jaycee member, is an indication of Henry Isaacson's continuing growth as one of our community's prominent citizens.

A past president of the Greensboro Jaycees, his administration is remembered as one in which the local chapter was recognized nationally for a high degree of achievement.

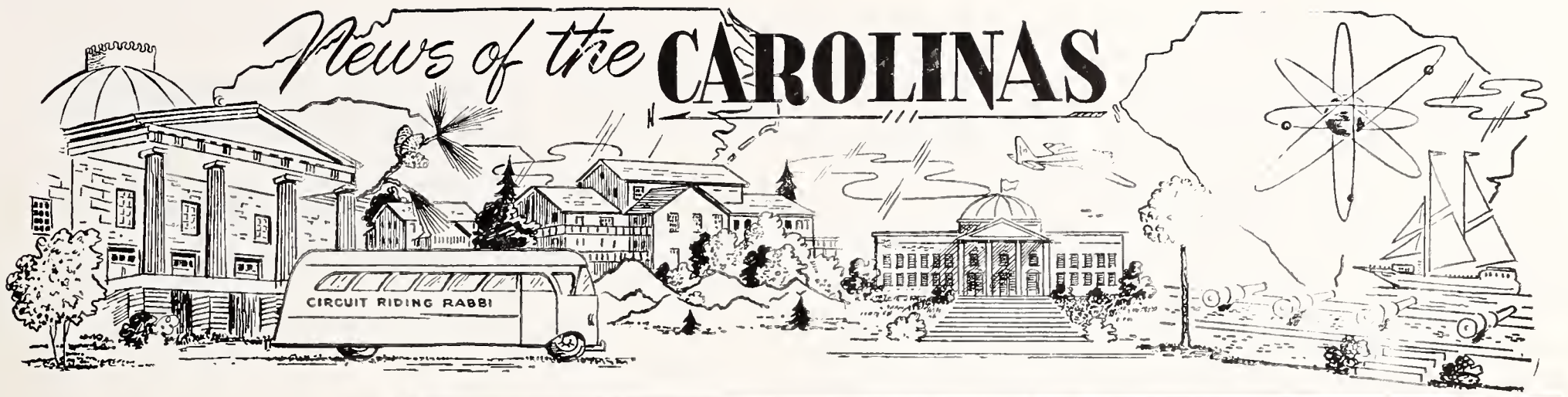
The most recent award, a plaque given jointly by the Jaycees and the North Carolina National Bank, is in addition to two others presented to Mr. Isaacson. In 1965 he received the Jaycee "Outstanding Layman Award" because of the contributions he made as a member of his temple. The "Roy Cary Award" was presented to him more recently as outstanding member of his chapter.



Henry H. Isaacson

Mr. Isaacson has served as secretary of Temple Emanuel and is now serving his second term as first vice-president.

A native of Greensboro, Mr. Isaacson is a credit to one of Temple Emanuel's oldest and most prominent families. His grandfather was a charter member of the congregation, and served in many capacities during the early years of its founding. A sincere and devoted member, he is well on the way to following in his family's footsteps and we look forward to many more accomplishments. A young man who makes many friends, Henry is a successful attorney, a good friend, and a devoted husband and father.



WILMINGTON: Sharon Fletcher, Lawrence Neuwirth Wed



Mrs. Lawrence Neuwirth

Ona Sharon Fletcher and **Lawrence K. Neuwirth** were married on February 4th at the Congregation Beth Yeshurun in Houston, Texas. Rabbi **Jack Segal** officiated.

The bride is the daughter of Mr. and Mrs. **Hal Fletcher** of Houston, and the bridegroom is the son of Mr. and Mrs. **Buddy Neuwirth** of Wilmington.

Given in marriage by her father and mother, the bride wore an A-line formal-length gown of magnolia brocade, styled with a wedding ring crystal collar and three-quarter length sleeves with crystal cuffs. Her waist-length silk illusion veil flowed from a brocade band. She carried a cascade of white butterfly orchids wih sprays of white stephanotis.

MRS. DANIEL RETCHIN

Dr. Furie Honored In Weldon

Seventy-five members and friends of Temple Emanu-El of Weldon recently attended a testimonial dinner at the Howard Bloom Restaurant in honor of Dr. William B. Furie, who for the past five and a half years has served as spiritual advisor and director of education for the temple congregation.

Dr. Furie, executive director of the North Carolina Circuit Riding Rabbi Project, sponsored by the North Carolina Association of Jewish Men, resigned his position Feb. 1 to accept a position as administrative assistant to the medical director of Taylor Manor Hospital in Elliott City, Maryland.

Eugene Bloom of Emporia was toastmaster for the event and reviewed some of the highlights of Dr. Furie's activities during his tenure of service here.

Recalled among these were the November 1963 Interfaith Community Memorial Service held at the Methodist Church of Weldon following the assassination of the late President John F. Kennedy. Dr. Furie delivered the sermon at this special memorial service.

In 1962 Dr. Furie played a key role in the planning of the 50th anniversary observance of the founding of the congregation of Temple Emanu-El. In December 1966 Dr. Furie was invited to speak at the Main Street Baptist Church at Emporia on the subject of "Restoring Christ to Christmas." Recently, in November 1967, Dr. Furie helped plan the 13th Anniversary event commemorating the dedication of Temple Emanu-El.

Ellis Farber of Scotland Neck, president of Temple Emanu-El, in behalf of the congregation presented to Dr. Furie a gift of Judaic art in the form of a metal sculptured figurine. In his presentation remarks, Farber stated, "In our 55 years as a congregation we have never had a spiritual and educational leader who has given so much of his experience, knowledge and dedication to so many of our congregation both young and old.

"May God bless you, Dr. Furie, in all your new undertakings."

Prior to the dinner the guests attended a reception at the home of Mr. and Mrs. Robert G. Liverman at 435 Roanoke Avenue.



Dr. William Furie and Ellis Farber

Recently the students of Temple Emann-El Religious and Education School honored Dr. William Furie at his last session with them. The morning services were dedicated to Dr. Furie and the students prepared and presented to him an original illustrated scrap book that described their love and affection for their teacher and friend.

Mr. and Mrs. Louis Kittner celebrated their wedding anniversary with their children and grandchildren from Portsmouth, Philadelphia, Washington, Bethesda and Weldon.

Mrs. Erhel Richmond Evendoff, and Dr. William B. Furie were united in marriage on Sunday, February 4th, at Temple Beth-El

Louise Farber

RICHMOND: HOME RESIDENTS AIR VIEWS

Have you ever wanted to get something off your chest? Have you sometimes felt that when you want to say something, you would hope that somebody was prepared to listen? Have you ever felt frustrated because you seem unable to communicate what you are feeling inside and so it festered inside and makes for intense personal discomfort? TV commercials suggest that Bufferin or some other remedy will take away that gnawing pain. Residents of the Beth Sholom Home have discovered another remedy. It's easier to take, accomplishes more, and enables all who partake of the remedy to feel an increasing sense of self-comfort and satisfaction.

Beth Sholom residents look for some relief for their problems every Thursday evening when, from 7 to 8 P. M., they attend a meeting with their executive director. The meeting is voluntary and limited to one hour. Subject matter comes from the residents and is reflective of their concerns. Because of the unpredictable nature of the content of the meeting, each meeting takes on a special aura of excitement. Its tempo can change from one meeting to the next and is reflective of the feeling of the residents at the moment. What is significant about recent meetings is that the level of participation has been increasing with more and more of the residents taking advantage of the opportunity to express their views on things that are of immediate concern to them.

Because Beth Sholom was without the services of a director for a period of months, it was not surprising that the residents' comments in the initial meetings were ones which reflected their aimlessness and sense of isolation. Residents criticized the Home, its management, its operation, their food, and all with some sense of justification. But now that they have been able to talk about their concerns, they have also been able to find their own way to some of the solutions.

The meetings have been directed by some with an idea of constructive self-criticism. Residents wanting to convey their interest in determining their own destiny have participated in suggesting ways in which food services can be improved. They have been concerned about improving and conveying to others what represents more acceptable dining room demeanor. As the men and women of the Home have found that by meeting collectively to discuss individual and group problems, they have developed a sense of community. This means that the residents have begun to think beyond themselves and have begun to think in terms of their common good and the good of others.

Although the residents have yet to turn the corner which permits them to think of others with the same sense of compassion that they want for themselves as individuals, they have made a beginning. The knowledge that the meetings have been theirs, that the subject matter for the meetings develops from their needs and concerns, has enabled some who were originally reticent to speak with some sense of assurance. At a recent meeting one of the residents literally asked for the floor rather than raising a question or making a comment. She noted that the residents were constantly talking about themselves and she felt that being in the Home should not allow her fellow aged to divorce themselves from the concerns of the community. Having made voluntary contributions to fund drives in the past, she urged them to maintain their connections with the living and their plight. By helping others, she implied that the residents would be helping themselves for they would be maintaining their connection with life and the problems of living. Within a short space of time forty-five residents had contributed over $50 to the March of Dimes drive. The residents had spoken through deeds directed toward others, re-establishing for themselves a sense of their continuing worth as individuals.

The meetings will continue and from these meetings will surely emerge other acts of common purpose. The voices of Beth Sholom will still be heard in the Richmond community.

IRA C. ROBBINS
Executive Director
Beth Sholom Home.

Joyce Mann Wed To Jacob Rothman

Miss Joyce Helen Mann became the bride of Jacob Rothman of Richmond, Va. in a ceremony in Temple Beth Israel of Richmond. Rabbi Baruch Zaichyk officiated for the double ring vows.



Mrs. Jacob Rothman

The bride is the daughter of Mr. and Mrs. Israel Mann of Raeford. The bridegroom is the son of the late Mr. and Mrs. Charles Rothman of Richmond.

Wedding music was presented by Mrs. Josephine Weinberg, pianist, and Louis Lawrence, tenor.

Mrs. William Goldman of Rutland, Vt., served as matron of honor for her sister. She wore a long gown of pink peau de soie and carried a bouquet of white glamellias tied with pink ribbon to match her dress.

Wendy Goldman of Rutland, Vt., niece of the bride, was flower girl.

The bride is a graduate of Hoke High School, Virginia Intermont School of Bristol, Va., and King's Business College in Raleigh.

ROANOKE: Temple Women Lead Friday Night Service

The celebration of the Golden Jubilee Year of National Women's League was brought to a close recently by special events and activities from coast to coast. In honor of this occasion, Beth Israel Sisterhood conducted services Friday evening. Linda Werb, wife of our rabbi, was the cantor; Mrs. Sidney Katz and Mrs. Herbert Kurshan acted as rabbi; Mrs. Joseph Eleanor Brumberg chanted the *kiddush;* Mrs. Rolf Manko, vice-president, addressed the Congregation. Services were followed by an *Oneg Shabbat.*

We record with deep sorrow the passing of Samuel Bieber, grandfather of our Rabbi, H. David Werb. Our congregation extends heartfelt sympathies to the entire family.

Rabbi Donald Berlin's father passed away recently. He was executive director of B'nai B'rith for the entire Eastern part of Canada. The heartfelt sympathies of the Beth Israel Congregation go out to the bereaved family.

A hearty mazel tov extended to . . . Sam and Bella Halpern on the marriage of their grandson, Murray Ronald, son of Mr. and Mrs. Alvin Halpern to Myrna Lynch of Memphis, Tennessee . . . Bennett and Rhoda Hirsch, newcomers to Roanoke, on the engagement of their son Mules to Panela Cohen of Springfield, Illinois . . .

Joe and Sylvia Lichtman on the marriage of their daughter Ronnie Claire to David Jeffrey Blumberger of Youngstown, Ohio and New York, at Hotel Roanoke . . .

Best wishes for a speedy recovery are extended to Bennett Hirsch, Gerald Glass, Bessie Cooper and Dr. Jack Rapoport.

MRS. JOSEPH E. BRUMBERG
Beth Israel Sisterhood.



Youth Aliyah . . . A Dream, A Hope, A Fact . . .



Youth Aliyah Children — Faces of the Future

THE HADASSAH CORNER:

Youth has always been an important part of the Hadassah dream. And it is youth who will keep the dream working. Since 1934 Hadassah has cared for more than 112,000 children who have come to Israel from 80 lands, and today she is concerned about a new generation of sabras as well.

Israeli youth are being prepared to become farmers, teachers, industrial and government workers, artists, doctors, diplomats, fathers and mothers and good citizens in more than 250 agricultural cooperatives, special schools and centers. Hadassah conducts a comprehensive vocational education system which trains young people to take their place in Israel's expanding economy. Its headquarters is the Louis D. Brandeis Vocational Center in Jerusalem which includes the Alice L. Seligsberg Vocational High School (for girls) and tht Vocational Guidance Bureau. The Brandeis Center in Romena (for boys) contains The Fine Mechanics and Precision Instruments Workshop, whose products are purchased by The Weizmann Institute, tht Israel government, the Hebrew University-Hadassah Medical School, Kupat Holim, HMO and Haifa Technion, and many industrial firms. These orders enable the workshop to be partly self-supporting. Also in the Center is The Printing Workshop which trains printers and typographers and has achieved recognition by producing a new Hebrew type face called "Hadassah Hebrew."

The Alice Seligsberg School in Jerusalem is unique in that it combines vocational training with a full high school curriculum. Vocational courses are offered in homemaking, dressmaking, secretarial studies, crafts, and dental and laboratory assistants work. At present the construction of a new wing is underway. It will include a teaching cafeteria, first of its kind in Israel, where 900 hot meals can be served daily. Director of the School, Dr. Helen Rittner, who earned her Ph.D. at Columbia and is the author of Issues in Vocational Education, says the emphasis is off the splitting of personality, stressing either the head or the hands, and on the coordination of intellectual, technical and social skills.

The Alice Seligsberg School has made advanced strides in vocational education by preventing a separation between the intellectual and manual skills, a separation that has in the past encouraged class distinction throughout the world. And it has merged the arts and sciences with crafts and techniques so as not to deprive the skilled laborer of the rich, full life previously known only to those fortunate enough to obtain a higher education.

"The Message Of Israel" Returns To Station WLVA

For many years, radio station WLVA carried the weekly radio program, "The Message of Israel" on Sunday morning through the ABC network. Several months ago it became necessary for WLVA to discontinue this particular broadcast at that time due to a change in network policy. Several interested members of our community contacted WLVA and urged the management to try to reinstate this wonderful program on the local station so that the listeners in Lynchburg and the surrounding areas could once again enjoy the Message.

This program has been rescheduled on the ABC Contemporary Radio Network and it will be heard on Sunday evening from 9:15 to 9:30 P. M.

We want to express our sincere thanks to WLVA for this fine community service and ask all of our members and friends to please take advantage of this opportunity and once again listen to this excellent program.

AGUDATH SHALOM CONGREGATION

"He who is pleasing to his fellow man is pleasing also to God; and he who is not pleasing to his fellow man is also displeasing to God. . . ."

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Newport News . . . Mooves Visits Cousin David Ben Gurion



Phillips Moonves visiting with cousins, David Ben Gurion and the late Mrs. Ben Gurion, while in Israel with the UJA Mission. Mr. Moonves is the chairman of the local Allied Jewish Appeal 1968 Campaign.

Marvin Mazur, chairman of the Jewish Community Center building committee, announced that plans for the erection of the summer facility at the Center's new site, along with a building which will be occupied by the JCC Pre-school, office space for the staff, a meeting room, and kitchen, will be presented to the Executive Committee and Board of Directors of the Jewish Community Council. The Center has acquired a 25-acre site in the northern part of Newport News. Members of the building committee are Messrs. Albert T. Brout, Sol Ellenson, Al Kline, Irwin Kroskin, Eugene Levin, Philip Moonves, Bernard Lipman, and Hiram Wolf.

Louis Aronow, chairman of the annual meeting committee, announced that the Twenty-Sixth Annual Dinner Meeting of the Jewish Community Council will be held on Sunday, March 17, at Rodeph Sholom Temple. Sidney Sagman has been appointed chairman of a committee to provide the entertainment for the evening. Other committee chairmen are Mrs. William Diamonstein and Mrs. Rosalie Stein, Dinner and Decorations; Mrs. Albert Budman, Welcome to Newcomers; Mrs. Marvin Mazur, Telephone, and Leonard Waters, Invitations and Publicity. There will be election of officers, with Leroy Spigel serving as chairman of the nominating committee, the 1968 AJA campaign leaders will be introduced and the 1967 campaign leaders will be recognized; also the Young Leadership and the T. H. Beskin Scholarship awards will be presented. Mr. Albert T. Brout, president of the Jewish Community Council, will preside.

Mrs. William M. Bangel, president of the Hampton Roads Section of the Council of Jewish Women, is reporting on the 75th Anniversary celebration of the National Council of Jewish Women. The event took place at the Rodeph Sholom Temple on Tuesday, February 20. Opening remarks were made by Mrs. Bangel, who briefly sketched Council's role in the local community since its beginning 47 years ago. Mrs Erwin B. Drucker, a member of the local chapter and a national board member, introduced Mrs. Leonard Weiner, of Detroit, Michigan, and national president of the National Council of Jewish Women, who addressed the group. She related the history of the Council from its inception in 1893 and elaborated on Council's major new program in Israel to establish at the John Dewey School of Education of Hebrew University in Jerusalem, for the first time anywhere in the world, an education center to be devoted exclusively to the needs of the culturally deprived.

The National Council of Jewish Women is the oldest major Jewish women's organization in the world, with more than 1,000 service projects across the country for children, youth, the handicapped, and the aged.

MRS. MARTHA B. SHAPIRO

NORTH CAROLINA JEWISH HOME

CLEMMONS, NORTH CAROLINA

Co-Sponsored By:

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Our Home in Winter — The Beauty of Fresh Snow

THANKS . . . TO OUR DEDICATED STAFF

A special commendation is presented to the staff of the North Carolina Jewish Home. This last month of extreme weather proved the true spirit of the Staff of the Home. Their dedication and lively spirit kept the Home from faltering during those dull, miserable days. There was a minimum of absenteeism. Those unable to get to their homes, stayed in the guest rooms and covered for those who were unable to report for duty. The engineering staff helped transport many employees, thus keeping the Home covered around the clock. The coffee was hot and the food was served reasonably close to schedule. The Administrative staff is not to be overlooked. That department functioned routinely, taking the year end "load" in its stride. To the entire staff, the executive director states with pride and admiration "Thank you for a job well done. You reflected the spirit of Life and Activity — that is the policies and philosophies of this Home."

WRITES A RESIDENT . . . "GOD BLESS THEM ALL!"

We, the residents of this Home are most thankful to the men and women of North Carolina who made this Home possible.

The main building of the Home is attached to the stately mansion of the late Mr. Lasater that he built in 1928. The layout of the interior of the home resembles that of a fine hotel, graciously furnished with fine furniture and draperies.

The first floor has a very large living room with a big fireplace. There is also a dining room and two lobbies, a library and television room. The second floor has several large bedrooms, beautifully furnished, with private baths. Out of town relatives who come to visit residents of the Home may use these guest rooms if they so desire.

There is a beauty parlor, barber chair, and dental chair. In the workshop an instructor teaches art and sewing to those who wish to participate.

The dietitian and all her kitchen help are wonderful and the food is delicious. The nursing staff and their assistants are dedicated, and they do everything they can to make one comfortable and happy. God bless them all!

Social recreation is provided. There are trips to Winston-Salem once a week for shopping and movies. Musical programs are furnished by the different organizations from Winston-Salem.

Mr. Elbert Levy, administrator of the Home, is one of the finest men that we have ever met, and he is loved by all.

The Jewish Home is non-sectarian. Everyone is treated as one happy family. Mr. Levy will be more than happy for anyone to visit the Home at any time.

HARRY ISAACSON, Room 111

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

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The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships.

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I heartily approve of the North Carolina Jewish Home and am happy to become a sponsor of this worthy project. I hereby pledge the sum of $1,000, payable as follows:

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ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

In his reply to a congregation following his inaugural as the first president, George Washington referred to the newly founded American nation as giving "to bigotry to sanction and to persecution no assistance." Thus was democracy defined in terms of human rights, worth and dignity. This was another version of the slogan of the French Revolution: "Liberty, Fraternity, Equality." It may be said that the religious origin and sanction for such human progress is the belief in the universal Fatherhood of God and Brotherhood of Man.

The February meetings and services under the aegis of Brotherhood may be considered as insufficient. The themes have much that are trite. But to underestimate what even an annual observance may contribute to human betterment and the improvement of moral qualities would be a refusal to strengthen — though perhaps only to a degree — the perennial need to keep constantly in mind that more than mortal power is demanded for spreading faith in the human elements, making for life's right attitudes.

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HONOR 25TH ANNIVERSARY OF RABBI & MRS. ISRAEL GERBER

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AROUND GREENSBORO

At U.N.C. Campus . . . Israel — An Archeologist Point Of View



Dr. Avraham Biran

Spurred by the incandescent efforts of local Greensboro residents, notably Mrs. Al (Min) Klein, who serves as advisor to the Hillel group of University of North Carolina, Greensboro, local college students continue to enjoy a challenging program of activities and lectures.

Recently, more than 200 students attended a guest lecture by Dr. Avraham Biran, world known Israeli archeologist and scholar, who enthralled the young listeners on the subject of the "new Israel" — from an archeologist's point of view. The overflow turnout produced a number of astute and pointed questions. The lectures, held at the Alumnae House, were part of the B'nai B'rith Weinstein Lectures which are annually presented at Chapel Hill, Greensboro, and State University at Raleigh. Director of Israel's Department of Antiquities and Museums, Dr. Biran is a third-generation Israeli whose grandparents took part in the founding and developing of settlements in Galilee and in the Sharon Valley.

He is Chairman of the Board of Directors of the Samuel Bronfman Biblical and Archeological Museum, which is one of the four major divisions of the new Museum in Jerusalem.

Dr. Biran has participated in excavations at Ein Gev and Ner David, and has headed the expedition to Tel Zippor, where remains of an ancient place of worship of the Canaanite and Philistine periods have been discovered, including two statuettes dating back to the 13th Century B.C.E. As head of the Department of Antiquities since 1961, he oversees all of the archeological excavating in Israel which has included exciting recent "finds" at Ashdod, Arad, Massada, Akhziv, and Tiberias. His most recent "digs" have been in Arad and Dan.

Dr. Biran has held many diplomatic posts, including serving (1955-1958) as Israel's Consul General for the West Coast, with offices in Los Angeles.

North Carolina is proud to have him as a guest.

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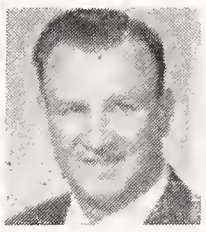
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Greensboro's Temple Emanuel . . . Bulbs That Blossom Into Money

The Temple Sisterhood will soon launch their annual flower bulb sale. A number of Sisterhood "salesladies" will be on the job and members are asker to respond with an order. These bulbs are for Fall p anting, and judging by last year's successful sales promotion, are well worth waiting for.

Mrs. Raymond Tannenbaum and Mrs Howard Wainer are co-chairmen of this committee and plan to present more detailed information on the project at the March meeting.

Rabbi Joseph Asher spoke at the third session of the Greensboro Religious Education Association. On Monday, January 29th, he discussed "The Roles of the Church and Synagogue in the Treatment of Problems of Poverty."

The following officers were elected at the annual meeting of the Greensboro Jewish United Charities: president, **Albert Jacobson**; vice-president Lawrence M. Cohen; secretary, **Mrs. Seymour Levin**; treasurer, **Sidney J. Stern, Jr. Leonard Kaplan** was elected to the board of trustees, replacing **Dr. Julian Barker.** Other board members elected were **Harvey Colchamiro, Ben Cone, Louis Silverstein, Dr. A Raymond Tannenbaum,** and **William A. Stern.**

Congratulations to **David Peters** and his parents, Mr. and Mrs. **Earl Peters.** David submitted a poem which was published in the January 19th issue of WORLD OVER, the bi-weekly magazine published by the Jewish Education Committee of New York.

Congratulations to **Mr. and Mrs. Joseph Brown** on the engagement of their son, **Robert Alvin,** to **Iris Bloom Bach** of High Point. . . . Congratulations to **Mrs. Jane Wise** on the marriage of her daughter, **Penny Eve,** to **Robert E. Nesson** of Brookline, Massachusetts recently. . . . **Rabbi Asher** was the featured speaker at the annual Distinguished Service Award dinner of the Reidsville Jaycees. Also **Senator Evers,** minister of Education of Berlin, visited with **Rabbi Asher** to discuss the continuation of the Rabbinic Visitation Project to the Secondary Schools of West Germany.

Mazel Tov to **Mr. and Mrs. Melvyn Kriegsman** on the birth of a son, **Jeff Owen** . . . to **Mrs. Mimi Sachs** on the engagement of her daughter, **Wendy,** to **Frederich Keith Gornell** of Coral Gables, Florida. He is the son of **Mrs. Ernest C. Gornell** of Panama City, Florida and the late Mr. Gornell.

Congratulations to **Mrs. Darrell Sechrest** on the marriage of her daughter, **Barbara Loverin.** to **Claude Hutcheson.**

Congratulations to **Mr. and Mrs. Ben Marks, Jr.** on the birth of a daughter, **Gail Susan.**

MRS. JERRY SHAPIRO
Temple Emanuel.

At Beth David . . . Almour Bar Mitzvah

Congratulations to Mr. and Mrs. **Frank Almour** on the Bar Mitzvah of their son, **Frank,** who read his *haftorah* beautifully. A *kiddush* followed the services.

Mazel Tov to Mr. and Mrs. **Jack Biller** on their marriage. She is the former Sadie Levy of Dallas, Texas. . . . To Mr. and Mrs. **Maurice Kamenetz** on the marriage of their daughter, **Sharon Beth,** to **Richard Harris.** . . . Also mazel tov to the Kamenetzs and Mr. and Mrs. **Abe Kaplan** on the birth of a granddaughter (and daughter) **Caryn Elizabeth.** The grandparents are **Frances** and **Ronald Kaplan** of Memphis, Tennessee, formerly from Greensboro. The baby's great-grandmother is Mrs. **Goldie Kamenetz.** . . .

Congratulations to Mr. and Mrs. **Sigmund Davidson** on the birth of their daughter, **Deana Ruth.** The proud grandparents are Mr. and Mrs. **Herman Davidson** and the great-grandmother (again) is Mrs. **Goldie Kamenetz.**

Congratulations to Mr. and Mrs. **Harry Salem** on the marriage of their son **Edward** to **Betty Lynch** of Greensboro. The newlyweds are residing in Danville, Virginia.

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Recently the **Etta Spier Chapter of the BBG** conducted Friday evening services. All the participants did a great job. President **Frances Robinson,** daughter of Mr. and Mrs. **Bernard Robinson,** delivered a very inspiring address. The girls were hosts for an *Oneg Shabbat* following services.

Congratulations to Mr. and Mrs. **Milton Schneider** on the birth of their grandson. The parents are Mr. and Mrs. **Bill Schneider** of Chapel Hill.

Mrs. Sarah Sorkin
Beth David Synagogue

Raleigh . . . Temple Beth Or Swings With Activity

Congratulations to Mrs. Ernest Neiman who was able to be back in Temple on her 70th birthday and to learn at that time that a group of friends had inscribed a page in the Golden Book of Remembrance in her honor; to Mr. Jerome Rosenthal on his 82nd birthday. An inscription in the Golden Book was placed in his honor by Mr. and Mrs. Albert Levine and Mrs. Davetta Steed; to Mr. Ben Ginsberg who was to celebrate his 80th birthday with family in Miami as we go to press.

Mazel Tov To Mr. and Mrs. Norman Pliner upon the engagement of their daughter Patricia Louise to Mr. Howard David Cappell of Toronto; to Miss Joyce Mann, a visitor at Beth Or who was recently married; to Capt. and Mrs. Al Marrow whose marriage was performed by the Rabbi in our Sanctuary recently; to Dr. Scott Kleiman upon his engagement to Miss Betty Gail Woodward of Atlanta.

Our Sympathy is extended to Mrs. Max Samfield of Durham who was recently bereaved of both parents. Her father was a prominent professor and author at University of Texas. Mrs. Samfield is a former member of our Temple.

Condolences of the Congregation are extended to Dr. Joseph Nerden upon the loss of his mother.

Bon Voyage to Mr. and Mrs. Albert Levine off to England to visit daughter Debbie and her husband Dr. Carl Rubenstein.

Welcome Home to Mr. and Mrs. Joe Murnick from the Caribbean; Dr. Daniel Horvitz from a trip to the Demographic Training and Research Center in Bombay, India on behalf of the National Center for Health Statistics in Washington.

Of Note: Mrs. Lois Hopper, executive director of the National Committee on Household Employment in Washington visited Raleigh recently and paid special tribute to the new Raleigh Domestic Committee founded by Mrs. William Jasper. Mrs. Jasper has been elected chairman and Mrs. Bernard Herman, vice-chairman.

Welcome Home to Dr. Nell Hirschberg and Mrs. Davetta Steed home from a Caribbean cruise.

Home Consecration: Best wishes to Mr. and Mrs. Roscoe (Bud) Schlesinger and family whose home at 5013 North Hills Drive was consecrated by the Rabbi. We should also like to wish Mr. and Mrs. Larry G. Flink happiness in their new home in Laurel Hills at 4217 Juniper Street.

Congratulations to Dr. Bernard Herman elected to the Board of the North Hills Club; to Paul Horvitz, member of Raleigh Swimming Association who placed fifth in National Junior Olympics 100 free style for 15-17 years olds; to Mr. Arthur Aronson elected chairman of the Wake County Draft Board. Mr. Aronson has served on the board since 1957 and for the past several years as secretary to the board.

CONTRIBUTIONS OF THOUGHTFUL PEOPLE

Altar Floral Fund: Flowers which adorned the Altar were donated by Mr. Ernest Neiman in honor of his wife's birthday; by Mr. Sam Adler in loving memory of Louise (Sis) Adler. Thanks are extended to Mrs. George Korn who arranged the flowers in December to Mrs. Michael Mirman in January. Mrs. Ferd Breslau and Mrs. Dave Kaufman will be in charge in February.

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Jews Of Silence

(Continued from Page 7)

out in a language of their own that compels understanding. What did I learn in Russia? A new language. That is all, and that is enough. It is a language easily learned in a day, at a single meeting, a single visit to a place where Jews assemble, a synagogue. The same eyes accost you in Moscow and Kiev, in Leningrad, Vilna and Minsk, and in Tbilisi, the capital f the Georgian Republic. They all speak the same language, and the story they tell echoes in your mind like a horrible folk tale from days gone by.

I met one of them on my first evening in Moscow, a few hours after my arrival from New York and Paris. Actually, it was he who found me, standing on the sidewalk in front of the synagogue. From my clothes he could tell I was foreign, and he asked me if I spoke Yiddish. The darkness concealed his face. To this day I have no idea whether the first Jew who happened across my path on Russian soil was a young rebel, impelled by stubborn bravado and a Jewish conscience to risk serving as a public spokesman, or an old man glutted with fear who had finally decided, no matter what the consequences, to break his silence. I do not even know whether he was addressing himself to me alone or through me to someone strange, abstract, and distant, who lived as a free man in a land drenched with sunlight and sea.

Why did he refuse to show his face? Perhaps he had none. Perhaps he had left it behind him somewhere in Siberia or, his crime unremembered, in the interrogation cell of a nameless prison. Perhaps he had given it away as a present to his enemies or to God. "Here, take it, I no longer need it. I have another, and it numbers three million."

Perhaps that was the reason he approached me stealthily and in shadow, while all around us thousands of shadows like his stood in the street and waited, powerless to say for whom or for what. Anxious lest I reveal him as a man without a face, he came wrapped in darkness, a simple Jew with no name and no particular destiny, a Jew identical to every other Jew in every city throughout that formidable land.

I heard only his voice, choked and fearful, a few tattered sentences whispered quickly in my ear, the simple gray words used by generations of Jews to describe their condition and fate: "Do you know what is happening to us?" He spoke for a few seconds. He wanted me to know. Finally came a request to remember everything and tell it all. "There is no time. We are nearing the end. Impossible to give you details. You must understand. If I am being watched, I will pay for this conversation. Do not forget."

I was excited and confused. It was too quick and unexpected. Yesterday I sat in New York joking with my friends. We laughted aloud. The transition was too sudden.

He continued to speak, alternating accusation with confession, demanding both justice and mercy at once. I wanted to press his hand, to promise him everything. I didn't dare. Maybe they were really watching us. A handshake could be costly. And so, unconsciously, I slipped into the reality of Jewish fear in Russia.

Suddenly he left me in the middle of a sentence, without saying good-by or waiting for my reaction. He disappeared into the living mass that crowded around the entrance to the synagogue.

I was to meet this Jew again, in Moscow and elsewhere. He always gave some sign by which I could recognize his presence. Once he thrust a note into my pocket; once he touched my arm without saying a word. Once I caught a secret wink of his eye. Each time I saw him he had changed his appearance. In Kiev I thought he was a construction worker, in Leningrad a civil engineer, In Tbilisi a university professor. But it was al-

. . . TIME AFTER TIME, PEOPLE WITH WHOM I HAD BEEN TALKING SLIPPED AWAY WITHOUT SAYING GOOD-BYE OR LEFT ME IN THE MIDDLE OF A SENTENCE. . . .

ways he, for his story was the same and his request never varied. Do not forget; tell it all.

I left something of myself in that country, perhaps as a kind of collateral. Perhaps it was my eyes.

What are they afraid of? I don't know. Perhaps, afraid to ask, neither do they. I wasn't afraid to ask, but I never got an answer. Official government guides abruptly denied the existence of any such phenomenon, and the Western diplomatic observers whom I consulted simply said that the whole matter was an enigma to them. As for Jews, they smiled at me sadly. "You're an outsider. You wouldn't understand."

I cannot say, then, whether their fear is justified, but I know for a fact that it exists, and that its depths are greater than I had imagined possible. In city after city it confronted me like an impenetrable wall; on the other side, peering out of its own interstices, lurked only the final unknown.

Time after time, people with whom I had been talking slipped away without saying good-by or left me in the middle of a sentence. A person who had conversed with me one day denied knowing me the next. Once a technician who had arranged to meet me in the synagogue to give me particulars concerning a brother in Philadelphia never came. In Moscow I met a French Jew who told me he had come to Russia to visit a sister he had not seen since the war. When he arrived at her house in Lvov she refused to let him in. Later she appeared at his hotel, and in the five minutes she allowed herself to say, begged him to leave the city, to go back to Moscow, or better, to France. "What did I do?" he cried. And I, to calm him, said, "Nothing. Try to understand, can't you? She's afraid." He began to shout. "Of whom? Of what?" I had no answer.

My first encounter with that community and with the fear that pervades it took place on the night I arrived in Russia. It was Yom Kippur eve, and as I stood in the Great Synagogue of Moscow, I thought I had come to pray in the company of Marannos, Jews who once each year decided to leave their places of hiding and worship their Creator in public. I felt like a stranger, a gentile, among them.

Yet, on the surface at least, I might have been in any prewar synagogue in Europe or America, not in the very heart of the Russian capital, ten minutes away from the golden domes of the Kremlin and from the infamous "Lublianka," headquarters of the secret service, its darkened cellars once the final home of many who were tortured and condemned to die simply because they were Jews.

The sanctuary was brightly lit and crowded. Many were wearing white holiday robes and prayer shawls. As usual the number of older people was large, but there were also many of middle age and quite a few between the ages of twenty and thirty. Three generations had come together — grandfather, who still remembered the edicts of the Czar; his son, who had spent years in a labor camp in Siberia; and his grandson . . . but what was he doing here? Someone, a comrade at school or at work, must have reminded him that after all he, too, was a Jew, only a Jew — by force if not by choice.

The old people prayed with all their hearts, the younger generation sat listening in silence. They seemed thoughtful, worried, distracted. But this was only natural; it was Yom Kippur, the Day of Judgment. Who shall live and who shall die, who shall be banished and who set free, who shall be afflicted and who shall be at rest. Thoughts like these occupy the mind of every Jew on this night, wherever he may be. But here they are of immediate moment.

The prayers went on in an orderly fashion, with traditional melodies sung by a cantor and choir. The scrolls of the Torah were removed from the ark, and as the procession wound around the pulpit the elderly rabbi, Yehuda-Leib Levin, declared in a trembling voice, "*Or zarua la-tzaddik* . . . Light is sown for the righteous, and gladness for the pure of heart." What light? What

(Continued on Next Page)

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A FRIEND ABOUT THE TIMES-OUTLOOK.

Winston-Salem . . . Temple Emanuel Forms New Brotherhood

Temple Emanuel is happy to announce the formation of a Brotherhood. The new officers to serve until May are: president, Mr. **Marks Hess**; vice-presidents, Mr. **Stuart Kasen** and Mr. **Ted Wainter**; secretary, Mr. **Harold Simons**; treasurer, Mr. Richard Baiker. Their first program was quite interesting and very well attended. Two local ministers, Mr. **Henry Lewis** and Mr. **Jerry Dreyton** discussed the "Cause and Aftermath of the Riots in Winston-Salem".

Hadassah, after being snowed out twice, finally held its Tupperware party at the home of Mrs. **Henry (Pat) Carlton**. It was very successful and enjoyed by all of those who attended

As our pleasant memories of the highly successful Sisterhood New Year's Eve dance fade into the past, the active committee is busy getting ready for, we hope, as successful a Sadie Hawkins Day dance. With the ladies footing the bill, we are sure it will be a lot of fun.

Once again the population of Winston-Salem expanded — Mazel Tov to: Dr. and Mrs. **Harvey Lebos** on the birth of a son; Dr. and Mrs. **Michael Stein** on the birth of their second son; Mr. and Mrs. **David Deitchman** on the birth of a daughter.

Mazel Tov to Mr. and Mrs. **Lawrence Levy** on the engagement of their daughter **Mildred**.

Our condolences to the following families who have lost loved ones recently: Mrs. **Hilda Coplon**, Mrs. **Daniel Morgan**, Jr.; Mr. **Malcom Coplon** and their husband and father, **Harry**. To Mr. **Irving Gengell**, his wife **Henrietta**; Mrs. **Lillian Sosnik** and daughter **Meri-del**, husband and father, **Morris**: Mr. **Ellis Berlin** on the loss of his father.

Mazel Tov to Mr. and Mrs. **Sieg Parker** on the Bar Mitzvah of their son, **Ronald**; Mr. and Mrs. **Sherwood Michael** on the Bar Mitzvah of their son, **Allen**.

We are happy to welcome into our midst Mr. and Mrs. **James Mitchell** and **family**. Mrs Mitchell is the former **Sheila Lund**.

MRS. DAVID H. ROSE

Jews Of Silence

(Continued from Preceding Page)

gladness? The cantor sang "Kol Nidrei." Here and there one heard a quiet sigh. A woman sobbed. And as the final blessing was intoned, "Blessed art Thou who hast kept us alive, and hast sustained us, and enabled us to reach this day," a shudder passed through the congregation. Another year.

Suddenly I sensed my neighbors eying me peculiarly. Their look was unfriendly, insulting. They were examining me, trying to tear an imaginary mask from my face and thus reveal the true purpose of my presence among them. I heard whispers. "Does anyone know him?" No one. "Does anyone know where he's from or why he's here?" No one knew. No one could possibly know. I had spoken to no one, had in fact just arrived, almost directly from the airport. Barely seven hours before I had been in Paris.

Their suspicion did not surprise me, although it did trouble me somewhat. I tried to start a conversation; they pretended not to hear. The fact that I had deliberately chosen to sit in the main part of the synagogue instead of in the visitors' section only increased their mistrust. When I spoke, they pretended not to understand Yiddish. Despite the crowding and the close quarters, a kind of distance opened between us.

It was only when I begun to play aloud, in witless desperation, that the barriers fell. They listened closely, then drew nearer; their hearts opened. They crowded around me. The crush was unbearable, but I loved it. And the questions poured out. Are there Jews in America? In Western Europe? Are they well off? Any news from Israel? Can it resist its enemies? All they wanted was to hear me talk. They refused to answer my questions. "Better not ask," said one. Another said the same. "We can't say, we can't talk," said a third. Why not? "Because. It's dangerous." They turned to me with haunted looks. I could never be one of them, because I would never be in their place. The wall of fear had risen to cut us off.

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Charlotte . . . Mrs. Ben Jaffa, Sr. Receives Surprise Presentation

A surprise presentation to Mrs. **Ben Jaffa,** Sr. was made by sisterhood's president, Mrs. **Alan Goldberg,** at last month's Shabbat Family Dinner. Temple Israel Sisterhood has purchased a sterling silver Seder set for permanent display in the main hall of the temple. In presenting the *Seder* set, Mrs. Goldberg praised Mrs. Jaffa as exemplifying, through her devoted and unremitting zeal, the ideals of service to which the sisterhood is dedicated. The *Seder* set has three shelves for *Matzot.* On top are six figures. Four *Hebrew* "slaves" bear vessels for bitter herbs, haroset, greens, and salt water; while two children hold the shankbone and egg. The circumference of the top shelf is fitted with rings to which the curtain is to be affixed.

Mr. and Mrs. **Harvey J. Diamond** invited the congregation to join them at Friday and Saturday services in honor of the Bar Mitzvah of their son **Michael Alan** . . . Mr. and Mrs. **Manuel Fisher** were proud parents at the Bar Mitzvah of their son, **Ellis Thomas** . . . We are happy to welcome Mr. and Mrs. **Gary M. Silverstein** into the Temple Family. We hope that their membership will be spiritually rewarding and their association with us a pleasant one.

Our Temple Family has been fortunate this month to celebrate many *simchas.* Mr. and Mrs. **Sol S. Fligel** announced the engagement of their daughter **Sandra Fligel** to Mr. **Stephen Danziger,** son of Mr. and Mrs. **Stanley Danziger,** of Miami Beach, Florida . . . Mrs. **Rebecca Katzen** celebrated the engagement of her granddaughter **Ina Leslie,** daughter of Mr. and Mrs. **Morris Glosman,** of Long Island, to **Sheldon,** son of Mr. and Mrs. **Meyer Weinstein,** of Brooklyn, New York. . .

Engagements were also announced by Mr. and Mrs. **Max Bennett** of their daughter **Frances Toby** to Mr. **William Schwartz** . . . by Mr. and Mrs. **Manny Eisenberg** of their son **Steve** to Miss **Barbara Cooley,** daughter of Mr. and Mrs. **George Cooley** of Asheville. All these lucky gals will be spring and summer brides.

Mazel Tov to Mr. and Mrs. **Charles Meltsner** on the birth of their fourth son, **Daniel Mark,** and to the grandparents, Mr. and Mrs. **Benjamin Kurtz** . . . to Mr. and Mrs. **Michael Schneiderman** on the birth of a baby boy . . . to Mr. and Mrs. **Harry L. Schwartz** on the birth of a girl to their children **Susan** and **Michael Roth** . . . to Mr. and Mrs. **Stanley Greespon** on the birth of their third baby boy . . . to Mr.. and Mrs. **Paul Shaktman** on the birth of a baby girl, and to Mr. and Mrs. **Stanley Steinberger** on the birth of a son. May they have every joy and Nachas from them!

An anniversary Mazel Tov goes to Mr. and Mrs. **Moses Richter** who recently celebrated their 50th wedding anniversary.

Temple Israel was a beehive of activity recently when some 180 teenagers from Washington, Atlanta, Roanoke, Greensboro, Gastonia, Columbia and several other towns were guests of Temple Israel Youth at its fourth annual Interchapter Convention. The theme of the weekend was *"Israel, 1968 — Dream and Reality."*

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Charleston . . . Jump Ball At Community Center



Stanley Feldman (l.) and Robbie Goldberg (r.) leap at a jump ball during one of the exciting Sunday afternoon J.C.C. Basketball League games. Six teams meet each Sunday at three P. M. in the William Ackerman gymnasium. In the first half standing, the Panthers led the league with a 5-1 record. The Wildcats, Warriors and Gamecocks are all tied for second place with a 3-3 record. Tied for the cellar position are the Rocks and Royals with a 2-4 record.

Burton A. Kaplan Elected President Of Welfare Fund

Burton A. Kaplan was re-elected president of the Charleston Jewish Welfare Fund at the Twenty-third Annual Meeting, February 4, at the Jewish Community Center.

Elected with Mr. Kaplan were: vice-presidents, David E. Cohen, Sam Kirshtein, Dr. Bernard Mendelson and Harvey Spar; treasurer, Jack Kurtz; and executive secretary Nat Shulman.

One thing about being at the Jewish Community Center — you get to see almost all the visiting folk. Just recently the former Dina Yaschik came by with sister-in-law Sydney and husband Dr. Lawrence (they called him "Sonny" in the old days) Bodnizer and two of their three children.

And we learn such interesting tid-bits here: — Sara Karesh, daughter of Jan (Mrs. Irwin), was voted best dressed coed at Clemson. Stanley Kahn graduated from U.S.C. Law School and is practicing in Columbia. (We miss Stan and Debbie and wish them luck.) Joan and Maurice Fox attended a meeting in Las Vegas recently. (Maurice is National President of the National Association of Young Music Merchants!) Linda Kirshstein, daughter of Sara and Louis, became engaged to David Shabat of New York (best wishes to all). Shelley Ann Jacobs, daughter of Sandy and Don, received the Emanu-El Hebrew School Award for being an outstanding student — a scholarship to Camp Blue Star in North Carolina; and Anita and Ira Rosenberg became the parents of Leah Mindelle. (Mazeltov to them and to grandparents Mr. and Mrs. Herbert A. Rosefield of Sumter.)

NEWS FROM HERE AND THERE: Congratulations to: Nowell Lesser for making the all tourney team of the 1968 Coastal Carolina Conference Basketball Tournament: Gary Simon, son of Naomi and Gus, on his graduation from U.S.C.; Theresa and Leo Livingstain on their 41st anniversary Feb. 2; Anita and Leon Steinberg and "Sonny" and Sam Steinberg on anniversaries coming up, and to Mrs. Sophie Solomon on celebrating her 75th birthday, Feb. 19.

BAR MITZVAH BOCHARS: Mazeltov to Allan Fisher, parents Ida and Morris and grandfather Sam Schaeffer; and to Howard Sherman, parents "Mickey" and Harold, and grandparents Mrs. Lena Nussbaum and Rev. and Mrs. David Sherman of Miami on their recently becoming Bar Mitzvahs.

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Statesville . . . Rabbi Selwyn Geller— An Inspiring Visit

Rabbi Selwyn Geller was with us for a recent week-end and as usual the visit was filled with learning and discussions for all groups of the congregation. In addition to the Friday and Saturday services, Rabbi met with the pre- and post-Bar Mitzvah children for the continued study of Torah and Haftarah service, organized by the principal, Mrs. Solomon Ludwig. The hosts for the *kiddush* were Mr. and Mrs. **Ben Katz**. A spirited adult education seminar followed a delicious covered dish supper on Saturday evening, and as always, we find that the days of the visits from Rabbi Geller are too short; we look forward to his next visit.

On Friday evening, the "Hay Class" composed of **Deborah Cohen, Mark Katz, Laura Lipshitz** and **Evan Ludwig** led the Friday evening service introducing new liturgical music for the regular prayers and adding their particular interpretations to the various prayers and sermon. The mothers of the participants were hosts for the *oneg shabbat* which followed.

Again, we of Statesville are pleased to announce the arrival of a new family and welcome them to our community. They are Mr. and Mrs. **Warren Winthrop** and sons **Samuel** and **Russ**, recently of High Point. Mr. Winthrop is associated with the law firm of Collier, Harris and Collier. We hope that they will find health and happiness with us!

MRS. BEN KATZ

Salisbury . . . Surprise Dinner For Hymans' Silver Anniversary

Mr. and Mrs. **Herman Hyman** were honored at a surprise dinner Saturday night at the Chanticleer Restaurant for their 25th wedding anniversary. The dinner was given by their daughter Miss **Michele Hyman** of Baltimore, Md. and Mrs. Leonard Blau of Salisbury. Guests included Mrs. Hyman's sister, **Mrs. Ben Kirshner** and **Mr. Kirshner** of Brooklyn, N. Y., her brother **Irving Friedman** and son, **Billy** of Baltimore, Maryland, Mr. Hyman's brother, **Lou Hyman**, **Mrs. Hyman** and son **David** of Charlotte, **Tom Lobl**, Baltimore, Md., Miss **Maxine Hartman** of Baltimore; the Hymans other three children, **Carol**, a student at UNC, Chapel Hill, and **Jeffrey** and **Sandy**; Mr. and Mrs. **Leonard Blau**, Mr. and Mrs. **Eric Goodman**, Mrs. **Irving Weisler**, Mrs. **Sam Zimmerman**, Mr. and Mrs. **Eddie Post**, Mrs. **Ben Kahn**, Mrs. **Sylvia Feit** and Mr. and Mrs. **Sam Schwartz**, all of Salisbury.

Our deepest and sincere sympathy to Mr. **Eddie Post** on the loss of his beloved mother.

Our best wishes for a speedy recovery to **Dr. Singer** who has suffered a heart attack and is at the Veterans Hospital.

Visiting out of town: **Mr.** and **Mrs. Hart**, Miami, Florida, Mrs. **Dot Kahn**, Raleigh, and **Mr.** and **Mrs. Al Rabhan** to Atlanta to help celebrate grandchild **David's** sixth birthday.

MRS. AL RABHAN

Columbia . . . Condolences To Rabbi David S. Gruber

Our heartfelt condolences go to Rabbi **David S. Gruber** and sons Dr. **Louis Nover Gruber** and **Mayer Irwin Gruber** upon the loss of wife and mother.

On the evening of January 29th the Beth Shalom Education Committee had Rabbi **Simcha Kling** of Louisville, Kentucky as guest speaker. Rabbi Kling is formerly of Greensboro, North Carolina. Those who heard him had a very rewarding evening. Coffee and cake were served by Mrs. **Harvey Golden**, Mrs. **Charles Miller**, Mrs. **Saul Kahn** and Mrs. **Eddie Ross.**

Mazel Tovs to Mr. and Mrs. **Harold Markel** on the marriage of their daughter **Susan** to **Martin Starr** . . . to Mr. and Mrs. **Mike P. Cohen** upon the engagement of their daughter, **Harriet** and **Howard Buxbaum** of Baltimore . . . to Mr. and Mrs. **Melton Kligman** upon the birth of a son (after four daughters) . . . Mr. and Mrs. **Morris Sherman** upon the Bar Mitzvah of their son, **Harold.**

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The group will be limited to 28 members.

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The American Jewish TIMES-OUTLOOK

VOLUME XXXII •

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IN THIS TIME OF NATIONAL TURMOIL AND RELIGIOUS QUESTIONING, WE WONDERED HOW WELL OUR RABBIS WERE DOING IN MEETING THE CHALLENGE. UNTIL SOMEONE SUGGESTED WE GO TO THE SOURCE — THE RABBIS THEMSELVES, SO WE POSED THE QUESTION "HAVE YOU SUCCEEDED AS A RABBI" TO THE MORE THAN 60 RABBIS OF THE CAROLINAS AND VIRGINIA. UNFORTUNATELY, ONLY EIGHT RESPONDED, BUT THEIR ANSWERS ARE PROVOCATIVE AND POINTED. COVER SKETCH BY BRILLIANT ISRAELI SATIRIST, ARIE HAAS.



I. D. BLUMENTHAL, PUBLISHER
IRVING GOTTESMAN, EDITOR
FLORENCE BYERS, VIRGINIA NEWS EDITOR
NATHAN KESSLER, ADVERTISING MANAGER
THERESA TELLER, PRODUCTION SECRETARY
CHARLES A. LEDBETTER, TECHNICAL ADVISOR

The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

ANGELS



The basement was hot and dingy. The "bakers" —rabbis with long beards and sidecurls—were not really efficient, but for me it was heaven. I was a child, no older than six or seven, and I had gone with my father to New York's Lower East Side to bake our own special matzohs.

A huge brick oven, built into the wall and fed with logs put in its side, glowed from the heat. The specially kneaded dough was placed on long rods and put into the oven.

And each time a new load of matzohs was put into the oven, a leader would cry out, "For the sake of the holy commandment!" And all the bakers—old men bent with age, younger men with eyes like hot coals and we children with voices like birds—all answered, "For the sake of the holy commandment of matzoh!"

The night preceding the seder we searched for the 'chometz,' or leavened bread. Chometz is forbidden and matzoh a must in remembrance of our flight from Fgypt and its wicked pharaoh.

The Egyptians were chasing the Jews. It was desert country and you either made your own supper or you didn't eat. No one had time to wait for the dough to rise, so they ate unleavened bread—matzohs. The Bible says in remembrance of that time we should remove any bread, or any material having leaven materials, from our homes.

In our home, the search for leaven followed strict Jewish ritual. About an hour after sunset we shut off all the lights in our house. Pitch black. My father lighted one candle. The candle has many mystical meanings, and its pale, ghostly light cast a strange spell.

I was given a feather and spoon, with a little basket, and together we began the ritual cleaning of the house of leaven. Before the search I planted pieces of leavened bread in various parts of the house on top of a shelf or dresser.

My father went around searching. We had about 15 rooms . . . a lot of looking. So, after ten minutes it became a game of "hot potato." The *chometz* was on the dresser on the right and my father was heading for the left. "Cold potato," I whispered, and my father would go the other way.

(Continued on Next Page)

ANGELS, Continued

Yemenite Jews Performing Macos Ritual with sardine can



Jewish law commands that you must take in any stranger who is hungry for the seder, so each year we had a few guests. One day, I remember, we came home the afternoon before the seder and there was a man named Harry, about 40, on the couch in our living room.

He was our guest, whether we were dying to have him or not. Harry was very funny, and he ate a great deal. He was fond of singing "Potatoes are cheaper in Brooklyn," possibly because he lived there.

Our seder transformed the dining room into a banquet hall and temple all in one. There were flowers all around, and a special pillow had been placed on my father's chair so that he could lean — like an ancient prince — on his left side, all according to tradition.

There were other guests, an old couple—they should rest in peace—who lived down the block on Grant Avenue in Jersey City. The husband was about 80 years old. He used to tell me of times when the corner of Grant and Jackson was a farm and a brook ran where our house stood.

The most exciting thing, of course, was asking the four questions. We used to recite them in Hebrew and Yiddish, according to the old custom. It took us weeks at the yeshiva to memorize them.

My two older brothers, Howie and Phil, went before me, and my sister, Faigy, came last. Howie was competent, but too nervous and fast. Phil used to get me nervous, because he's very deliberate and would kind of act out each question as though he really didn't know the answers.

By the time my turn came, I was a nervous wreck. I'm a six-footer now, but at the time, I was just a little taller than the table. I stood up and took the ritual cup of wine in my hand. Phil giggled and I almost spilled the cup.

"Come on, Ege"—that was my nickname—he teased. My father tried to help me start. But he just added to my nervousness. Harry mumbled, "Poor kid, he forgot them." But I paused, looked at the tray filled with bitter herbs, and began saying the questions haltingly.

"Mah Nishtanah halialah hazeh, micall haleilos?" And then in Yiddish, *"Farvoos iz der nacht fun Pesach, anderesh fun alleh nacht funn der ganz your?"* Which means, "Why is this night different from all other nights?."

Slowly, awkwardly, I began laboring over the other questions, pronouncing the Yiddish with the strange American accent. As I asked the questions, I grew more secure. The old woman's eyes began to fill with tears and I felt proud.

Faigy, my little sister, said them better than all of us. My father said it didn't count because she knew all the answers anyway.

We went through the various rituals of the meal. Seder means order. The seder is a meal that is also a service. We ate bitter herbs, in remembrance of the bitterness of bondage. *Charoses,* chopped apple and walnuts, in remembrance of the bricks we made in Egypt. Eventually we were supposed to drink four cups of wine.

Each child has a different favorite part of the seder. For some it is the hiding away of the *afikomen,* a special matzoh that completes the meal, until the father ransoms it, by promising a present after the Passover. This custom keeps the children interested.

For other children it is the gay singing after the official ritual is over, which includes the song of "Chad Gadyah," the song of the "One Kid," a verse that revolves around and around like a top.

But for me, the pre-meal ritual was the highlight. Do not ask me why. Maybe because my father and mother used to tell me stories.

My father used to tell me about his father and grandfather and ancestors who were known as wonder workers and saints.

My mother would tell me of her father and grandfather who were Haddisic Rabbis with followers in the hundreds of thousands.

And they used to tell me how these men could predict the future, how they studied the cabalistic, mystical writings of the angels.

And somehow I imagined, in my childish way, when I grew drowsy from the wine I had taken, that I could hear the footfalls of angels scurrying among the dishes, the Cup of Elijah, the flowers, the shiny crystal . . . I thought I almost could see a halo rising from the snow white tablecloth, glowing clear about the large room.

The night grew long and I rested, eyes half closed, against my mother's arm. If only they could see what I saw! But it was there . . . It was there.

EXODUS — 5728



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YOUR OUTLOOK

ABOUT RABBINICAL SUCCESS

Dear Editor:

I don't want to appear rude by ignoring your request to participate in your symposium — "Have I Succeeded as a Rabbi." That is why I am writing to you after the deadline.

Quite frankly, you have placed the rabbis in a most difficult situation. A rabbis work is never done and therefore, it is hard to judge the merits of an unfinished product.

This question should be put to rabbis who have already retired from the rabbinate and can objectively look back to their accomplishments and then pass judgment. I hope you will understand.

Rabbi Max Stauber
Congregation B'nai Israel

Spartanburg, S. C.

Dear Editor:

Please pardon my delay in sending you my offering for the "Have I Succeeded as a Rabbi" symposium. My preoccupation with other matters prevented me from responding earlier.

I wish you well in your new assignment. I congratulate you for the fine innovations you have initiated for the Times-Outlook.

I shall look forward towards meeting you in the future.

Cordially yours,
Rabbi Abe W. Schoen

America's Jews of Silence?

Dear Mr. Gottesman:
Dear Editor:

When I finished reading Elie Wiesel's *Russia's Jews of Silence* in your May issue, I felt very sad. And it was not so much for Russian Jews as for American Jews.

Must Jews suffer before they realise what they have? Must they be forbidden to attend synagogues before they realize how much prayer and synagogue service means to them? In America, this blessed land, we have freedom to go our own way, act as we will. Temple doors are open to us whenever we seek them. And yet it is just because we have a good thing that so many services are poorly attended, that, Saturday morning, rabbis have to look at empty pews while synagogue members are out playing golf.

There is much we can do to help Russian Jews, protest, write our political leaders, boycott. But first things first. First we must show the world how important Jewishness means to a Jew by practicing and living what we so strongly declare is so vital to our Russian-Jewish brethren.

David Lowen
Richmond, Virginia

From A Friend

Dear Mr. Gottesman:

The American Jewish Times-Outlook looks worthy and merits the "Shohooheyanu."

Good luck!

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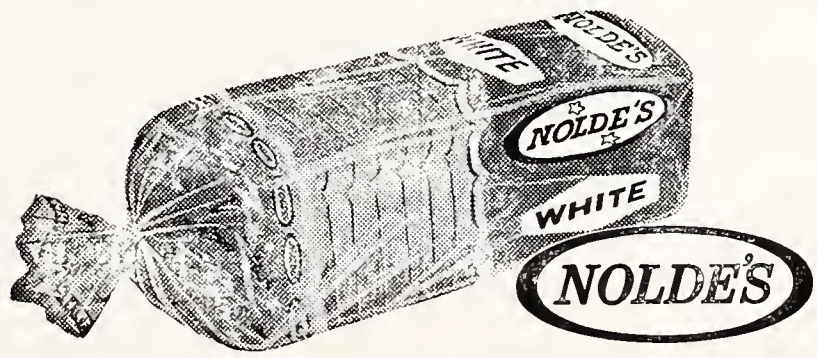
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The Rabbis Said . . .

From *Ethics of the Fathers*

Give unto Him of what is His, for you and yours are His; this is also expressed by David: "For all things come of You and Your own have we given You."

●

He whose works exceed his wisdom, his wisdom shall endure; but he whose wisdom exceeds his works; his wisdom will not endure.

●

Beloved is man, for he was created in God's image.

●

He whose wisdom exceeds his deeds, to what is he like? To a tree whose branches are abundant, but whose roots are scanty; and the wind comes and uproots it and overturns it upon its face. But he whose deeds exceed his wisdom, to what is he like? To a tree whose branches are scanty, but whose roots are abundant, so that even if all the winds in the world come and blow upon it, they cannot stir it from its place.

●

Ben Zoma said: Who is wise? He that learns from every man. He that subdues his passions. Who is rich? He who rejoices in his portion. Who is honored? He that honors others.

●

Despise not any man, nor make fun of anything; for there is not a man that has not his hour, and there is not a thing that has not its place.

●

Judge not alone, for none may judge alone save One.

●

Every assembly which is in the Name of Heaven will in the end endure, but that which is not in the Name of Heaven will in the end not endure.

●

R. Simon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all.

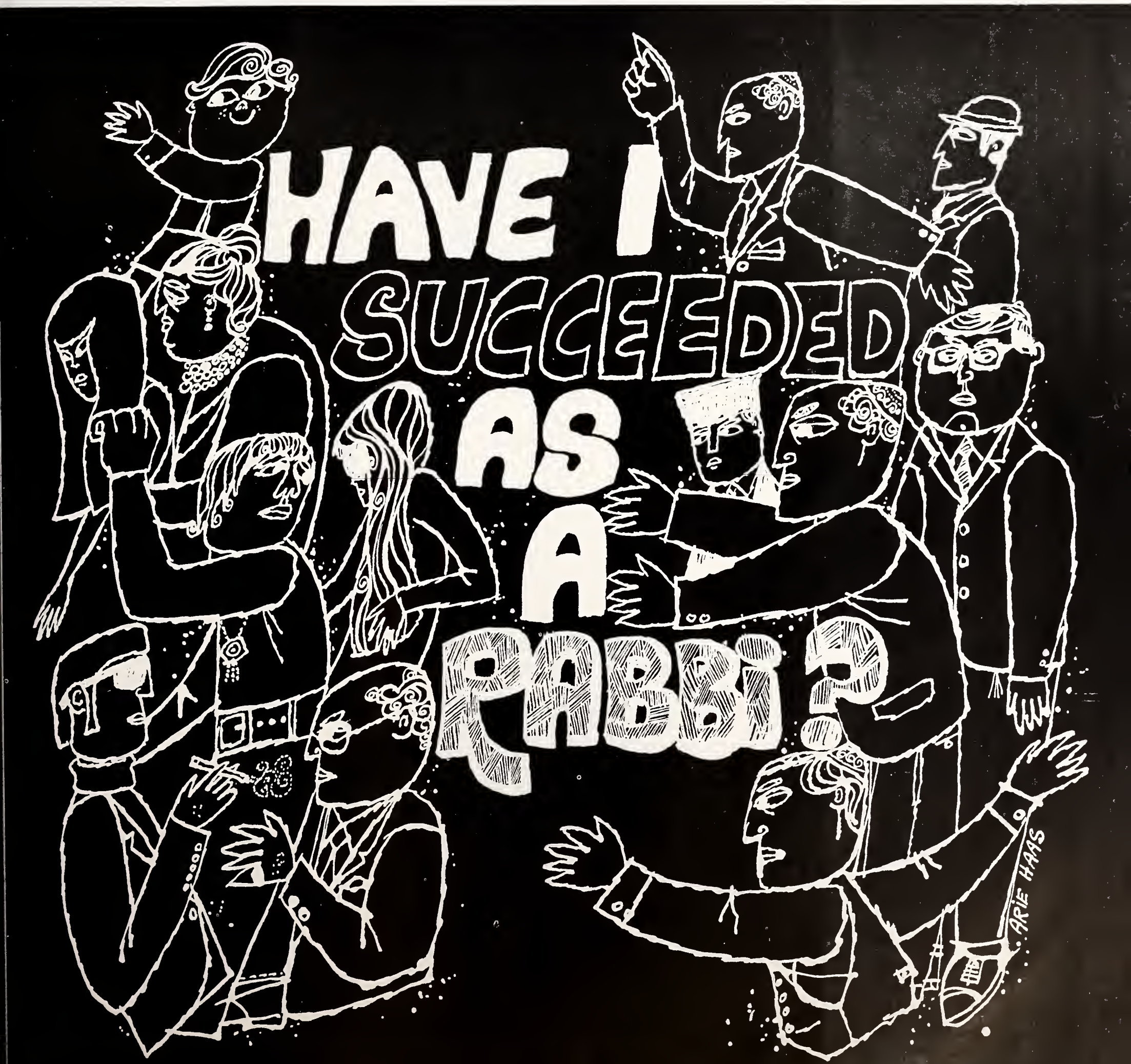


EIGHT RABBIS EXPLAIN SUCCESS

OR LACK OF IT — AND WHY . . . PLUS

AN AFTERWORD BY THE EDITOR





"How can success in these matters be measured? And if there is success, is it enough to meet the challenge?"

RABBI MICHAEL HECHT
TEMPLT EMANUEL
CHARLOTTE, NORTH CAROLINA



Do I feel that I have succeeded as a rabbi? Let's see . . .

If I were a businessman who had set out to make a million dollars, and I now had a million dollars, I could consider myself a "success". If I were a doctor who had perfected some dramatic new treatment, then—in spite of all the people whose lives I could not save—I might consider myself a "success."

But as a parent, I will never be able to congratulate myself on my "success." Even if, God willing, my children turn out to be wonderful human beings, there must inevitably be things I have left undone. Simply as a human being, I can never be a "success," in that there are always serious faults even in those who try hard to "succeed."

●

A rabbi's task is immense, his horizon very wide. His work is not the completion of any one specific project (which would make him a "success"), but in the spiritual betterment of hundreds of people.

In what ways? A rabbi should increase the awareness in his congregation both of the good things they have achieved and the good things they *can* achieve. He counsels them in times of distress, hoping to draw from them the right questions about their lives and the right answers for that individual. He seeks to inspire and teach by his sermons, writings, classes, and other personal contacts. He seeks to impart a feeling of the grandeur of Judaism and the will to live according to its teachings. He wants to impart a love for the people of Israel, for the land of Israel, and for the religious heritage of Israel.

●

There are many strings to a rabbi's bow. Sometimes they play in dissonance. When he would like to be studying, he must attend a civic meeting. While being helpful to a family in serious difficulties, he must also deal with petty complaints. Routine administration, correspondence and everyday problems rob him of time he would like to put to better use. People praise him for things which do not especially cause him pride, while ignoring aspects of his work he considered most important.

●

The American rabbi faces people who are largely indifferent to his principal message. For too many, Bar-Mitzvah is more important than Jewish living; dues paying, more important than synagogue attendance; and Jewish learning, not dreamt of in their philosophy. What "success" is attained with young people is often vitiated by the apathy of parents.

And still there is success—the family that derives inspiration from services, the young woman who asks for an adult education course, the youngster who forces his parents to add Jewish practices to their home . . .

How can success in these matters be measured? And if there is success, is it enough to meet the challenge of our time? I keep trying.

"Even if I had ten lives I'd give them all to the rabbinate."

RABBI GERALD KAPLAN
CONGREGATION B'NAI SHALOM
RICHMOND, VIRGINIA

"Do you feel that you have succeed ed as a Rabbi" is indeed a comple question. A rabbi deals with so man different people that it is impossibl to know if he has failed or succeede

The role of the modern rabbi as "general practitioner," is a role whic many laymen do not understand Whereas the rabbi of earlier time concerned himself largely with schol arship and only to a small measur with communal activity, the moder Jewish religious leader must giv much of his time to helping peopl with their problems.

Rabbis must be pediatricians. W are called upon to deal with children with their educational and disciplin ary problems, with the Bar and Ba Mitzvah. But this is only the begin ning.

Into our offices come people wh lack adequate vision or whose visio needs correction. Then we must ac as spiritual ophthalmologists.

The tensions of modern life ar many and increasing numbers of pe ple are coming to their rabbis who, they do nothing else, provide a liste ing ear and a sympathetic spirit fo those who are troubled.

What does one say to an unhapp person who in his words is "Eating h heart out," over an unalterable situ tion? We must act in such a case spiritual cardiologists and gastro-e terologists. To adjust such an indivi ual to life is not an easy thing. To eve attempt the task compels us to b amatuer psychiatrists And we fin often that the person who thinks h problem is with respiration, actual is suffering from faulty aspirations.

The boundaries of our "Practic reach increasingly into the domain geriatrics, and we must try to brin hope and reason for living to peop of advancing years.

Finally we must practice orthope ics, and endeavor to assist people wh cannot stand on their own feet. To this we must also be radiologists, ha



ıg the ability to see through those ho come to us.

The rabbinate, like the ministry of very religious denomination, is a mplex profession with many branch-. Ours is not a specialized calling. Ve try to be and I hope that we have ıcceeded in some measure in being enerous practitioners.

The rabbi is the number one sub-ct of his congregants as to the soft-ss of his pulpit.

Yet, even if I had ten lives, I'd give em all to the rabbinate. For me rab-nate is closer than breathing, near-than hands and feet.

For the privilege of serving in oments of deepest grief, for the op-rtunity to counsul people in con-sion and bewilderment, for the abil-y of speaking a word of understand-g to those who are caught in the ess and storm of despondency and sair, for the challenge of moulding e lives of little children and implant-g within them an appreciation of ings spiritual, for the privilege of eaching to people who come with pectancy in their hearts and want e timeless principles of religion ap-ied to the problems of daily life— of these form a composite experi-ce that no one can understand who s not lived it. It is the very elixir life. It is the thrill of living. It is exaltation of the spirit.

Through the complexity of the hu-n mind have I succeeded despite e frustrations which I endure daily.

There is gratitude in my heart for e love which has been shown to me. d it is my earnest prayer that in the urs which lie ahead of me, I shall be le to say the words of the Aramaic yer which we recite before the en ark of the Torah: I am the Ser-t of the Holy One, blessed be He.

"Let another man praise thee, and not thine own mouth; a stranger and not thine own lips."

RABBI ABE W. SCHOEN
BETH MEYER SYNAGOGUE
RALEIGH, NORTH CAROLINA



The topic of the symposium — "Have I Succeeded as a Rabbi" — raises a number of questions. First, what are the criteria for success? Two, can such a question be answered objectively by the subject to whom it is posed? Thirdly, isn't he lacking in aspiration who designates the results of his efforts successful? And finally, can he properly function as a rabbi who adjudges his effors to be a failure?

●

In my opinion, a more appropriate subject for self-evaluation is — "Have I Achieved my Goals as a Rabbi" — although this topic is also laden with faults. It can only elicit one answer from a dedicated rabbi, and that is a negative one. A goal by definition is an aim which an individual attempts to reach or accomplish. An aspirated individual attempts to reach many goals. When he reaches one goal, he immediately sets his sights upon another, or higher one. His ultimate aims are never reached because they are set higher and higher, and man, the finite creature is never in the category of *being*, but is constantly in the process of *becoming*. A dedicated rabbi never sets his sights on one goal. His goals are many; and a rabbi anywhere — and especially in America, where there are so many problems in Jewish life — must constantly attempt to reach higher and higher plateaus of accomplishment.

●

The judgment as to whether he has succeeded is bound by the priorities he has set, and the goals he has reached. The problems which confront most rabbis is that many of their goals are frustrated by layman, who from time immemorial have felt duty-bound to hamper and frustrate the spirations of rabbis.

Although basically I maintain that the topic of the symposium is poorly construed, I shall reply to the question with the same answer given by the budding scholar. When asked, "Who is the better student, you or your friend?", the young man answered "I am caught on the horns of a dilemma. If I should say that I am the more astute student, I would be guilty of boastfulness. If I should say that my friend is a better student, I would be guilty of telling a lie. Therefore, I shall not answer your question."

●

In a more serious vein the admonition in Proverbs is most worthy of repitition today.

"Let another man praise thee, and
not thine own mouth;

A stranger, and not thine own lips."

(Continud on Page 52)

AFTERWORD: WHY UP TO NOW I COULD NOT BE A RABBI

•

By IRVING GOTTESMAN

Don't believe the title. This is more than just an answer of why I could not be a rabbi. It is a story of growth, of decision, of an agonizing discovery of self. For the first measure of a rabbi is not what he does but what he is. Not the religion he has brought to others, but to himself. Not how many children he has taught or services conducted, but how, by his actions, he has given witness to God's presence and God's word. . . .

This is a declaration of a rabbi who could not bring others to believe — because he could not believe himself. . . .

My father is a rabbi, and my uncle, many of my cousins. . . . Both my grandfathers were Hassidic Rebbes, with thousands of followers, and their fathers and grandfathers bebore them. It was a tradition going back hundreds of years.

Of my family of three brothers and one sister, somehow it evolved on me — perhaps because I was the slowest and they figured I wouldn't succeed at anything else — to continue the heritage.

They were not very wrong in their choice. "Playing" at the rabbinate for me was as natural as water is to a fish — it was the dimension and context of my world.

When I visit various communities in the Carolinas and Virginia I marvel at the tremendous temples and synagogues that even small communities have been able to build. But my father's *shul* was hardly that. It was a *shteibel* with a slightly American accent. It was about three times larger than a good size living room, on the bottom floor of my house. t was part of my home.

I remember once my mother bought me a toy truck and I wanted a place where I could play with it without being disturbed. So I went down to the *shul* — it was part of my house. And when I woke up *Shabbas* morning, all I had to do was jump out of bed get dressed and skip down the steps — I was in *shul* — and yet I was still home.

Most imoprtant of all. The people who used to attend the *shul,* many of them old, some teen-agers — seemed an extension of my own family. After all, each week, they were visiting my *house.* And so I kidded and played with them, argued with them . . . and grew to love them. The old men were my uncles and the old women my aunts. And from them I was trained to the feeling that every Jew I mee,, whether in Greensboro or Alaska — is a member of my family.

And so the roadmap, the destination, was all laid out for me. I attended yeshivos in New York and eventually a rabbinical seminary. As a student rabbi I conducted services for Rosh Hashonah, Yom Kippur and other holidays. And you can always make ten dollars an hour teaching bar-mitzvah lessons. . . .

But at the same time—something was happening. I was growing, moving . . . Growing out of the little *shul,* and out of a small world. . . .

I attended college. I made new friends, Jewish, non-Jewish. I discovered a modern world. I discovered for the first time that the orthodoxy, the absolute truth of the Torah, the whole foundations of my life were subject to severe, powerful criticism and doubt. *Tephilin — phylactries* — and *kashruth,* Yom Kippur and Passover, holidays and traditions that were as much the natural rythm of my life as the hour hand on my watch, suddenly became a crisis — an agony — of conscience and belief and faith. . . .

In the next few sentences I am about to cross a line — a line that I had set for myself but must be broken for the sake of truth and honesty. Up to now I have never written of what it was really like — this breakthrough out of tradition — out of fear and respect . . . for my parents. I have never written publicly about my not keeping the Sabbath, or not adhering to *kashruth,* or not putting on Tephilin . . . out of respect for them. But the time has come to write the truth — and let the Judge of men decide the right. . . .

Two shattering moments stand out of my life — the first time I broke the Sabbath and the first time I was confronted by my father about my not putting on *Tephillin.*

I remember the first Sabbath. It was after the Saturday morning services, after the Sabbath meal. We had eaten and drunk, and sung the *zmiros,* the Sabbath table songs. I had done all these things and yet I felt as though I had not done them. The whole ritual seemed made out of plastic and hollow, and my actions mechanical and empty. I felt neither depressed nor happy — but mechanical . . . a machine, a machine whose motor had been shut off but keeps on moving from sheer momentum.

I went up to my room on the third floor, sat down at my desk and began reading. Suddenly I became aware — obsessed — with the florescent lamp on my desk. Although the room was bright from the sun, the light still burned from the night before — because of the Sabbath.

. . . In the room, alone. On the third floor, alone. The lamp, burning, uselessly, ridiculously. Why? Why not shut it,

Back to my reading. The words, the lines go by. They seem empty and meaningless also. My eyes, on heir own, drift back to the lamp, *burning.* It becomes an enemy. It teases, it makes fun of me. It sears my eyes. It threatens me.

I ge. up. I try to escape. I think to walk out of my room. I walk to a picture. I walk back to my desk. And the lamp burns.

It is time for the idea to come . . . *what is stopping me from turning off the light? What is the sin? Where the harm?* And I had no answer.

On its own, my hand crawled across the desk. The light was off . . . I shuddered, in fright, in ecstacy . . . The hand moves again . . . The light is on . . . Again, it's off . . . Like a madman, awed by the new, strange world I had entered I switched the light on and off, over and over I was suddenly free. I soared. The world was open. The tide of feelings rose and flooded, the empty hollow



Zeide, z"L — Shall I Follow?

grew heavy with the fresh water . . . But then came the storm.

. . . Goodbye. The line is broken. I had made history that minute, and I had crushed and snapped two thousand years of history. My father who had struggled to keep the Torah, and his father, and his father's father . . . The hours of study, the years they had spent memorizing and understanding the incredibly minute laws of the Sabbath, web upon web of law, law and mitzvohs, Thou Shalts and Thou Shalt Nots, the iron tradition that bound generation to generation, past into future, present transcendent of time. Broken. Snapped. Left. All gone. No, they were there, it was I who was gone. Fled. Escaped. Where to? Before, I had been a hollow vessel, but rpoperly stamped and in place . . . Now I was a full vessel, but floating, cast in nnknown, frightening waters . . .

And so the deed was done. The light was off. In the lamp. In me. I had crossed the line that I did not want to cross — but there was no choice. The other side of the line existed no more.

The first time I skipped putting on Tephillin was less dramatic. I was late for class. I said: "Today I'll skip Tephillin. I'll repent tomorrow." The next day and the day after and the day after that I put on Tephillin. But the fifth day something else came up and I said: "So I'll skip another day, big deal, I'll repent tomorrow." I did . . . but within three weeks of the first day I had stopped putting on Tephillin — because I did not feel I had to repent . . .

Something strange I noticed at the time. I had not told anyone of what I was doing . . . But it seemed my face, the cadenza of my words, the flash of my eyes, told the world what I thought was my secret. And I suddenly discovered I was not as alone as I thought.

(Continued on Page 58)

GHETTO FACTORY

Twenty-five years ago, on Passover Eve 1943, began one of the most glorious and tragic episodes in Jewish history. A handful of Jews in the Warsaw Ghetto, knowing they were eventually destined for the Nazi gas chambers, made a last desperate and heroic stand against the German legions. In other ghettos as well, valiant, last-ditch stands were made. We must never forget the oppressors or the suffering. The following is an excerpt from a recently translated Yiddish poem by Rachmil Bryks, which starkly and hauntingly describes the life and death he witnessed in a Lodz Ghetto. Warsaw Ghetto photo on the right is from YIVO archives. Ghetto Factory 76, Copyright, Block Publishing Company, New York.

Today for the last time Plant 76 received
Sweepings.
The workers—mothers, fathers and children—fear:
"Whoever does not take some today
Will only die sooner."
Hunger in one's intestines burns and sears—
Starvation nears;
Death by starvation
Is worse than death by the sword.
One wants to live.
Must survive!
Earnestly they ponder
"Shall we put some into our pockets,
Into pots?"
Makes no difference where—
Whoever leaves is checked with care:
"We are condemned to die of starvation
And slave labor.
If we dare to risk our lives
We will surely not survive!"
Chaim "the rascal":
So he is called because of his pranks.
He is also called "crutches man",
Because he wobbles as though on crutches—
His legs are devoid of calcium.
Pitch black his hair and eyes;
A Semitic face; his walk is stooped—
A defect caused by poring over books.
His lungs are also ailing.
He always hums himself a line of Gemara:
"Hakol shochetin,
Anyone may slaughter!"
Resonantly he draws out his voice—
Not from piety but from custom.
He continually laments:
"The war has made me a heretic,
I have grown angry with God.
My life here has taught me
That God cannot be.
Whatever we may have done that is wrong—
What father could torture his child so long?
The rascal, a brilliant fellow, has a thought:
"Listen, Jews: the cauldron is broad and high,
Let us hang a sack within—
Supposedly we pour the sweepings inside,
And we have a load!
Tomorrow I'll take the wagon,
And when I smuggle it onto the street
Things will be flowing like water for us—
Whatever we need shall be ours.
We will split it all up equally;
Do you agree?"
"Agreed! Agreed!"
Said and done.
Shovel
After shovel
Bites into
The sack like teeth.
Shoves comes out,
Shovel goes in,
Buckets' mouths swallow up.
Buckets pass from
Hand to hand,
And in the pot the sack
Grows fuller
And fuller
Hidden behind a cauldron
Stands the Lord Engineer,
He peers, snoops and thinks:
No one is stealing, good, fine;
Everything going in the pot all the time.
Chaimke the rascal rubs his hands with glee:
"Jews, things are running according to plan,
It's almost finished—there, now it's full.
You stand guard lest someone near
And in a moment I'll have it here."
He draws a full white sack
Out of the pot.
Two pair of hands quickly take it
And hide it in a barrel.
Now, as though risen from out of the earth,
The Lord Engineer stands before them:
"What did you hide?!"
They wish that the ground might swallow them up;
They stand there deathly pale.
Before their eyes there hovers
Czarnieckiego prison,
Deportation from the Ghetto—
Where? To what?
The engineer's eyes
Pierce them like spears.
"Well, what have you hidden!"
No one can open his mouth
Or raise his eyes.
The Lord Engineer, with raging hands.
Rushes to where the barrel stands.

(Continued on Page 44)



AN AFTERWORD: Out Of The Ashes Eighty-year-Old Salisbury Doctor Creates New Life

Many men reach the age of 80.

Few arrive with tools in hand, still daily answering the call to which they've been committed throughout a lifetime.

Fewer yet would get there through the cauldron of a Nazi Germany and the fever of a Japanese-held Shanghai to start anew a third time — and make a life in a new land with a new language even as they entered upon the final decade of the alloted three score years and 10.

But every day, quietly and competently, Dr. Ernst Blumenberg attends the ills of the women in Building 10 at the Salisbury Veterans Hospital.

And if he weren't betrayed by a tongue that still remembers the nuances of another day and a fondness for the wisdom of his favorite Goethe, no one would suspect that it were not always so.

It is true, Dr. Blumenberg says, that he has had many extraordinary experiences.

But that does not say, he adds, that the man is extraordinary. Quite the contrary. Many Jewish men and women have traveled the same path. "That was our fate when the storm over Europe was raging and I was lucky."

Maybe.

Maybe not.

For in a manner so gentle it's scarcely felt, his staff at the hospital says, he manages to raise a spirit when it's low, erase a frown, let a nurse know she's done something well, heal where no healing seems possible, and never, for any reason, take credit unto himself.

"My goal," he says and mischief lights his eyes, "was not to get rich, and that's the only goal I've reached."

But rich is relative.

The crowd who gathered at his home to wish him well upon his 80th year and the nephew who flew all the way from Lisbon, Portugal, without a word, to give him the pleasure of surprise, attested to the fact that his success had well outstripped his goal.

Approximately 60 guests were present for the open house, including the Blumenberg's daughters, Mr. and Mrs. George Stern of Atlanta, Mr. and Mrs. Jerry Williams of Kingsport, Tennessee, Mr. and Mrs. Leon Shankman of Marion, Virginia and Mrs. Albert Grunhut of Statesville.

For three-quarters of a century ago, in a quiet country town in the province of Hanover, Germany, he could scarcely have imagined that he would ever arrive in Salisbury, North Carolina.

"I have charming as well as terrible memories," he says.

His home was in Einbeck, famous for its beer even back to the days of Luther. When he completed his studies at the "gymnasium," his family sent him to the University in Berlin and then to Goettinger, which was well known in math and medicine.

"They thought I was a dreamer. 'What will we do with him?' my parents worried. 'For a merchantman he is too dumb. Let him become a doctor!' " After he had graduated in medicine and "made my doctor's thesis—cum laude—I think, I had to be an intern in the University Hospital for Nervous and Central Disorders."

While he was there the First World War broke out "and I went, voluntarily, as every boy at that time did," serving as an Army doctor in Flanders, France, Russia, never suspecting that the country for which he fought would turn on him because of a religion he didn't even practice very assiduously.

After the war he was in charge of a clinic for brain-damaged patients from the war "until I settled down in the little town of Nenndorf for general practice around the countryside."

A country doctor in those days did everything everywhere. "I made deliveries, that was the worst, on a table in the kitchen, with two men holding . . . but that is now forgotten. A doctor was on duty day and night. First I had a bicycle. Then I bought a car."

Fees were low and often unpaid but money didn't matter. The life was good. "I was an addict for tennis" and there were friends and the countryside was beautiful.

"We had no feeling" that something was wrong "to be Jewish. Our forebears had lived in Germany for 200 years. We were Germans of Jewish creed. We felt in the first place to be Germans. At the University, when some of my friends became Zionists," the joke was that his only role as a Zionist could be as "ambassador in Berlin."

To Prison

"Until one fine morning there was a knock at the door and I was led to prison by two big great men from the Gestapo."

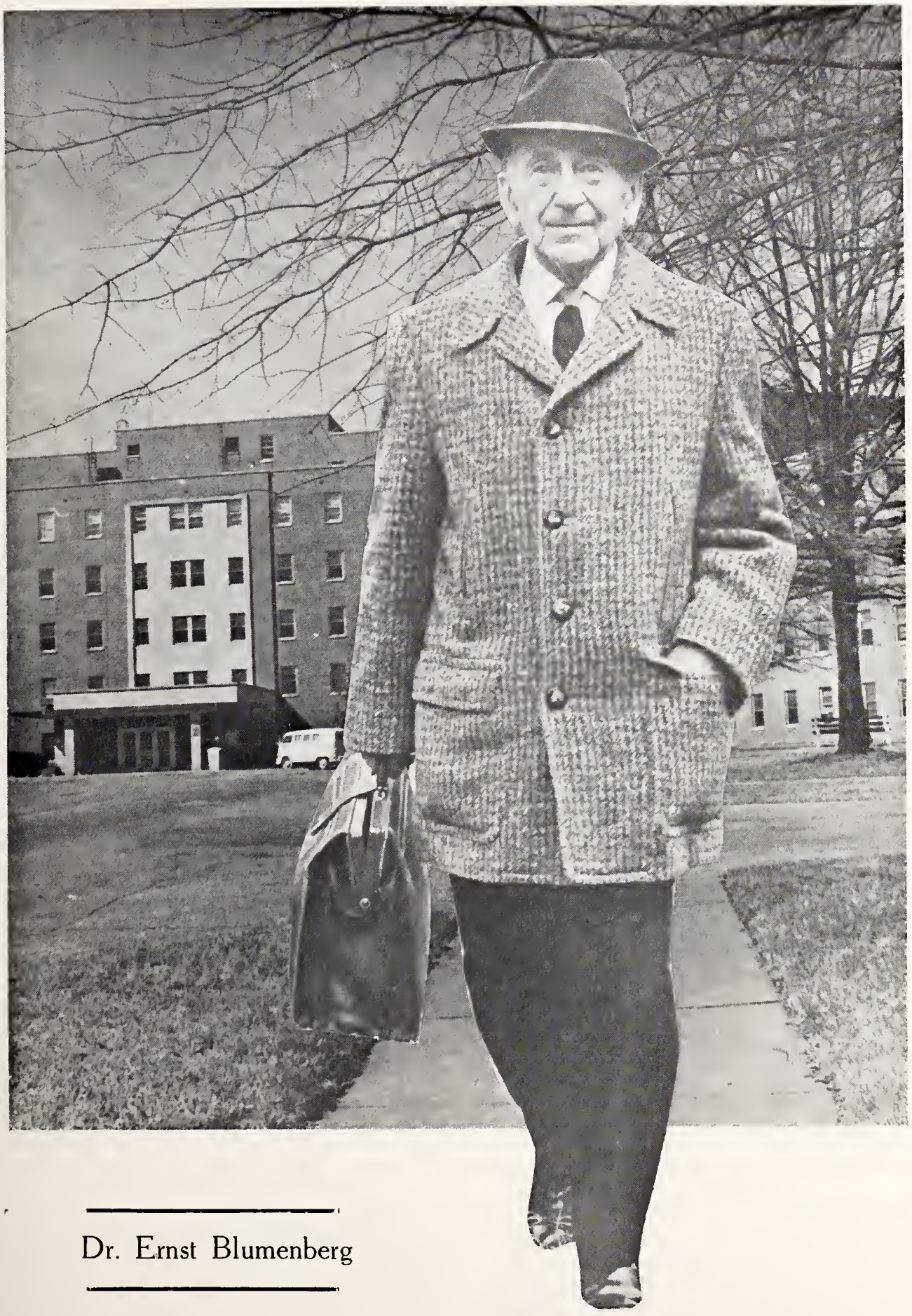
That was 1937.

Hitler had been elected in 1933, "but I was respected in the community. We thought Hitler was too strict, too abnormal, but we thought. "It will not last long.' Most of the Jews, therefore, did not leave the country early enough. We thought, in a few months, he will be gone with his mad and erratic ideas . . ."

He spent two years in prison.

"At that time we didn't know about the concentration camps . . . Every day we had 10 minutes to walk around in the prison yard and there were many Jews. They were the first to tell us they were beaten . . ."

He was released in 1939 "because my records were lost and they didn't know what to do with me", But he



Dr. Ernst Blumenberg

didn't know that until he returned to Germany on a visit a year ago.

"I was shocked. I thought from what ridiculous circumstances your life is based. Sheer luck. Every week I had to go to Gestapo and every wek they said, 'You are still here?' They wanted all the Jews to get out," but they had taken his practice, his house, everything and there was no money. Twice friends got tickets for him to get out but the first time the ticket was given to someone else because he had to leave by way of England and he couldn't get to England. The second time he got someone else's ticket and got a spot on an Italian liner.

"The Italians hadn't made up their mind yet which side to be on. We cruised for days on the open seas until the captain got the message to go to Shanghai. The ship was used for troops and we were put there like . . . Oh, God, oh God . . .

"The Italians made a business out of taking Jews, people from all over Europe, all to Shanghai. To go to the US you had to have an affidavit from friends or relatives and I had none . . . nor did thousands of others who escaped Hitler by going to China. All those who failed to get out were killed, including all of Dr. Blumenburg's family.

In Shankhai the local branch of the American Joint Distribution Committee had made an old edifice into a camp.

"There were 100 in one room mostly. The first evening I got so sick. We European doctors, what did we know of tropical diseases. I had 104 temperature and I thought, 'now you have arrived and you should die here?' But the next day I was well. I had just eaten sausage that was spoiled."

From the camp he found a room in which to live. "I tried to find one that reminded me of Germany and I did. In the evening there was a bird singing . . ."

But he had scarcely moved in before he was robbed. Fortunately they left my papers."

But even the robbery didn't crush him.

"Goethe says without leichtsinn you cannot live. What does it mean?" He rifled through a worn English-German dictionary.

"Thoughtlessness, maybe. Or levity. Strangely enough I just lived. I didn't think of the next day. They had founded a little hospital and offered me there a job. That was my luck, too. All the other men couldn't find work. The women could. They went into the factories, into the bars, but the men . . . I practiced among the refugees. There were about 13,000 of them at the time. Then came the war, the Japanese, and we were told the Germans had sent gas chambers," but if they did, the Japanese didn't use them

"To make the gesture, they put us in a ghetto again, where the Chinese had put ammunition, and the prisons. What prisons. They were full of lice and the people got typhus and died.

"I remember yet the first American bomber that came. Many died then, but we were glad they were coming. We greeted them with great joy though they killed a lot of people. We thought this was the beginning of the end."

"Disease was terrible. There was everything, cholera, dysentery, and the people died like flies. We couldn't fight it enough. We didn't know how and we didn't have medicine, no sulfa, no penicillin, no modern weapons like now."

He left Shanghai after the war, in 1949, when the German quota and an American officer he's never met made it possible. The American officer signed affidavits of responsibility for him and many others to come to this country.

"The good things always occur from the back door. In Germany, you couldn't deliever packages through the front. So it is with luck. It comes from behind." He landed in San Francisco where there was a committee arranging for people and finding occupations.

"But they didn't know what to do with me. I was 62 years old. I could

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Conversion

Why do people convert from one religion to another? How sincere is the change? How does it affect their lives and their families? A new study by Rabbi Albert I. Gordon sheds new light on the dilemma.

The word "conversion" has two distinct and equally valid meanings. It is used, most frequently, to describe "the process by which a person comes to adopt an all-pervading world view or change from one perspective to another. It denotes a major discontinuity in behavior—a drastic shift in orientation of his valuation of reality." William James defined the term as "a process, gradual or sudden, by which a self, hitherto divided and consciously wrong, inferior, or unhappy, becomes unified and consciously right, superior, and happy in consequence of its firmer hold upon religious realities."

Such a conversion may best be described as "inner conversion." As a consequence of a newly acquired sense of unity and integrity of the spirit that results from having "found God" once again, the convert is said to be "twice-born." In addition to his physical birth, he has acquired a rebirth in a spiritual sense. His view of life, his values, attitudes, and behavior have changed. Conversion is a process, continuous and ongoing. It brings about a change from one set of values to another, when old values are discarded and new goals, centered in God, become, for the convert, "the way, the truth, and the life." Such a conversion is generally regarded as a "religious experience," i.e., a response to what is experienced as "ultimate reality."

Inner conversion is common to all faiths, including Judaism and Christianity. The word "conversion," then, means "to turn, or to change." It implies that the convert's movement is in a new direction, away from one course, toward a new direction.

Inner conversion has always been of concern to religionists and, later, to psychologists, each seeking to discover the very nature of the process by which it takes place; to understand, as well, the factors that impel men to convert, to become "twice-born."

There is, however, another kind of conversion, equally ancient and recorded on the pages of history. It is the formal act of identifying oneself with a religious faith which has a set of values, attitudes, beliefs, and practices other than those originally adhered to. It is a conscious moving from one organized religion to another. In contradistinction to inner conversion, which generally occurs within the original church setting, this form, "ecclesiastical conversion," involves a complete shift in allegiance to another and different faith. It may involve an entirely new set of values and a completely new way of life.

Unlike inner conversion, ecclesiastical conversion is seldom a sudden act. It is rather, most often, the consequence of a gradual, almost imperceptible process. It involves not a "return" to the religion of one's youth and family but a break away from the past and the declaration of a new allegiance. The change from one religion to another need not, as we shall see, necessarily imply the heightened emotional or psychological experiences that are generally associated with "inner" conversion. The convert who moves from one faith to another need not be "twice-born" nor need he now put religious ideas in the central place in his life. His reasons for conversion, as we shall see, may be the consequence of motives that have little, if anything, to do with strengthened or renewed religious feelings.

In addition to reasons associated with marriage, the change from one religion to another may begin as a consequence of dissatisfaction, emotional or rational, with some phase of the religion in which one has been reared. It may result from some unhappiness with parents or with their ways. It may grow out of a coolly calculated plan to break all ties with an unhappy past by formally identifying with the new religion.

Nervous or mental disorder too may play a role in causing a person to change his religion, as may the turbulent psychological changes that are associated with puberty and adolescence. Psychic causes also may help to create the desire (and need) to identify with a different religion. Misfortune in one form or another, ranging from a great cosmic calamity, a war, or social disaster to a purely personal loss or sense of loss, including a loss of faith in God, may be the factor that triggers the determination to shift allegiance from one faith to another. The decision to change religious affiliation may, on occasion, be due to an unpleasant experience, real or fancied, that the proselyte has had with rabbi, priest, or minister. The efeeling that his clergyman is a "hypocrite," dishonset intellectually, unethical, or immoral, is recorded in several of our interviews with converts.

It is clear that there is no single factor that ultimately brings about ecclesiastical conversion. The factors vary with the individual and his background, experiences, knowledge, emotional stability and temperament, religiosity, and a host of other causes. It is equally clear that some form of conflict, mental or emotional, is as much involved in ecclesiastical conversion as in inner conversion. There is always a crisis — some moment in which a conflict situation needs to be resolved. This holds true even for those persons who change church or synagogue affiliation to marry. The crisis situation involves a major decision on which one's future happiness is believed to depend.

History too has recorded many instances where, in the interest of attaining full, first-class citizenship with its many opportunities, social, educational, cultural, and political, mem-

The Nature of Conversion

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bers of minority religious groups formally accept the religion of the majority. Many Jews in Germany in the nineteenth century are known to have used this means to gain their desired ends. The reasons for changing from one religion to another are varied indeed, as the forty-five converts whose experiences I report in this volume make clear.

These ecclesiastical converts, from all parts of the country, vary in age from sixteen to sixty-five, men and women, most of them married over a period of many years, many with children of their own. None of these converts made the decision to change to a different religion suddenly. In all instances, these converts appear to have arrived at their decision gradually Some indicated that questions and doubts concerning the validity of their parents' religion began in their early childhood; others report that their questions arose during adolescence. But most of these converts stated that their thoughts turned in the direction of ecclesiastical conversion at the time when they determined to marry a person of another and different faith. Such conversion appears to have little or nothing to do with the inner struggle away from sin, evil, penitence, or even the striving after righteousness.

The exact number of inner and ecclesiastical conversions that take place each year is unknown. Neither Jews nor Catholics nor Protestants keep such records. Insofar as Protestantism is concerned, its greatest emphasis has been placed upon "inner conversion." Here, in most instances, evangelical efforts are expended by the church and its many denominations to reconvert the "fallen away" within Christianity. Such efforts, generally associated with the evangelical work of such men as Billy Graham in our day and a host of "minor league" evangelists, fail to provide thoroughly reliable statistical information. They fail, too, to indicate how many of the most recent "inner conversions" are "repeaters," men and women who have fallen from grace once or many times before, only to return again as "twice-born men." Little reliable information is available about ecclesiastical converts either from the National Council of Churches or from Hebrew Christian organizations whose basic function is their "mission to the Jews."

Although the Roman Catholic Church provides statistics with respect to the number of converts to Catholicism annually, there is reason to question the accuracy of these figures because the meaning of "conversion" is not sharply defined. The 1964 Directory states that there were 123,-986 converts to Catholicism in the entire country, the Directory for 1966 totals were 123,149. The two major sources of these ecclesiastical converts were Protestantism and Judaism.

The Jews too have no official record of ecclesiastical converts to Judaism. Various estimates, each based on surveys and studies made by individuals, suggest that those converts who formally identify with Judaism are accepted by Reform or Conservative Judaism with only a handful entering the Orthodox group. Orthodox Judaism looks with disfavor upon accepting converts, particularly when the reason for conversion is generally believed to be, in at least ninety percent of the cases, the desire to marry a Jew.

Eichhorn, on the basis of a 1963 study, has estimated that the number of non-Jews who are being converted to Judaism annually is between 2,-000 and 3,000. Of these, he believes that 95 percent come to Judaism because of marriage.

Rabbi Daniel L. Davis reported that during the decade 1954-64, 16,-000 persons converted to Reform Judaism. He estimates that 90 percent of these converts planned to marry a Jew or Jewess. Data gathered be-

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Sammy Davis, Jr.
Now — Also A Jew

Guess Who's Coming To Israel

. . . the four youngsters on this page — Bernie Ackerman of Fort Mills, South Carolina; Michele Leder of Goldsboro, North Carolina; Lynette Szabo of Emporia, Virginia, and Sam Weinstein of Jacksonville, North Carolina — are. And so are a host of others who are taking part in this summer's Youth Pilgrimage to Israel program, which is headed by Circuit Rider Reuben Kesner.

"This is a chance of a lifetime both for the young people and their parents," said the handsome Circuit Rider, who took a few minutes off from his busy schedule around the eastern part of the state to discuss the project. "Parents who want their children to truly feel their Jewishness have no better opportunity than to send them for the summer to Israel. It is an investment in the future."

How about expenses?

"It's probably the biggest travel bargain you can find. For $875 they are covered for the flight back and forth, for food and lodging, transportation, tours. They will be able to see the Israel of the Bible that they heard about in class, to see the newly liberated territories, the Western Wall, Rachel's Tomb. They will meet Israelis their own age, government officials — the works. And then there something else. . . .

Yes?

"The meaning of Israel. For the rest of their lives. When they read about Israel in the papers, when they themselves in the future will be called to lead their communities — Israel will not be an abstract, distant land — it will be part of them. They gain and their community gains. And at the same time its all fun, all excitement."

Kesner invited those youngsters and parents who are interested in finding out further details to write to the following address: Circuit Rider Reuben Kesner; P. O. Box 762; Whiteville, North Carolina, 28472.

"THIS IS A CHANCE OF A LIFETIME . . . AN INVESTMENT IN THE FUTURE . . ." SAYS CIRCUIT RIDER REUBEN KESNER.



Bernie Ackerman
Fort Mills, South Carolina



Michele Leder
Goldsboro, North Carolina



Lynette Szabo
Emporia, Virginia



Sam Weinstein
Jacksonville, North Carolina

Charleston: Hadassah Sponsors Arts Festival

Hadassah recently sponsored a Festival of Arts at the Center. Mrs. Lee Baker was general chairman. . . . Governor Robert E. McNair spoke at the Tree of Life Temple about his recent visit to Israel. This event was co-sponsored by Beth Shalom and Tree of Life. . . . Pesach Schidler was guest speaker at the United Synagogue Conference held at the Beth Shalom Educational Building. On that same evening Daughters of Israel celebrated Jewish Music Month with a Sing-A-Long. . . . Cantor Murray Nieman, Izzy Goldstein and Marty Rose coordinated the program.

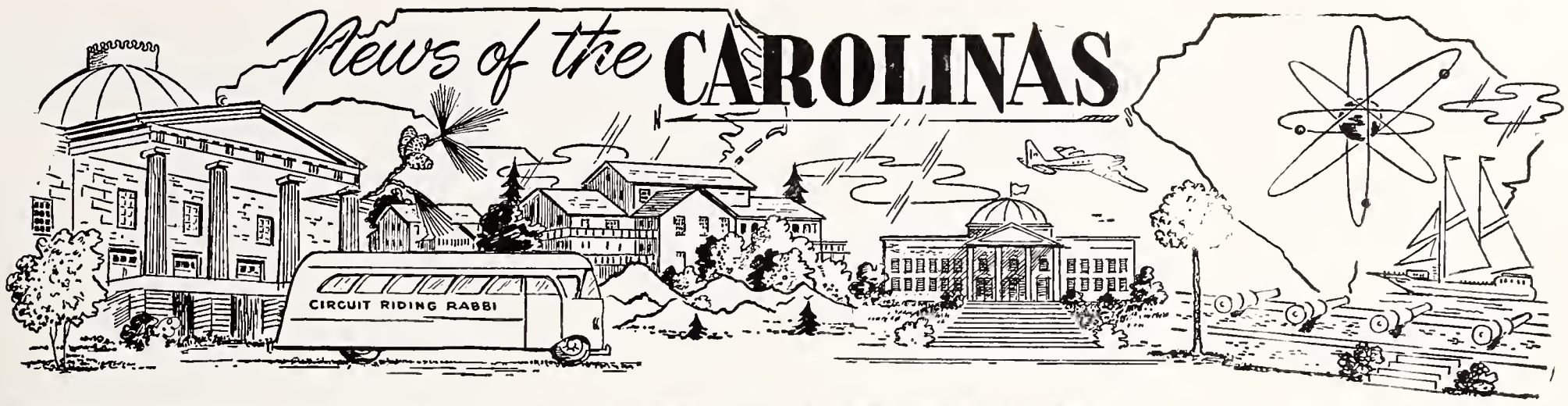
A very hearty Mazel Tov to Mr. and Mrs. Saul Kahn upon the marriage of their son, Robert and Barbara Somerstein (Kahn) in Charleston on March 3rd.

It was very nice to see various members of the Katz family from Miami, New York, Atlanta, etc., at the Bar Mitzvah of Solomon Katz on March 2 at the Beth Shalom Synagogue. Sol is the son of Mr. and Mrs. Marshall Katz.

Another Mazel Tov goes to Mr. and Mrs. Sol Lourie whose daughter, Lorraine, was chosen sweetheart of Phi Ep at the University of South Carolina.

Mrs. Barry E. Winston was general chairman for the Inter-Faith Tea held by B'Nai B'Rith Women at the Center. Several Catholic and Protestant organizations attended. Irwin Shulman was guest speaker at the B'nai B'rith Men's meeting on March 5.

Mrs. Sol Aberman of Rock Hill was named Heart Mother of the Year by the South Carolina Heart Association. Harvey Golden was cast in the play "Dylan" which opened at Fort Jackson recently.



A Word About The North Carolina Associations Gala Convention (And Then Some)

I didn't plan to write the next few words, nobody asked me to, so don't blame anyone except yours truly.

The Times-Outlook received a press release that ex-congressman Brooks Hays of Arkansas would be the guest speaker at the annual convention — May 18 and 19 — of the North Carolina Association of Men, Women, Youth and Rabbis in High Point. It went on to list the presidents of the various groups: William Schwartz, Men; Mrs. Theodore Samet, Women; Rabbi David Rose, Rabbis, and Zachary Mann, Youth.

"On Saturday night, May 18" it continued, "there will be an informal get together at B'nai Israel Social Hall, which will include a raffle for a luxury '68 Cadillac. The teenagers will swing to the sound of a rock an' roll band. Registration will continue Sunday morning, with each of the four groups holding conferences followed by a gala buffet luncheon. Mrs. Robert Friedman, ladies auxiliary president of B'nai Israel is overall chairman."

So reads the release.

But the real story, the real news — is much more than that. The real news is that we in North Carolina have a group of Jewish organizations that deserve to make headlines throughout the country. The four organizations, Men, Women, Rabbis and Youth, have

(Continued on Page 60)



BROOKS HAYS

(THE DREAM OF BROOKS HAYS—JUSTICE . . . See Page 60)

DILLON: Goldman Named STAR Student

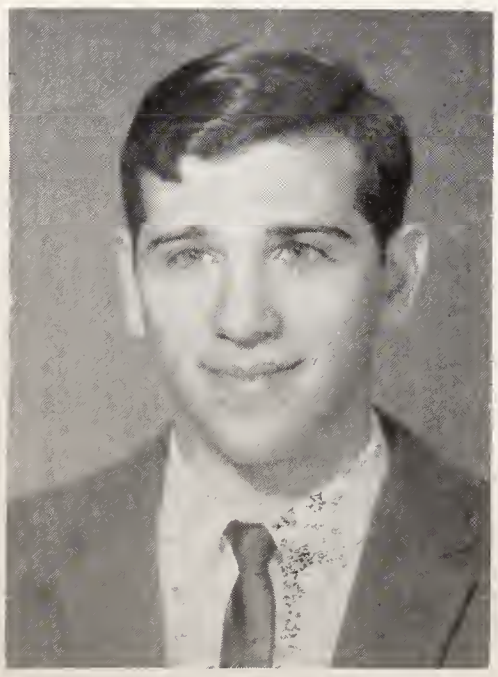
Nathan Carliner Goldman of Dillon High School has been named the STAR student of Dillon County and will represent the participating schools of the county in the Sixth Congressional District contest to be held in March.

Nathan is a senior and a member of the school band, in which he serves as vice-president. Nathan is also an active member of Ohav Shalom Congregation in Dillon, and teaches in its religious school. He is the son of Hilda C. Goldman and the late Reuben M. Goldman.

Nathan has named as his STAR teacher Miss Helen Culp, instructor in music at Dillon High, as the teacher who has made the greatest contribution to his scholastic achievement.

Winning STAR students and STAR teachers in other participating Dillon County high schools were: Jo Etta Bruce of Lake View High and the Rev. Richard B. Allen, one of her instructors in English; and Ryan Fore Finklea of Latta High and his high school coach, Mr. Eddie Rice.

The announcements are made as a part of the Student-Teacher Achievement Recognition (STAR) program, by Mr. Laurens W. Floyd, president of the Dillon County Chamber of Commerce, sponsored state-wide by the South Carolina State Chamber of Commerce and in Dillon County by the Dillon County Chamber. Mr. Robert T. Fairey, Sr. and Mr. Ellis Raynor are serving as co-chairmen of the county program.



Nathan Carliner Goldman

Designation of STAR students is based primarily on the results of the College Board Scholastic Aptitude Tests given each year to high school seniors who apply to take them. The students must also be in the upper ten per cent of their classes. Selection of STAR teachers is made by the STAR students, each of whom chooses the teacher who, in the student's opinion, has contributed the most to the student's scholastic achievement.

Newport News Allied Campaign Off To A Flying Start



ALLIED JEWISH APPEAL MEN'S DIVISION CAMPAIGN—Maj Shulamith Legum, a leader of the Women's Army Corps of Israel, (center) was guest speaker on behalf of the Newport News Allied Jewish Appeal Campaign. The annual campaign is held to help insure the survival of more than 80,000 persons. Mooves (second r) is chairman of the local campaign. Others serving on the working cabinet are (l-r) Franklin O. Blechman, Albert T. Brout and Leon Schoenbaum.

Philip Moonves, chairman of the Newport News Allied Jewish Appeal Campaign, announced that a goal of $400,000 has been accepted. To date the Women's and Men's Divisions have raised $170,571.00 for the Regular and Israel Emergency Campaigns.

Final approval for the erection of a Day Camp facility and community summer program was given at an open Board Directors Meeting of the Jewish Community Council on Wednesday, March 6. Present plans are to erect a swimming pool, baseball diamond, workout and camping facilities, and a building which will house the Jewish Community Center office, Pre-School, and meeting rooms. Building will start immediately.

The Young Leadership Committee held the second in a series of programs on Saturday Evening, March 23, at the home of Dr. and Mrs. Edwin Cogen. Alan Diamonstein, a Member of the House of Delegates, spoke on the highlights of the 1968 Sessions of Virginia General Assembly.

Hiram Wolf was elected President of the Jewish Community Council at the Annual Meeting last month and installed, along with Albert T. Brout, chairman of board; Mrs. William Diamonstein, honorary vice-president; Bernard Lipman, first vice-president; Dr. Emanuel Greenspon, second vice-president; Walter Segaloff, third vice-president; Mrs. Sidney Spirn, secretary; Marvin Mazur, financial secretary; Charles Becker, assistand financial secretary; Daniel Schlosser, treasurer; Franklin O. Blechman, Emanuel E. Falk, Leroy Spigel, ex-officio. Best wishes for a successful year to the newly-elected officers.

The JCC Chamber Music Society will present the Youth Chamber Music Concert on Sunday, April 28, at Temple Sinai in Newport News. Representative works from the barroque, romantic and contemporary periods will be perfomed. These young people have been working under the direction of Elizabeth Chapman, the musical director.

Mrs. Martha B. Shapiro

Lynchburg Mourns Loss Of Abe Schewel



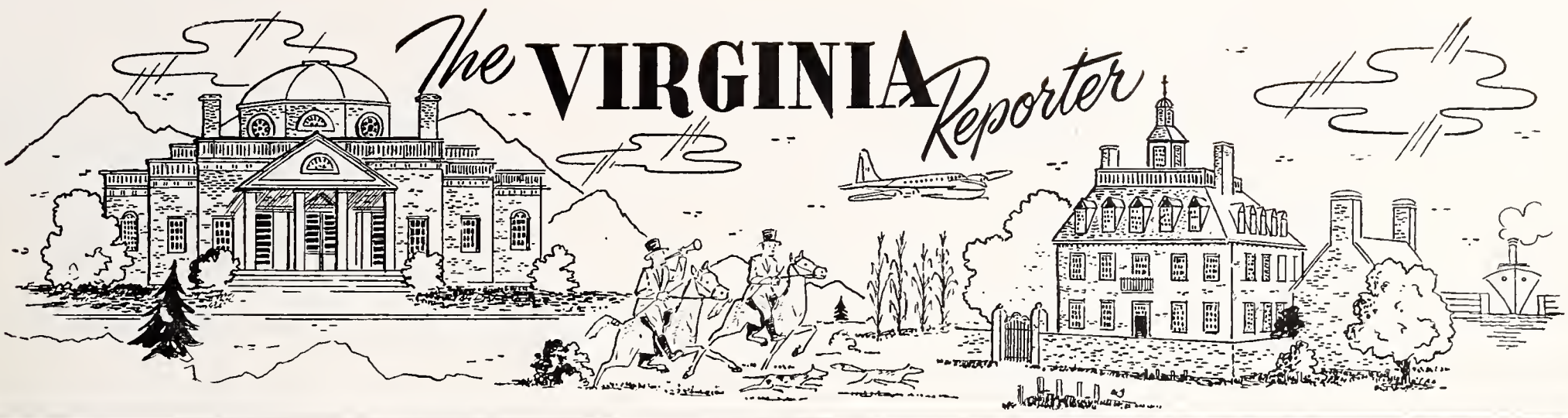
ABRAHAM (UNCLE ABE) SCHEWEL—1890-1968

The Lynchburg community was deeply saddened at the news of the passing of one of its most active and beloved members, Mr. Abraham (Uncle Abe) Schewel in early March. His death was just two weeks after receiving another of his many accolades — this time a citation from the Conference of Christians and Jews.

The National Brotherhood Citations are given for "lifetime devotion to the ideal of the brotherhood of man under the Fatherhood of God: devotion and service to one's own religious group; and civic service and leadership." Each of the honorees has long been active in the work of the local NCCJ chapter.

Schewel was born in Riga, Russia, and grew up in Lynchburg where his father established the family furniture firm, Schewel Furniture Company in 1897. Educated in the Lynchburg public schools, he attended the Amour Institute in Chicago. Starting to work in his family's store at the age of 11, Schewel has spent a life time in the furniture business. During this time he has been active in the business, civic and cultural life of Lynchburg

(Continued on Page 54)



At Beth Sholom: Residents "Tour" The World

Their guides are local citizens who have made trips and tell the residents of their experiences.

Would you believe that the residents of Beth Sholom Home have been going on extensive world-wide tours? You say it is not possible. Yet residents have been averaging one tour or cruise per week since the latter part of January. Approximately 25 residents each week sign up for a tour that takes them to lands of strange enchantment, lands reminiscent of youthful voyages and travel experience, of strange illusion and fascination, and lands of colorful delight which enable them to see the new and emerging nations. Each week this occurs with the heightened excitement of a new experience.

Not only do the residents make these trips, but they have the benefit of experienced tour guides or former inhabitants of these localities to make the trips more exciting. The tour guides talk of their experiences in these strange and mystic places and do so with an ease and facility that creates wonderment, awe, and at times delightful thoughts and wonderful reminiscences.

How does all of this take place? Very simply! Every Monday night the residents gather in their travel groups, some time with older children who are visiting them and view the scenic beauties of foreign lands, and listen to comments on local customs and attire. They never savor the food though for all of this occurs through the magic of the slide projector of home movies.

The "guides" are local citizens who have made trips, recorded their experiences as part of their sentimental heritage and then nostalgically recall their pleasureful times, their unusual recollections, their unpredictable moments for our residents. Through the medium of these audio-visual excursions, which are of 45 minutes to an hour's duration, the residents of Beth Sholom renew and enlarge their acquaintanceship with the world that abounds outside the home.

Thus far, through the countresy of Mr. and Mrs. Jim Lodge, children of Dr. and Mrs. Richard Lodge, our residents traveled the width and length of Little Holland. Mr. and Mrs. Nathan Sternheimer flew with the residents to Central and South America where they visited many cosmopolitan South American cities as well as sites of ancient civilizations. The residents have booked trips for visits to Africa with Mr. Ed Hirschler and to the Orient with Mr. Milton Adams.

Aware of President Johnson's concern about the balance of payments deficit and the possibility of an increase in the tax rate for foreign travel, the Beth Sholom travelers have engaged in revisiting and visiting anew the historic and scenice areas of many sections of the United States. Dr. and Mrs. Joe Alexander led a tour to Alaska, Disneyland and osemite National Park.

We were delighted with the opportunity to visit our great nation and look forward with the assistance of some of the readers of the *Jewish Times-Outlook* to visiting many other stateside locations. We encourage those who read this article who have traveled and recorded their travels on film or slides to provide tours for the residents of Beth Sholom. Please call Ira Robbins, 282-5471 and plan an evening of tasteful entertainment for the wearied Beth Sholom traveler.

Kochan-Novey Vows Exchanged In Richmond



PATRICIA ANN NOVEY

The marriage of Miss Patricia Ann Novey, daughter of Mr. and Mrs. Isadore Novey of Emporia to Dennis Kochan, son of Mr. and Mrs. Ralph Kochan of Winter Haven, Florida, took place Sunday, March 3 at 12 o'clock noon in Richmond.

Rabbi Saul J. Rubin officiated at the double ring ceremony.

The bride, given in marriage by her father, wore a gown of ivory peau do soie and alencon lace. Her veil fell from a crown of alencon lace and seed pearls. She carried a bible with orchids and stephanotis.

Mrs. Bari B. Novey, sister-in-law of the bride, was matron of honor. Bridesmaids were Miss Diane Bloom, cousin of the bride; and Miss Joan Kochan and Miss Jane Kochan, sisters of the groom.

Mr. Kochan was his son's best man. Ushers were Bari B. Novey, brother of the bride; Stephen D. Bloom, cousin of the bride, and Eugene H. Bloom, uncle of the bride.

A luncheon was held immediately following the ceremony. The couple then left for a southern wedding trip.

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Three Greens
Visit La

Three Greensboro women represented the National Council of Jewish Women at their Washington Institute recently. Mrs. Joseph Asher, Mrs. William H. Miller and Mrs. Harvey Rubin each had a visit with her senators and congressmen; lunched with other congressmen at the Senate Dining Room; chatted and had tea with Mrs. Lyndon B. Johnson at the White House and heard addresses on vital issues from top legislative officials in the nation's capital.

The Greensboro delegates were among three hundred who convened at the Hotel Statler Hilton here and were briefed on legislative and governmental matters. They spoke to government aides to promote educational and social welfare legislation during this —their Public Affairs biennial conference.

Mrs. Asher, wife of Rabbi Joseph Asher of Temple Emanuel in Greensboro, of 102 Batchelor Drive, is State Legislation Chairman for the Council. She is also active in the newly formed Women's Division of United Jewish Appeal (The Cabinet) in Greensboro.

Asked to sum up her reaction to the conference, Mrs. Asher told this correspondent: "Coming here has made clear some of the federal issues that are being debated at this time for clearer interpretation on a state level."

Mrs. Miller, of 3800 Dogwood Drive, is public affairs chairman and past president of the National Council of Jewish Women in North Carolina. She, too, is a member of the newly formed UJA group.

Her impressions of the Washington Institute: 'I found it to be an interesting and exciting study of the problems and issues that face our government locally and nationally."

Mrs. Rubin of 107 Battle Road, is past president of National Council Nominating Committee. Her husband is an opthamologist in Greensboro. She, too, is active in the Jewish community and a member of the newly formed UJA group.

Mrs. Rubin stated: "It is really interesting to see all of the women in action here and the fantastic calibre of Jewish women involved."

The three women concurred that meeting with Lady Bird at the White House was very exciting and did enhance their trip to the nation's capital.

A highlight of the three-day meeting was a gala tea and reception given by Lady Bird Johnson at the White House in recognition of Council's contribution as a volunteer organization to the well-being of the community. A number of Cabinet wives were also invited to meet the Council members, who are active in civic projects in their home cities.

Mrs. Johnson shook hands and chatted with each woman, and then introduced her to Mrs. Arthur Goldberg, wife of the United Nations Ambassador, who stood at the First Lady's side.

Prior to the tea, Mrs. Leonard H. Weiner, NCJW President, presented Mrs. Johnson with a specially-bound volume of "Where There's A Woman", which traces the history of the Council. It was published in commemoration of their 75th anniversary which they are celebrating this year. (NC of JW was founded in Chicago in 1893 by Hannah G. Solomon.) Mrs. Weiner turned to a page in the book and showed 'Mrs. Johnson a photo taken in 1926 when

boro Women dy Bird

By TRUDE FELDMAN
Outlook's White House Correspondent

another group of Council women visited the White House. She thanked the President's wife for welcoming the women at such a joyful reception and told her it was a grand occasion for an anniversary celebration.

To the delight of the ladies. melodies from "Fiddler On The Roof" was played during the gathering.

Mrs. Johnson mingled with and spoke individually to the women for over an hour, after which she told this correspondent: "I really enjoyed meeting the ladies and exchanging vignettes with them. They asked intelligent questions and are well informed and interested in what is going on around them."

but the struggle on the domestic scene will go on, and we cannot be an island of afployment and school dropouts, as well as of the importance of education and job training.

Sen. Kennedy was enthusiastically received from the moment he entered the luncheon gathering, but his loudest applause came when he touched upon the Middle East, and remarked: "We have a moral responsibility to the people of Israel and to the State of Israel."

The Council is the national membership organization for more than one hundred thousand Jewish women who serve

Senator Robert Kennedy received his loudest applause when he remarked: "We have a moral responsibility to the people of Israel and to the State of Israel"

Mrs. Goldberg, who is an Honorary member of the Council and who has been a three-time participant in their Eleanor Roosevelt United Nations Institute, proudly added with enthusiasm: "You know, Council women had initiated Head Start even before it became a government program."

At the close of the luncheon session, Sen. Robert F. Kennedy (D. N.Y.) told the women they are the "conscience of the nation". He added: "G-d willing, the struggle in Vietnam will be over one day, fluence surrounded by a sea of poverty."

He spoke about the undernourished Negroes on the Mississippi Delta, about unem- Jews. It also advances social the American community as justice and enlightenment. Its activities encompass a major commitment to public affairs and legislation, education and service programs for youth, the aged, and the disadvantaged. Its four major concerns are the fight against poverty, improved education, Jewish Affairs and World Peace.

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Seven Israelis Visit North Carolina

"I see no basic difference between the two schools except that here the students are all Negroes."

That's how the leader of a group of Israelis touring Greensboro compared A&T State University with the University of North Carolina at Greensboro.

"We were not aware of any racial separation," said District Court Judge Leonard Rabinowitz. "Everything seemed cordial."

Seven Israeli business and professional men, most of them in their 30's, spent eight days last month in Greensboro on a visitor exchange program sponsored by the Rotary Club of Greensboro. Thursday they visited the University of North Carolina in the morning, and A&T State University in the afternoon.

The seven men, on a two-months tour of North Carolina, all carried their cameras. One posed with a woman's hat on. Two others climbed aboard an

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old World War II fighter plane.

Ephraim Gilad of Haifa manages a chain of theaters. "I wish our chain of cinemas should have such a theater" as Taylor Theater at UNC-G. he said.

He had seen "Guess Who's Coming to Dinner," and said of race relations problems, "If you can laugh at a problem, it's no problem."

At one point on the campus A&T's crack ROTC drill team marched by, and everybody jumped out to get pictures. At the conclusion of the tour, the entire Army ROTC unit was drilling in front of Dudley Hall, and the Israelis were fascinated. All of them are reserve officers, and they exhibited an intense professional interest in the military training.

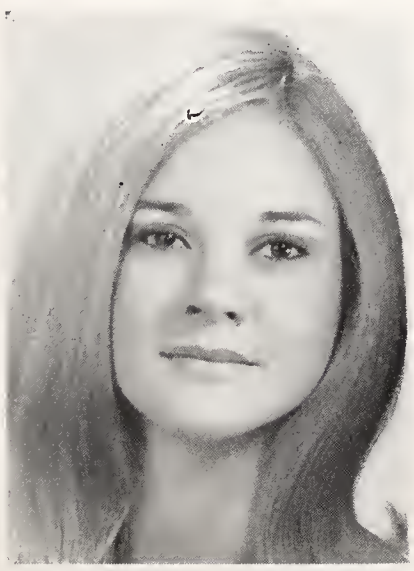
The visitors were much more interested in meeting students, and getting the feel of changing views, than they were in looking at equipment or even classrooms. Everywhere they went they mingled with students, and getting the feel of student life—in dormitory rooms, in the snack bar, in the bowling alley, pool hall or game room.

Of the student union building, one said, "This is a luxury which few universities in the world have."

Farmer Jakov Yariv couldn't be torn away from the milk processing plant. When his English failed him, engineer Ronald Cohen who grew up in England jumped to his aid, and spouted a quick description of the homogenizing process in Hebrew, which is the native tongue of the modern Israeli. Cohen came to the rescue again to explain a fraternity initiation rite in process on the A&T campus. Whatever he said brought forth thunderous laughter.

Mr. and Mrs. Isidore Denemark announce the engagement of Mrs. Denemark's daughter, Miss Iva Ann Addlestone, and Lee Spencer Kabat of Greensboro, N. C., son of Mr. and Mrs. Julian Kabat of 610 Woodvale Drive, Greensboro.

The wedding will take place later this year.



Miss Iva Ann Addlestone

Miss Addlestone, daughter of Mrs. Denemark and the late Sidney Addlestone, had two years at the University of North Carolina at Greensboro and is a junior at the University of North Carolina at Chapel Hill where she is majoring in education. The bride-elect is a granddaughter of Mrs. Israel Nussbaum and Mrs. Sam Addlestone of Charleston, S. C.

Mr. Kabat graduated from Grimsley High School in Greensboro and is a senior pre-law student at UNC-CH where he is a member of Zeta Beta Tau Fraternity and is a swimming instructor. He is a grandson of Jacob Simon of Paterson, N. J.

Mr. and Mrs. Kabat entertained at a cocktail buffet at Starmount Forest Country Club in honor of the engagement.

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Rabbi Asher Appointed To Governor's Advisory Council

Rabbi Asher has been appointed by Governor Dan Moore to serve as a member of the Advisory Council of Comprehensive Health Planning. The appointment is for a three-year term.

In a new book by Professor Harvey Cox, **On Not Leaving It To The Snake**, Rabbi Asher's position on Germany is quoted at some length. Dr. Cox is a professor at the Harvard Divinity School and the author of **The Secular City**. This book created widespread interest in religious circles when first published in 1965.

Congratulations to Mrs. Isadore Goldman on the birth of a grandson . . . to Mr. and Mrs. Alan Solomon, in Miami Beach, Florida . . . Mr. and Mrs. Benjamin Marks, Jr. on the birth of their daughter, Gail Susan . . . Mr. and Mrs. Joseph Brown on the marriage of their son, Robert Alvin, and Iris Bloom Bach, daughter of Mr. and Mrs. Israel Bloom of High Point. . .

Congratulations also to Mr. and Mrs. Max LeBrun who were married on February 17th. Mrs. LeBrun is the former Mrs. Bernice Moscovitz of Miami Beach . . . to Henry Isaacson on being selected by the North Carolina Jaycees as one of the three outstanding young men of the State . . . Jack Africk, upon his election as vice-chairman of the Policy Committee of the Pipe and Tobacco Council . . . Paul Levy, who has been elected to Phi Eta Sigma, national freshman honorary fraternity, at Georgia Teach.

Mrs. Mary Kaplan sends her appreciation to all her friends for their many kind expressions during her recent illness and hospitalization.

Congratulations to Mr. and Mrs. Jerome H. Berkelhammer, and Mr. and Mrs. Irving Berkelhammer, parents of Jonathan A. Berkelhammer, who was recently Bar Mitzvahed. . .

Sincere condolences to Mr. and Mrs. Max I. Miller on the passing of Mrs. Miller's father, Isadore S. Kahn, on February 12.

Mrs. Jerry Shapiro
Temple Emanuel.

Rita Kawalek Wed To Arthur Eisenband



Mrs. Arthur Eisenband

December 30, 1967 the Apiriou Manor, Brooklyn, N. Y. was the scene of a beautiful wedding of Miss Rita Kawalek and Mr. Arthur Eisenband. Rabbi Kalman Kalish performed the ceremony. Miss Kawalek is the daughter of Mr. and Mrs. Meyer Kawalek, Brooklyn, and Mr. Eisenband is the son of Mr. and Mrs. Sol Eisenband of Brooklyn and formerly of Greensboro, N. C.

Given in marriage by her father and mother, the bride wore a beautiful gown of peu de soie with chantilly lace and a veil with long train. Mr. Eisenband had his brother, Mr. Robert Eisenband, as best man. Maid of honor was Miss Cara Kawalek of Berlin, Germany. Bridesmaids were Miss Paula Eisenband, cousin of the groom, Miss Paula Hausknecht, Miss Charlotte Dell, Miss Mine Kawalek. Carrol Kawalek was her sister's flower girl.

Groomsmen were David Freedman, cousin of the groom, Bill Hausknecht, Hyman Lazer, Martin Kawalek and Manuel Friedman, former roommate of Mr. Eisenband.

Mr. Eisenband graduated from Grimsley High School and is a senior at the University of North Carolina at Chapel Hill. Upon graduation in May with a degree in Chemical Engineering he will join the United States Navy. He is now a reserve. The bride attended Brooklyn College and is now a day student at the University of Chapel Hill.

Williamston Welcomes Sam Fains . . . Former New Yorkers

A warm welcome to Mr. and Mrs. Sam Fain, who have moved from New York City to Williamston.

Visitors to Williamston at the home of the Irving Margolises were their daughter Gail and her children, Jacquelyn Beth and Michael Scott, of Ramsey, N. J. It was Michael's first visit to North Carolina. During their stay, son-in-law Alan S. Fields joined his family for a weekend in Williamston. . . . All were together in Chapel Hill for a short time at the home of their daughter Sandra and her husband Dr. Gary R. Smiley. . . . The Alan Fields also spent several days in Chapel Hill en route to and from North Carolina.

Mrs. Irving Margolis

Wilmington Mourns Loss Of Ben Kingoff

The entire Wilmington community mourns the sudden passing of Ben Kingoff on March 5th, following a short illness. Mr. Kingoff has left a living and permanent memorial for his family and friends through his compassionate involvement in every phase of life in our community.

His beautiful voice and knowledge of the many facets of Judaism enhanced the services of B'nai Israel Synagogue since 1926, when he moved to Wilmington. Through the years he served United Jewish Appeal, Kiwanis, the Scottish Rite of the Masonic Order, and the American Legion. The devotion Ben Kingoff gave to this city was returned to him ten-fold.

He is survived by his widow, Mrs. Belle Kosch Kingoff; a daughter, Mrs. Fred Retchin; a son, William Kingoff; and six grandchildren, all of Wilmington.

May his family and friends remember with pride the blessings and beautiful memories bestowed upon them by a loving and dedicated man.

The congregation of B'nai Israel Synagogue extended a warm "tzeischem leshalom" to Mr. and Mrs. Joe Abel, as they departed after many, many years in Wilmington, to make their home in Hampton, Virginia. They were honored at Friday evening services, and presented with a Kiddush cup by President Milton Fleishman, as well as being honored by Hadassah with the presentation of a Jewish National Fund certificate.

Heartfelt sympathies are extended to the families of Joe Mann of Whiteville and Aaron Abrams of Wilmington. The condolences of our community go out to the bereaved families.

CONGRATULATIONS TO . . . Rabbi and Mrs. Shmuel Tokayer on the birth of their son, Etan Eliezer, and to Rabbi Tokayer on his participation on a panel recently held in Raleigh dealing with the subject of interfaith marriages . . . to Mr. and Mrs. Ben Jayson of Clinton on the Bar Mitzvah of their son, Monty, and to Mr. and Mrs. Joe Reitblatt on the Bar Mitzvah of their son David . . . to B. D Schwartz and Robert Kallman, who have recently been elected co-chairmen of the United Jewish Appeal . . . and a hearty welcome to Mr. and Mrs. Gerald Kallman who have returned to Wilmington from Greensboro.

Mrs. Daniel Retchin

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Mrs. Floyd Patten, ADL chairman, presents the Annual Human Relations Award to Al Manch.

Our Chapter honortd Mr. Al Manch by presenting him with the Human Relations award and there to see him receive it were former winners including Mayor Stan Brookshire, Mrs. Porter Byrum and Mrs. Elizabeth Kendrick. Charlotte columnist Kays Gary, himself a recipient of this award had called Al Manch "Mr. Terrific". His work in Charlotte is done mostly behind the scenes and one of his pet projects is the Charlotte Hornets and he sees to it that many under-privileged and crippled children get to the games. Mr. Manch said when accepting the award: "Charlotte has been good to me and I like to give it back some of my good fortune." He said that all of us need to get involved and give any contribution we can to make this world a better place to live in. This seems to sum up his philosophy and that of B'nai B'rith women, too — perhaps that's why he was this year's recipient of the award.

I went this year with the group to the Veterans Party at Salisbury and I'm very glad I did, because I can tell you firsthand what a truly rewarding afternoon that was. Mrs. Lewis Simon and her committee had put in long hours collecting prizes for the Bingo games run by Ben Jaffa, Jr., and collecting many gifts from the generous merchants of Charlotte to give each of the 150 patients we entertained a bag full of useful and pleasing presents. Mr. Irving Mond and Mr. Lee Schlanger helped with Bingo and the Men's Lodge had also arranged for a band to entertain the patients.

During Bingo, Mesdames Lewis Simon, Douglas Mann, Phil Anoff and Harold Pollard arranged the delicious cakes baked by our members. The warm thanks given by the many men and women we entertained only added to the good feeling we got from this afternoon's activity. I recommend any North Carolina

. . .While Gertzman Wins

Congratulations to Stan Gertzman for the award he received at the National Conference of Christians and Jews for his A.D.L. work.

Congratulations also to Mr. Howard Savitz upon receiving the "Man of the Year" award from the Men's Apparel Club of the Carolinas.

We would like to extend our best wishes to Mr. and Mrs. Davis Mann upon the marriage of their daughter Randi to Mr. J. T. Cisne of Charlotte.

Once again the children of members of Temple Beth El of Charlotte have been a source of "naches" to their families.

Tobi Wallace was pictured in the Charlotte Observer regarding her theatrical aspirations.

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Charlotte Honors Al Manch

group to get a little nachas by taking the monotony out of these Veterans' lives.

A new project of the Chapter which is now to become an annual event was a Vocational Guidance program run by Mrs. E. E. Packard and presented at Temple Beth El on a Sunday afternoon last month. Students from all local high schools, but especially seniors, were invited to meet with Admissions directors from Queens College, Davidson and UNC-Charlotte to hear about colltge opportunities and to answer questions to help them make up their minds about their college careers.

A project we have started this year was highlighted at this month's meeting when Mrs. Richard Sirkin brought two little girls from Fairview School to the luncheon meeting. Our women are going out to the school to give individual attention to these students in need of the help they cannot possibly get in their own homes. Mrs. Sirkin said that there are other ways to help the school, which is about the poorest in Charlotte, such as helping out with clothing and necessities like toothbrushes which they do not have, or driving the children on a field trip or doing the things that grade mothers do in schools where not nearly every mother has to work to support the family.

This meeting also highlighted our work for the community and after the regular meeting, we stuffed the kits for the cancer drive for the whole of Mecklenberg County — and believe me that's a lot of kits. However after Mrs. Sam Lerner and Mrs Rael Grosswald showed us what was needed to be done — there was a lot of kibbitzing, a lot of talking and the job was done in record time and everyone enjoyed working together for such a worthwhile project.

MRS. HAROLD POLLARD

Christians And Jews Awards

Miss Sharon Gerber, daughter of Rabbi and Mrs. Israel Gerber was written up in the Charlotte Observer for her work in the art field . . . Mr. Richard Klein, son of Mr. and Mrs. Walter Klein, for making dean's list at Chapel Hill . . . Skipper Goldfarb, son of Mr. and Mrs. Mannie Goldfarb, for winning an acting audition, and will go to Tokyo, Japan for a four-month trip.

Congratulations to Mr. Stanley Kaplan upon his election to the presidency of the Charlotte Carousel.

We would also like to extend our congratulations to Mrs. Davis Wallas upon her appointment to the Charlotte Model City Commission.

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Toccoa, Georgia . . . Hartman, Blaustein Engagement Announced



PAULA FAYE HARTMAN

Mr. and Mrs. Sol Hartman of Toccoa, Georgia, announce the engagement of their daughter Paula Faye to Henry Richard Blaustein, son of Mr. and Mrs. Leon Blaustein, of Wilmington, North Carolina.

Miss Hartman is the granddaughter of Mr. A. Burgen of Cherryville, North Caro'ina.

The bride-elect attended the Fashion Institute of America and the University of Georgia where she was a member of the Delta Phi Sorority.

Mr. Blaustein is the grandson of Mr. and Mrs. Samuel Piken of Brooklyn, New York, and Mrs. Ida Blaustein of Wilmington.

The future bridegroom attended Wilmington College, and will receive his B.A. degree in radio, television, and motion pictures in June from the University of North Carolina.

The wedding will take place on June 9th at the Beth Jacob Synagogue in Atlanta.

Southwest Virginia B'nai B'rith Meets At Seymour Kalison Home

B'nai B'rith met recently at the home of Dr. and Mrs. Seymour Kalison in Blacksburg, Virginia. Guests included Dr. and Mrs. Sylvan Kaplan, who are associated with the Virginia Polytechnic Institute administration; Dr. and Mrs. David Kushner, who are on the faculty of Radford College — Dr. Kushner teaches piano, and Mrs. Kushner teaches voice; Reverend and Mrs. Woody Leach — Reverend Leach is the Presbyterian student minister and counselor at Virginia Polytechnic Institute, and was our guest speaker for the evening.

Mr. and Mrs. Sam Evens, charter members of this lodge, and who now reside in Columbia, celebrated their 50th wedding anniversary recently. Mazel tov, and may they have many more years of health and happiness together.

Ruth and Nathan Potolsky of Galax returned recently from a two-week stay in Miami, Florida. During their trip they also visited Ocala and Silver Spring.

Ida and Dave Siglin of Pulaski spent three weeks at Acapulco, Mexico, and have just returned, looking very tanned and fit. On their way back home, they spent some time in Houston and Dallas, Texas visiting friends.

Mazel Tov to Dr. and Mrs. Seymour Kalison on the birth of their third grandson, David Saul Korman, in New Haven, Connecticut.

Mrs. Joe Goldstein of Galax visited her mother, Mrs. Molley Ginsberg and sister, Mrs. Harry Papier in Miami Beach, Florida for two weeks.

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Roanoke . . . Beth Israel Synagogue Rededication Celebrated

Rededication of the newly renovated Beth Israel Synagogue was recently celebrated. The entire Jewish Community and special guests from the city participated in the Shabbat services followed by an Oneg Shabbat and tour of the new facilities. On Sunday special dedication services were held in the Sanctuary conducted by our rabbi, H. David Werb. Rabbi Donald Berlin, spiritual leader at Temple Emanuel and special guest Rabbi Aryeh Gottlieb, former director of Seaboard Region of United Synagogue of America, were our guest speakers. A dedication dinner in our Social Hall followed the services.

Mrs. Bernard Katz, sisterhood president and Mrs. Joseph E. Brumberg, elected board member, represented Beth Israel at the Seaboard Branch Winter Board Meeting in Raleigh.

Twenty USYERS from Roanoke chartered a bus and attended an Interchapter at Temple Israel in Charlotte. They participated in services Friday evening and led the services Saturday night.

Fiesta Club has done it again. Our social chairman, Sol Gross, along with his committee came up with a novel idea for an evening of fun and laughter. The NEWLYWED GAME, played by our married congregants, but not "newly married" couples was both hilarious and enjoyable. This was followed by dancing and bagel and lox.

USY Study Groups are being held Saturdays following Sabbath Morning Services. The Adult Study Group meets in the homes of our members twice a month and has been a very enthusiastic group.

Lynne Gedanken of Silver Spring, Maryland, a member of last summer's USY Pilgrimage to Israel, visited with us one week-end last month and spoke to our Congregation at Friday evening services about her trip. Saturday evening she showed slides and went into detail about the importance of this trip. A social hour followed.

The first Sisterhood Meeting to be held in our new Synagogue took place Tuesday, February 13, 1968. Luncheon was served and Rev. Burton J. Newman, chaplain of the city of Roanoke, spoke on Brotherhood.

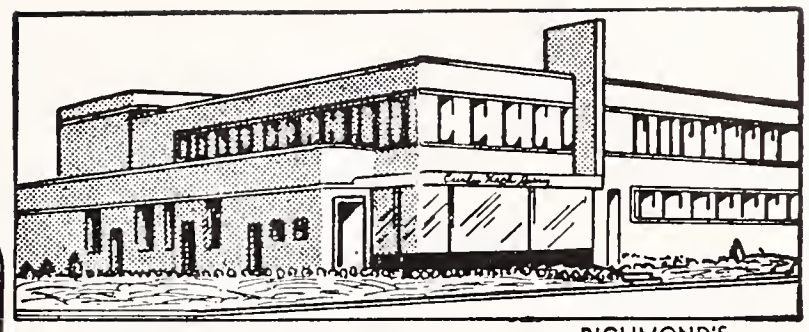
The annual dinner of the Roanoke United Jewish Appeal was held March 7, 1968 at Hotel Roanoke. Mr. Leonard Bell was guest speaker.

A hearty Mazel Tov and Best Wishes are extended to . . . Sylvia and Marcus Kaplan on the engagement of their daughter, Joan Avis, to Captain Earl H. Goldstein, son of Mr. and Mrs. Alfred Goldstein, of Pittsburgh, Pennsylvania . . . Janette and Sam Rosen on the engagement of their daughter, Susan Faye, to Gale Merle Castner, son of Mr. and Mrs. Richard Castner of Roanoke.

Congratulations to Malcolm Rosenberg who was appointed Regional UJA Chairman for Virginia, North Carolina, South Carolina, and Tennessee . . . Eleanor Brumberg, who has been elected vice-president of Seaboard Branch, National Women's League . . . Mr. and Mrs. Martin Levine, newcomers to Roanoke, on the birth of a son . . . Paul Felton, Gary Manko and Phil Trompeter, High School students who have been accepted into Honor Societies in their respective schools.

Get well wishes extended to the following: Sophie Kelson, Babe Louis, Jane Natkin, Lydia Ostwald, Lillian Deitcher and Evelyn Katz.

Mrs. Joseph E. Brumberg
Beth Israel Sisterhood.



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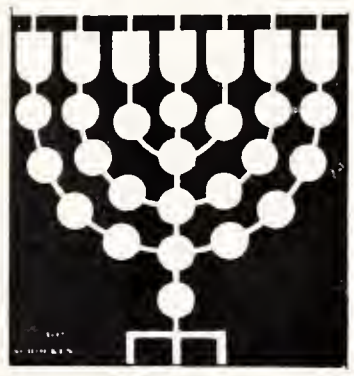
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Asheville . . . New Correspondent, Mrs. Morris Fox, Reports Happenings

Mazel Tov to Mr. and Mrs. Philip Rosen on the birth of their first grandchild, Gary Michael, to Lt. and Mrs. Richard Rosen. Lt. Rosen is now stationed in Alaska and mother and baby will join him there as soon as they are able to travel. Also, a Mazel Tov to Great Grandma Bessie Rosen and Uncle Frank.

The Sunday School of the Beth Israel Synagogue held their annual Purim play at the Synagogue. It was directed by Mrs. Lou Dubinsky. The play was in the form of an operetta. A luncheon followed.

The women of the Asheville Chapter of the National Council of Jewish Women were honored during the 8:00 p.m. service at the Beth Israel Synagogue. Those taking part in the services were: Mrs. Benson Slosman, Mrs. Leonard Lyons, Mrs. Ronald Goldstein, Mrs. Dick Schulman. Mrs. Stan Frumkin, the present President of Council delivered a most inspiring message. After the services the ladies of Council held an Oneg Shabbat.

It seems as though Arlene (Mrs. Jack) Doloboff is going to have her whole family here. A few months ago her sister and brother-in-law moved down from New York and then the end of this month her father and mother will make their home in Asheville.

Congratulations to Jerry Sternberg who was elected for the second time to the Young Leadership Cabinet of the United Jewish Appeal. His wife Betty is also getting into the act. She was elected to the Board of Directors for the Asheville-Buncombe National Mental Health Association along with Rabbi Samuel Friedman, Mrs. Bernard Goldstein, Mrs. Isaac Lichtenfels, Dr. Howard Rosenblatt.

Welcome back from Hawaii, Lee and Aaron Schandler . . . Special thanks to daughter Trudy who is a stewardess with United Airlines; she made this trip possible for her very deserving parents.

Congratulations to Paul A. Weinberg, son of Mr. and Mrs. Sidney Weinberg who has been named to the University of North Carolina Tarheel Concert Band at Chapel Hill for the spring semester. Paul is also going to Los Angeles with the Popband of U.N.C. at Chapel Hill.

The new officers of the Asheville Lodge of B'nai B'rith are: Ronald Goldstein, president; Michael Lurey, vice-president; Harris Cohen, secretary; Herbert Schiftan, treasurer; Sam Baer, chaplain, and Isaac Lichtenfels, Dr. Noah Bennings and Sidney Schochtt, trustees.

Congratulations to our son Richard for making the Dean's list for the Fall semester at the University of North Carolina at Chapel Hill and also pledging Tau Epsilon Phi Fraternity. We are very proud of him.

We are also very proud of Natalie Shulimson Zeitlin who graduated this past weekend from the University of Tennessee. Natalie was also on the Dean's list. She is the daughter of Mr. and Mrs. William Shulimson who attended her graduation along with Grandma Goldstone.

Our heartfelt sympathy goes out to Mrs. Mayo Tell on the recent loss of her mother and also to Dr. E.R.S. Witten on the recent loss of his father.

Mom Schandler is enjoying herself in the Florida sunshine. We had a hard time making her go and now we can't get her back. She is seeing many of her friends she hasn't seen in many years.

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About
The Times-Outlook

Whiteville . . . Martin Mann Another Circuit Rider Bar Mitzvah



MARTIN JEROME MANN — A PROUD DAY

MARTIN JEROME MANN, son of Mr. and Mrs. Sol Mann of Whiteville celebrated his Bar Mitzvah on March 9 at the Beth Israel Center.

The celebrant conducted the Friday evening service and performed with excellence the ascribed Saturday morning portions — delivering, in addition, a special Bar Mitzvah prayer of gratitude and thanksgiving.

Approximately 150 guests were in attendance at the services. An Oneg Shabbat was hosted by the family on Friday evening and a luncheon Kiddush followed the Saturday morning davening.

The entire Jewish Circuit Community joined the Manns, and the grandmothers, Mrs. Cecil Mann and Mrs. Sally Goldstein, in this traditional milestone celebration.

Circuit Rider Reuben Kesner officiated and delivered the Bar Mitzvah charge.

Gifts were presented to Martin in the name of the congregation, the sisterhood, and the North Carolina Association of Jewish Men, sponsors of The Circuit Riding Rabbi Project, by Irving Mann, Mrs. J. Herman Leder and Mr. Jilferman Leder, respectively.

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Suddenly It's Spring . . . And The Home Hums With Activity



Learning the ropes — Volunteers from Greensboro, High Point and Winston-Salem at Home indoctrination session.

"It's a mutural admiration society," that's how one volunteer at the North Carolina Jewish Home described his relations with the Home residents. "We love to work with them and they love the chance to see new and younger faces."

More and more, the Home is becoming the pet project of many North Carolina residents who find lots of fun and much satisfaction visiting the oldsters, working on Home projects, selling lovely knick-knacks at the Home novelty corner — and just being useful.

One woman volunteer, so involved in her work, hardly had time to stop and talk. "Why do I come? Just look around you, at the grounds. Why it's one of the most beautiful locations for miles around."

One of the most exciting projects is the cultural and entertainment program that is organized totally by volunteers for the residents. Commented Elbert Levy, the Home's effervescent executive director: "The residents really look forward to them. It's a break from the usual routine that does wonders for their morale. And we have a lot of outsiders who enjoy them as well."

On May 5 a special Yiddish program of song and poetry will be presented. Mrs. Beila Pransky of Charlotte, soprano, will sing, while the Yarus family will accompany and play on flute and piano. As a special treat, Abraham Luski will read some of his own poetry — which has also been set to music — in Yiddish and English. The program is scheduled to begin at two and will last an hour.

"Tell everyone to come," called out one resident as a Times-Outlook reporter was leaving. "They'll enjoy it as much as we do. Yes, don't forget to tell everyone to come!"



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Gift shop of the Home. Minding the store — Mrs. Jack Waldman, gift shop project co-chairman.

HOME PROFITS THROUGH VOLUNTEERS

The North Carolina Jewish Home was presented with checks totaling $1,500.00 by Mrs. I. A. Schafer and Mrs. Jack Waldman. This amount represents the profit of the small gift shop located at the Home. Mrs. Schafer and Mrs. Waldman, co-chairman of Gift Shop Program, together with several ladies of the Winston-Salem segment of the Jewish Home Volunteer Corps, opened the gift shop several months ago. They generously endowed the shop by supplying the initial inventory. With good management, they were able to provide a good working inventory and finally realized a profit.

The gift shop provides comfort and cheer items for general use. According to Elbert E. Levy, executive director of the Home, these checks will be placed in the resident/patient subsidy fund where they will apply toward the cost of care for those unable to provide for themselves.

The hard working, dedicated committee, in addition to the co-chairman, are Mrs. Abe Brenner, Mrs. Fred Burk, Mrs. Rose Clein and Mrs. I. I. Cohen.

SOLOISTS ENTERTAIN RESIDENTS

Mr. Sol Greenberg and Mr. Herman Bernard, co-chairman of the Entertainment Committee, presented a Sunday program of folk and traditional musical renditions. The performing artists, both of Greensboro, were Audrey La Vine, guitarist and vocalist, and Joshua Silberman, harmonicist. This pleasing program was followed by refreshments prepared by the Home Dietary Department. Mr. Sam Jacobson was master of ceremonies.

HOME RECOGNIZED BY NATIONAL GROUPS

The Home is now recognized and accepted as a full institutional member of the American Hospital Association and the American Association of Homes for the Aging. As recognized members of these two major professional societies, the Home can move forward to greater heights by further relating to national standards, experiences and knowledge in its unwavering determination to provide the best, most complete care to the resident/patient.

In this rapidly changing era, the Home will continue to be recognized as a leader in the field of geratric and chronic ill care. The availability of these national resources can only lead to the continued development and growth of the North Carolina Jewish Home.

In addition to the recognition by these two societies, the Home has previously been accredited by the Joint Commission on Accreditation of Hospitals; accredited by the U. S. Dept. of Health, Education and Welfare as an Extended Care Facility for Medicare and approved by Blue Cross for use by patients covered for this service under their Blue Cross certificates.

Elbert E. Levy, executive director
North Carolina Jewish Home

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

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IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from February 6, to March 6, 1968.

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A recent report of a national commission pointed out that the country is divided between the two races—white and black. Similarly, ancient Haman charged that Persia was divided between Persians and Jews. However, prejudices and enmities also apply to all minorities in a pluralistic society. When manners and customs and ways of living differ from the norm, hatreds and hostilities are aggravated at times. But it is only a Haman and a Hitler who advocate outright genocide, complete annihilation as a solution. The true concepts of democracy require a willigness to make peace and harmonious living together the goal of the social srtucture.

It is true that the Feast of Purim is a joyful celebration because Persian Jewry was delivered from Haman's plot. But it is also well to keep in mind that the constructive leaders aim to bring peoples together, not withstanding their differences, to an understanding of their motivations and an appreciation of the ideals that are basic to all people.

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. . . Passover Appendix: The People Who Make The Home Possible . . . Here Is A List Of Our Members:

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(from page 14)

Soaked and strained,
Soaked and strained,
Into a tub wet starch is drained.

* * *

Mix, mix, steel hand.
A kettle of paste,
A kettle of paste.
A little mill
Electric powered
Grinds starch,
Grinding, grinding,
Potato flour, potato flour.
In a cauldron, sweepings are cooking;
Alcohol is being distilled.
Steam is hissing, vapors drench
The air with a poisonous stench.

* * *

On a stone, leading back on the wall,
Shrouded in steam,
Goggle eyes: a coal-black pair,
From a death-face, grey as lead, they stare
But who sees them there?
"Here I have burned out my lungs:
Here my youth has withered.
Already my hours are numbered.
My lungs are breathing with poison.
Like these cauldrons here—
Heavily, heavily."
Still the two black eyes keep staring. . . .
Seeing damp, cold, darkened rooms
With the sick on filthy pallets.
If one faints, there is nothing to revive him.
The pharmacies are out of medicine.
For they have no alcohol.
No medicine, no bread,
No exit—dead.
And the two black eyes keep staring . . .
Seeing directors and commissars
In brigthly-lit halls,
At linen-covered tables.
Amid sounds of music,
Swallowing liquor,
Gulping down alcohol,
Fancy dishes—gorging themselves
And carrying on harlotry.
His hands, stretching out,
Curl into fists:
"Our blood! Our sweat!
O, will they pay . . . pay it back yet!"
Steam, steam,
Whole factory
Wrapped about
In clouds of poisonous steam.

(Lodzer Ghetto 1943-44)

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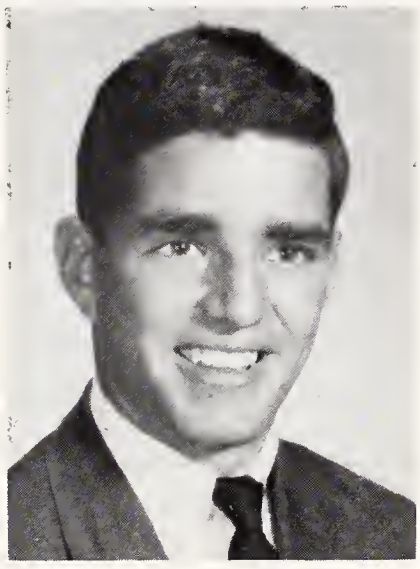
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Mark Adler
Merit Scholarship Winner

As always, it is with pride that we note the achievements of our children. The Dean's List at State and UNC-Greensboro saw the names of Gerry Katz and Meredith Ludwig; Myles Eric Ludwig, son of Mr. and Mrs. Solomon Ludwig, UNC-Chapel Hill who is on a graduate fellowship for his master's degree, announced the acceptance of a book to be published by the end of this year; Mark Adler, son of Mr. and Mrs. Howard Adler is a Merit Scholar Finalist and Jeffrey David Katz was chosen as Salutatorian for his class at Statesville Senior High School, and has been awarded a Morehead Scholarship for the year 1968 at Chapel Hill.

The days and the months seem to have wings at this time, and as with other communities, the hours have been filled with all types of activities. The Ladies' Auxiliary of Congregation proudly celebrated its affiliation with the National Women's League of the United Synagogue of America by recognizing the Golden Jubilee of this organization of Conservative women. In turn, though the membership has been some short six years, the Auxiliary was awarded an Honorable Mention for its varied and growing activities in the service of Judaism.

Rabbi Selwyn Geller again visited us and was welcomed with a variety of activities including Friday evening services, Saturday morning class for Pre- and Post-Bar and Bat Mitzvah students, followed by regular Saturday morning services. The congregation rounded out his Shabbat with an interesting Adult Education Seminar, which this month dealt with the lives of Theodor Herzl and Louis Brandeis.

Sunday morning saw the official celebration of Tulb'Shevat with the dedication after school hours of several trees and shrubs given by the Student Council of the Religions School in memory of Mr. Albert Gruenhut. To be noted is that individual monies had been given by the present Daled class in addition to those voted by the entire Council. The children involved are Cynthia Cohen, Craig Gordon, Mark Gordon, Rhonda Lerner and Barbi Polk.

The Winter Board Meeting of the Seaboard Branch of National Women's League was held in Raleigh and attended by Mrs. Joseph Jay, elected board member from the Auxiliary and Mrs. Ben Katz, recording secretary of the Branch. Mrs. Katz chaired the workshop, "Totalscope," for the Wednesday morning session. It included the story of National, its activities and projects.

The Ladies' Auxiliary held its monthly meeting at the home of Mrs. Saul Gordon at which time plans were formulated for the Annual Businessmen's Lunch and the other projects necessary for the maintainance of the Religious School and the other activities supported by the women of the Congregation.

We look forward to the coming months with joy and a knowledge of the good that spring does bring!

Mrs. Ben Katz



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Janet Wagger To Wed Robert Katz



JANET MIRIAM WAGGER

Mr. and Mrs. Burton Gilbert Wagger announced the engagement of their daughter, Miss Janet Miriam Wagger to Robert Alexander Katz, son of Mr. Label Abraham Katz and Mrs. Alice Mayer Katz of New Orleans, Louisiana.

Wedding plans will be announced later.

Miss Wagger, whose mother is the former Dorothy Burger, attended the U.N.C. at Greensboro and is presently a junior at Sophie Newcomb College. The bride-elect is the granddaughter of the late Mr. and Mrs. Albert Gilliam Burger and Mrs. Sara Temko Wagger of High Point and the late Mr. Max Wagger.

Mr. Katz attended Washington University in St. Louis and graduated from Tulane University with a B.A. degree. He is presently attending Tulane Law School and is a mtmber of the Zeta Beta Tau Fraternity.

The prospective bridegroom is a grandson of the late Mr. and Mrs. Ralph Katz. The bridegroom's father, Label Katz, is a former president of B'nai B'rith.

The bride is a great-granddaughter of the late Mr. Max Temko who was a charter member of Temple Emanuel in Gretnsboro.

Weldon . . . Benjamin Kittner Wins Ner Tamid Award

Benjamin Kittner, son of Mr. and Mrs. Harry Kittner, received his Ner Tamid award at a recent Friday evening service at Temple Emanu-El. Robert Liverman conducted the services. Ellis Farber delivered the sermon and presented the Ner Tamid award on behalf of the Boy Scouts of Amtrica and the Temple. Harry and Sarah Kittner pinned the award on their son, Ben. Scouts of Troop 1, members of the executive committee, scoutmaster and Herman Wood, Scout Executive of Morotock District, East Carolina Council were among those present at the services.

Mr. and Mrs. Harry Freid vacationed in Miami Beach and Nassau.

Mrs. Ida Josephson attended the Bat Mitzvah of her granddaughter, Nancy, daughter of Dr. and Mrs. Ben Josephson of Springfield, N. J. She was accompanied by Mrs. Sarah Rosenfeld and they also visited Dr. and Mrs. Robert Rosenfeld in Scarsdale, N. Y. and Mr. and Mrs. Bill Bloom of Miami Beach.

Miss Fannye Marks recently spent some time at Grossingers in New York.

Mr. and Mrs. Harry Kittner attended the installation of her brother, Sam Kornblau, as president of Oak Hill Country Club in Richmond.

Rabbi Mallebaum of Temple Beth-El, Rocky Mount has been coming to our Temple every Saturday to instruct the students and on alternate Sundays to hold Adult Education Classes.

Miss Louise Farber is recuperating at home after spending two weeks in the hospital.

Ellis Farber was elected a member of the Board of Governors for the North Carolina Jewish Home.

Louise Farber
Temple Emanu-El

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Rocky Mount . . . Sandra Sultan To Wed Stephen Meritt

Mr. and Mrs. Sigmond Newman Sultan announce the engagement of their daughter, Sandra Phyllis to Stephen Michael Meritt, son of Mr. and Mrs. Sidney Meritt, also of Rocky Mount. Miss Sultan graduated from the University of North Carolina at Greensboro with a Bachelor of Arts degree in Elementary Education. She is presently employed by the Raleigh public school system. Mr. Meritt will complete his studies at the University of N. C. at Chapel Hill in June and will enter the Pennsylvania College of Podiatry in September. A July wedding is planned.



Sandra Phyllis Sultan

Congratulations to Mr. and Mrs. Morris Kluger of Enfield, North Carolina who celebrated their 53rd wedding anniversary recently.

Congratulations to Mr. and Mrs. Simon Meyer of Enfield on the birth of a son, William Ivan. An open house welcome was given to all the members of Temple Beth El on Sunday, March 3rd in the baby's honor.

Welcome back to Mr. and Mrs. Sidney Meritt who went to Hawaii for two weeks.

Congratulations to Micael Meyer, son of Mr. and Mrs. Max Meyer of Enfield who made the Dean's list at the University of North Carolina.

Congratulations to Bernard Stanley Meyer, son of Mr. and Mrs. Edward Meyers of Enfield who graduated from the University of North Carolina with a Bachelor of Arts degree.

Farewell to Mr. and Mrs. Herbert N. Hirsch who are moving to Oshkosh, Wisconsin. We are sorry to see them leave. Cindy, their daughter, took the lead in the play, "Anne Frank" which was given at the Tank Theatre and is sponsored by the city of Rocky Mount.

Bertha K. Kornfeld
Rocky Mount.

Rabbi Allan L. Smith To Lecture At Gardner-Webb College

Rabbi Allan L. Smith of Temple Emanuel, Gastonia, North Carolina represented the Chautauqua Society as lecturer at Gardner-Webb College in Boiling Springs, North Carolina on Monday and Tuesday, April 1-2. The subject: "Jewish Contributions to American Culture."

The rabbis lectured under the auspices of the Jewish Chautauqua Society, an organization which creates better understanding of Jews and Judaism through education. The Jewish Chautauqua Society is sponsored by the National Federation of Temple Brotherhoods.



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At Charlotte's Temple Israel . . . Deckelbaum, Gerber Bar-Mitzvahs

Mr. and Mrs. Stanley Deckelbaum invited the congregation to join them on Sabbath morning, a few weeks ago, when their son Jeffrey David became Bar Mitzvah. On March 2, Jerome Jay Gerber, son of Mr. and Mrs. Marvin Gerber, was called to the Torah for his 13th birthday. His Bar Mitzvah will be celebrated at a later date in Pittsburgh. Mazel Tov to both of these families.

Charlotte has had some new additions since the **Times-Outlook** has last heard from us. Mazel Tov to Mr. and Mrs. Robert Starkand on the birth of a baby girl; to Mr. and Mrs. Ernest Friedman on the birth of a daughter to their children Arthur and Helene Lederer; to Mr. and Mrs. Martin Kaplan on the birth of a girl, and to Mr. and Mrs. David Pliner on the birth of a daughter and to the grandparents, Mr. and Mrs. Sol Pliner. May they all have every happiness from their children.

Best wishes were sent to Mr. and Mrs. Max Bennett who celebrated their 30th wedding anniversary. A special birthday wish went to Mr. Jacob Ely whose 75th birthday was marked at a recent Sabbath morning service.

Mazel Tov to Mr. and Mrs. U. A. Zimmerman, whose children Mr. and Mrs. Oscar C. Zimmerman, of Atlanta, announce the engagement of their daughter Nancy Ann to Harvey Paul, son of Mr. and Mrs. Abraham Berman of Atlanta. The wedding is set for June 16.

We record the passing of Mrs. Pauline Madans of New York, mother of Mr. Jerome Madans; of Mr. Morris L. Fuchs of Washington, D.C., brother of Mrs. Abraham Kaplan; of Mr. Emanuel Guller; of Mrs. Eva Maude Carpenter, mother of Mrs. I. D. Blumenthal; of Mr. Eric Weyl. Our deepest sympathy goes to the bereaved families.

The Department of Public Instruction of the State of N. C. has once again accredited the Temple Israel Daily School as an approved kindergarten. We are indeed proud of the high standards the school has continued to achieve. Mrs. Stanley Greenspon heads the Sisterhood Committee charged with its operation.

Mr. Stanley Gertzman received a Certificate of Recognition from the National Conference of Christians and Jews for his many labors associated with the Anti-Defamation League.

We are happy to announce and welcome the following new members into our Temple Family: Mr. and Mrs. Melvyn Garr, Mr. and Mrs. Marvin L. Gerber, Mr. and Mrs. Howard J. Klarer, Mr. and Mrs. Nathan Koenigsberg.

The Hatikvah Group, formed nearly a year ago by Mr. and Mrs. Dov Kentof, consists of sixteen youngsters of our Religious School who meet every two weeks for special study. The group meets with the Kentofs after Junior Congregation on Sabbath afternoons. The Hatikvah Group participated in the service on Friday, March 8, and presented a special Oneg Shabbat.

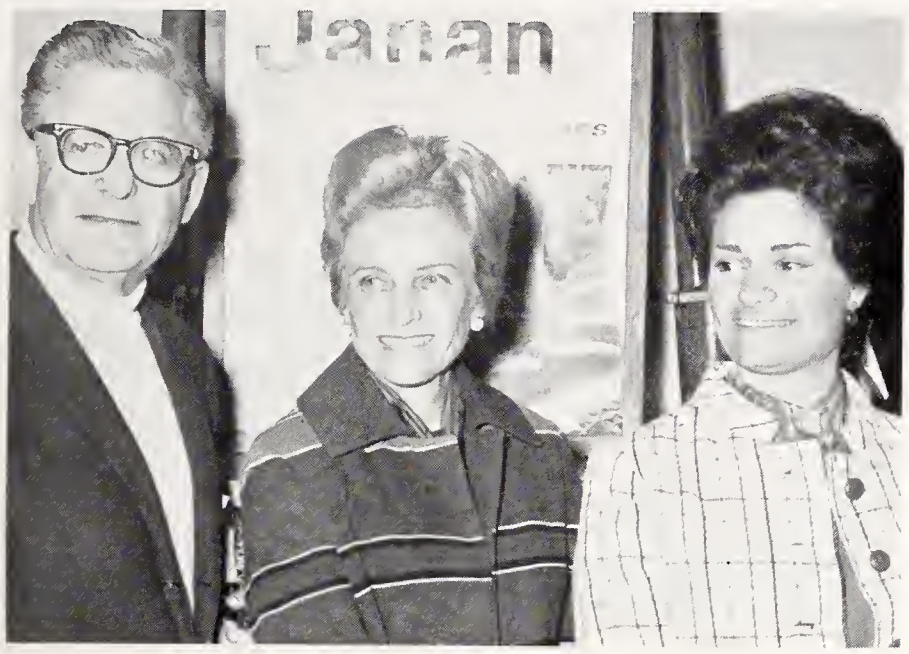
The Sisterhood's annual Purim Carnival was on Sunday, March 17. Games, prize, food, raffles, and a visit to the country store were all part of fun and festivities had by everyone.

"Hippies" and "non-hippies" were invited to the dance and happening of the year, Temple Israel's Psychedelic Ball. Saturday, March 30, was the big night.

Mrs. Stanley Kornfeld
Temple Israel.

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FROM GREENSBORO TO JAPAN . . .



Dr. A. Jack Tannenbaum, his wife and daughter Jeannie, 2904 Wynnewood Drive, Greensboro, North Carolina, boarding a Japan Air Lines jetliner from San Francisco on March 3 for a post-convention Orient tour. The doctor attended a four day meeting of the American College of Cardiology in Honolulu and then toured Japan and Hong Kong.

AUDREY LAVINE WINS IN TEENAGE TALENT SHOW

Audrey Lavine, daughter of Mr. and Mrs. Howard Lavine, won second place in the singles competition in the Fifth Annual Citywide Teen Age Talent show which took place in the Greensboro Auditorium. A talent scout for the Ted Mack television show was present and awarded Audrey an appearance.

Lawrence I. Young, son of Mr. and Mrs. Samuel J. Young, a student at the University of North Carolina at Chapel Hill, has been nominated for membership in the Phi Eta Sigma Scholarship Fraternity. He was asked to participate in the Honor's program. Larry also made the Dean's list for the first semester. Mazel Tov to Larry and his proud parents.

A hearty Mazel Tov to Mr. and Mrs. Isaac Zuckerman who will celebrate their 50th Wedding Anniversary. May they have many more happy and healthy anniversaries.

On March 11th Beth David Synagogue Sisterhood held their annual combined Campaign Fund Raising Luncheon for Torah Fund and Residence Hall. President Mrs. Julian Kabat welcomed the donors and guests. The campaign was conducted by Mrs. Samuel Sorkin, chairman and Mrs. Murray Halper, Co-Chairman. A delicious meal was prepared and served by Mrs. Henry Breger, circle leader and her March circle. Every committee worked diligently to make this luncheon affair as successful as it was both by attendance and funds raised. Mrs. Ben Denker and Mrs. Meyer Leader were special gift solicitors.

Our own Audrey Lavine rendered a melody of songs, accompanied at the piano by Mr. Larry Allen which was most enjoyable. Rabbi Michael Hecht of Temple Israel, Charlotte, spoke to us about all the facilities of the Jewish Theological Seminary and how the funds we raise help support its vital programs.

Mrs. Samuel Sorkin
Beth David Synagogue

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Gastonia . . . Death Claims Jack H. Witten

Jack H. Witten, president of Witten Supply Co. and Witten Metal Products Co., died unexpectedly today at 2 a. m. at his home, 609 Neil St. He was 75.

A Gastonia resident since 1926, he was born July 15, 1892 in Lithuania, a son of the late Abraham and Esther Rose Birger Witten.

Mr. Witten was in the grocery business 1912-16 in Jacksonville, Fla., operating a scrap iron business the next four years in Greensboro. After operating a leather supply firm in Charlotte 1921-26, he came to Gastonia to set up his iron, steel, and building material business.

President of Temple Emanuel in 1943, Mr. Witten was a member of B'nai B'rith and the N. C. Association of Jewish Men. He held membership also in the Chamber of Commerce, Elks Club, and all Masonic bodies and Shrine. From 1931-55 he was a member of the Civitan Club. He was a lifetime member of the Brandeir Club.

Mr. Witten had been in failing health several years.

He is survived by his wife, the former Marie Kline, whom he married May 21, 1916 in Jacksonville, Fla.; three sons, Dr. Ernest Witten of Asheville, Alvin E. Witten of Gastonia, and Floyd C. Witten of Chattanooga, Tenn.; one sister, Mrs. Anna Datnoff of White Lake, N. Y.; and five grandchildren.

Rabbi Allan Smith will officiate at the 3 p. m. services Wednesday at Temple Emanuel. Assisting him at the graveside service in Charlotte's Hebrew Cemetery will be Rabbi Michael Hecht of Temple Israel.

Requesting that flowers be omitted, the family requests that memorial contributions be sent to the N. C. Jewish Home for the Aged, Winston-Salem.

Carothers Funeral Home made the arrangements.

Pallbearers will be Jules Witten, Bernard Kline, Phil Datnoff, Abe Carmise, Randolph Silverstein, and Sam Sherman.

Honorary pallbearers are Harry Binder, Sidney Cohen, Harry Goldstein, Maurice Honigman, Bill Manning, Marvin McPherson, Morris Levinson, Dr. Gerard Marder, Rudolf Rosenburg, and Leon Schneider.

Greensboro Retired Tailor Dies At Age 79

Julius E. Love, 79, of 306 N. Chapman St., died Tuesday at Moses Cone Hospital shortly after suffering a seizure at his home. Funeral will be 3 p. m. today at Temple Emanuel, where he was a member. The body is at Lambeth-Troxler Funeral Home.

He came here from Russia nearly 60 years ago and operated a tailor shop in downtown Greensboro until his retirement. He was a member of Carolina Council of Jewish B'nai B'rith and of the North Carolina Council of Jewish Men.

Survivors are widow, Mrs. Fannie Sussman Love; daughters, Mrs. Archie Israel and Mrs. Ernest Stadiem of Greensboro; sister, Mrs. Ida Good of Stamford, Conn.

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Dr. Goldburg Of Beth Ahabah, Richmond Granted Sabbatical Leave

Dr. Ariel L. Goldburg, Rabbi of Congregation Beth Ahabah, Richmond, has been granted a Sabbatical leave for travel and study. He and Mrs. Goldburg celebrating their fortieth wedding anniversary, are taking a round-the-world trip on the Rotterdam. The itinerary includes visits to Capetown, Durban, and other ports in South Africa, where Progressive Judaism has made great strides.

Reports received from Rabbi Goldburg advise that he has conducted Jewish services aboard the ship, and they have been very well attended. An interfaith service with ministers of other faiths has been planned.

The trustees of Beth Ahabah have purchased two buildings adjacent to the congregation's present sanctuary and religious school building. A study is now being conducted to make best use of the new property, which may be used for additional classroom facilities, office space, and meeting rooms for affiilated organizations.

Associate Rabbi Saul J. Rubin offered the invocation at the sessions of the Senate of Virginia on February 8 and 9.

Dean Wendell Russell, of Virginia Union University, discussed "Race Relations in Richmond" at a meeting of the Adult Education Forum early in February. His frank impressions on the progress of race relations in our city, state, and nation gave the group a better insight into the large problem confronting us.

Beth Ahabah's Annual Interfaith Service was held on February 23, during Brotherhood Week. An overflowing congregation composed of the members of eight neighborhood churches and temples which worship together annually on Thanksgiving Day, heard Associate Rabbi Saul J. Rubin speak on "This We Jews Affirm."

A permanent archives display will be constructed in the Temple's social hall. This exhibit space will permit a continuing display of the many items of historical religious interest collected by the congregation over its 137-year history. Mr. Fred Windmueller is the Temple archivist.

Hello, There . . . Dillon Congregation Visits Lumberton Synagogue

The Dillon, South Carolina congregation visited the Lumberton congregation for Friday evening services recently. The services were led by Lumberton's two Bas Mitzvah girls, Miss Jo Ann Sugar, daughter of Mr. and Mrs. Stanley Sugar, and Miss Joy Shain, daughter of Mr. and Mrs. Arthur Shain. The young girls led the services beautifully. A delicious Oneg Shabbat and social hour followed the services, giving the members of the two congregations an opportunity to get acquainted.

At the monthly meeting of the Sisterhood the members voted to send their yearly donation to the North Carolina Jewish Home and to contribute a book of Jewish history to the newly established Robeson County Library.

Mr. and Mrs. Alan Sugar and daughter, Elizabeth Kym, visited their relatives in Washington, D. C. for a few days.

Mr. and Mrs. Joe Weinsten vacationed for a week in New York City.

After returning from her European ski trip, Miss Sandra Weinstein visited her parents, Mr. and Mrs. Israel Weinstein.

Best of luck to Mr. Dennis Sugar who has recently been drafted an is stationed at Fort Bragg, N. C.

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RABBINICAL SUCCESS

(Continued from Page 11)



Living in an age "more curious than devout," wherein success is conventionaly measured in numbers, it is almost otherworldly to suggest the radical thought that there are some things that canno be calculated in terms of stastics. As rabbi, I am dealing with intangibles, with religious and emotional matters. As such, I must determine my success or failure with a spiritual yardstick appropriate to the nature of my calling.

Have I filled a vacuum in American congregational life? Has my mere presence afforded psychological security to my members? Have I brought comfort to the bereaved, a sympathetic ear to the frustrated, and insight to the confused? Have I enhanced the **simchos** of my congregants? Have I imparted knowledge and information to the uninformed, self respect to the depressed, and public recognition to the Jewish community? Through my ministry, did our congregation function smoothly? Was there a daily **minyun** whenever someone wished to attend? Were the Sabbath and Festival Services inspirational, warm, and dignified?

Have I always been available when needed, no matter what the time or the circumstances? Recognizing the primacy of ex **hominum** arguments, have I personified the prophetic ideals and the Jewish values I profess? Have I influenced individuals to become better Jews and better human beings because of the contagion of my personality? Have I planted seeds of Jewish thinking and Jewish religious observance in others? As a purveyor of Jewish tradition, have I inspired someone to follow in

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He whose wisdom exceeds his deeds is like a tree whose branches are many but whose roots are few. The wind comes and uproots it and overturns it upon its top. But he whose deeds exceed his wisdom is like a tree whose branches are few but whose roots are many. Even if all the winds of the world come and blow upon it, they cannot move it from its place. From *Ethics of the Fathers*

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"It is almost unwordly to suggest the radical thought that there are some things that cannot be calculated in terms of statistics."

RABBI JORDAN I. TAXON
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CHARLESTON, SOUTH CAROLINA

my footsteps, either as a professional hebrew teacher, a rabbi, or an intelligent, proud Jewish parent and communal worker?

Have I made Judaism relevant for moderns? Have I been able to "sell" Jewish ethics and moral standards to disenchanted Jewish youth? Have I been a worthy representative to the non-Jewish community? Have I kept abreast of tht times and sensitive to current thought and letters? Have I broadened my knowledge and wisdom with each new experience, with each passing year? Have I exemplified integrity and equity in all my inter-human relationships? Have I practiced what I preach?

Have I regarded the rabbinate as more than just another profession? Have I found spiritual satisfaction and emotional fulfillment through my labors? Have I been instrumental in developing educational, cultural, and religious programs in my congregation? Have I been active in civic affairs? Have I served every member with equal dedication regardless of his social or economic status? Have I persevered in my Jewish ideals despite pressures to surrender to personal opportunism? Have I consistantly resisted the tyranny of numbers in matters of selecting a congregation to serve or in the financial remuneration I request for my service?

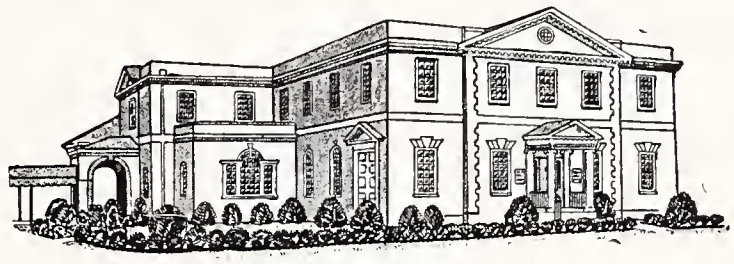
To all these questions, I can honestly and sincerely answer with a resounding yes. Assuming my criteria for evaluation to be correct, I therefore conclude that I have **definitely** succeeded as a Rabbi in my two decades of ministering to the American Jewish community.

(Continued on Next Page)

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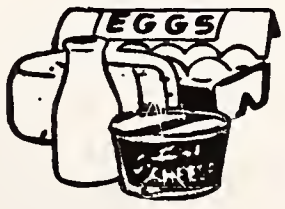


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"Many rabbis judge their success or failure in the rabbinate by the number filling their pews; I do not."

Dr. Jerome E. Tolochko

Rabbi, Temple Israel

Kinston, North Carolina



Unlike a physician or dentist who in a very short time can reap the fruit of his efforts, in the case of a rabbi, his "success" in cases with which he is particularly concerned, may never be known to him at all; or he may be apprised of it months or perhaps years later.

This has happened to me several times both as a family counselor and as a military chaplain. Thus, I feel that working with individuals as compared to "group sermonizing" is more rewarding.

From an overall point of view, the rabbinate has been a rewarding experience to me. I credit this to the fact that the number of congregations I have served has been rather limited and my primary experience has been with my present congregation which I have now served for nearly twenty-two years. The people have been exceptionally cooperative and most devoted to the temple and its functions.

We are all prone to judge the Rabbinate by our own experience, and mine has been most pleasant. Too, another criterion is a Rabbi's own point of view as to the area and order of importance such as attendance at services, religious education of the children, adult Jewish education, charity and general interest in Jewish national and international affairs.

Many rabbis judge their success or failure in the rabbinate by the numbers filling their pews; I do not.

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(Continued from Page 22)

in addition to serving in the 1930's for eight years as a member of City Council. He is a former president of the League of Virginia Municipalities, former chairman of the Lynchburg Chamber of Commerce's Industrial Committee and a co-founder of the Lynchburg Retail Merchants Association. He is a member of the shriners, Masons, Elks, Odd Fellows and Knight of Pythias.

"Have I succeeded as a rabbi? I don't know. I earnestly hope I have."

Rabbi Efraim Michael Rosenzweig

Judea Reform Congregation

Durham, North Carolina

One succeeds or fails only in terms of standards of achievement which have been set for a particular task. In the field of the rabbinate, the primary work is that of the teacher, the interpreter of Judaism to the congregation. It is only incidental, though useful, that the rabbi may be called upon to explain or interpret the meaning of Judaism and/or the Jewish People, to individuals other than his own congregation — to non-Jews, let us say. There is the additional opportunity of being humanly useful as counselor, guide and friend. I put at minimal importance the services one performs as officiant at weddings, brises and the like.

What then is success within the framework of the tasks to which a rabbi must ordinarily address himself? Have I helped more strongly to integrate the esprit-de-corps of my congregation? Have I managed somehow to represent within my person a cohesive force around whose symbolism the varied congregational interests can be, and in fact are, bound together in common cause? Have I given to my congregants the sense of Jewish historic continuity as well as the sense of relationship to contemporary Jewry the world over? Have I brought into the ambience of their personal lives the sense that Judaism is relevant to life, that our sole concern is not merely to exist, to surpive, to continue meaningfully, but also to share in the social ferment of our times? If I have not been able to effect wide-scale involvement in critical social/moral issues, have I at least been able to create an atmosphere of acceptance of social change? Have I been able to help tie together more effectively school, congregation and community? In short, have I, as rabbi, been able to help create an informed, committed, sharing congregation?

In whatever way I am regarded by these men, women and children who have been good enough to want me to be their rabbi, have I been of help in time of crisis? Have they found in both my listening silences and in my words some source of guidance? Have I enhanced their moments of joy with dignity and even with beauty? Have I been for any of them a "presence" which, just by being there, somehow brings a dimension of security into their lives?

I do not really know how to answer all these questions. I can only hope that to some small degree I have been something of all that is referred to above. If not all, then at least part. One cannot always try to be so much of what is needed. I can only pray that I am some part of what is needed.

Have I succeeded as a rabbi? I don't know. I earnestly hope I have.

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RABBINICAL SUCCESS

(Continued)



"Success? Who is to judge? And by what criteria? Mine? Someone else's? Judaism teaches that only God judges . . ."

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Have I succeeded as a Rabbi? I'll answer this question as a Jew — with a question. No, with a series of questions.

I am being invited to indulge in a **Yom ha-Din** — a personal "Day of Judgment." This is poor Jewish practice. Isn't one Yom Kippur a year enough?

To attempt to answer this question I must ask myself first whether I have succeeded as a man. Isn't this the essence of our faith — for rabbi as well as layman?

It is tempting to stop here — begging the question. I could render a quantitative answer adding up the number of Bar and Bat Mitzvot I have trained, the weddings I have performed, the eulogies I have delivered, the **brissen** I participated in, the sick I have visited, the non-Jews I have converted, and even the student-rabbis who took their light from mine. But shall I, like Billy Graham, measure success by counting souls saved?

I could perhaps recall the indifferent Jews, the negative Jews and the hostile non-Jews I had encountered — then I would despair.

Can one honestly and objectively evaluate himself qualitatively? Who is to judge? And by what criteria? Mine? Someone else's? Judaism teaches that only God judges.

Being a "Jewish Rabbi" as our uncomprehending friends often say, and having gone through many "Yom ha-Din" has taught me that the accounting will never be complete. I pray that today and tomorrow, God willing, I can add to it.

P. S.: — People tell me I am succeeding as a Rabbi.

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This special symposium is a very difficult one. We can not boast ourselves of accomplishing something with success.

King Solomon says in his Proverbs (27-2): "Let another man praise thee, and not thy own mouth." But I really do feel I have succeeded by my accomplishment in my small congregation of Beth Sholom Home of which I am the spiritual leader and the supervisor and overseer of **Kashruth.**

Before I accepted this position here, there was no rabbi or chaplain for the home. Then I brought under strict control the dietary laws in the Orthodox way, with two separate kitchens, dairy and meat. Sabbath is strictly observed. Services in the synagogue are conducted three times every day with Biblical studies and religious and social lectures.

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We are approaching Passover, the festival of spring and hope. The Seder, I try to dramatize the ritual in order to bring to our worshipers renewed strength and enthusiasm, here in Beth Sholom Home after a severe winter. I think I have accomplished a great deal as a rabbi. Because I am implanting in the hearts of my elderly congregation faith in the great Architect of the Universe.

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Why Not A Rabbi, Con't.

(From Page 13)

In the college I was attending, in the yeshivah where I used to visit old friends, suddenly people who wore *yarmulkes,* and like me were to all appearances observant, came to *confess* to me . . . One fellow, a striking young man who wore a knitted *yarmulke,* met me outside of school, looked me in the eye suspiciously and asked: "Are you still religious?"

I was startled. "That's my business," I answered tartly.

"Don't get upset," he calmed me. "I haven't put on Tephillin in six months."

"Then why do you still wear a yarmulke?" I asked.

He smiled silently and shrugged. His eyes spoke fear Of what? Of God? Of his parents? Of society — the religious society? I pitied him and he disturbed me — and I realized that he disturbed me because he was my reflection. I too was afraid. Not of God. I wasn't sure that God minded. I wasn't convinced that I'd burn in hell for turning on a light on Sabbath . . . but afraid of making a final break with the world that had spawned me . . . In disgust with myself for my weakness, that very day I took off my yarmulke. . . .

I will never forget the day, about six months later. I tried to keep the change I had made from my parents, out of respect, out of not wanting to hurt them. Each morning I would go down to the old little *shul,* and then come up a few minutes later, as though I had prayed. Finally the pressure of the force grew too strong — I decided to leave home. The last day I went down, as usual, to shul. I stayed there but a minute, all alone, thinking . . . And my father rushed in.

He was silent, and his face, for the first time in his life, was awful, terror stricken and raging at once. I reached for the Tephillin bag. He grabbed it from me. He opened it and took out a piece of paper.

"I put this paper in the bag three weeks ago," he shouted. "If you would have been putting on *Tephillin* you would have noticed it and taken it out . . . Three weeks . . . Three weeks. What does it mean? What are you doing down here? . . ."

My face blanched. Stunned. Paralyzed.

But then it all came to me at once. All the years, all the anger, the constant exhortations, enforcement, the what I *must* do, the dictatorship that both of us were under, the dictatorship of the past, my father as much a victim as I, the fear of change, the ridicule of any Jew who did not observe the commandments, the lack of feeling, of understanding . . . Respect, hesitation,

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fear, tact . . . all were swept away by hatred, for the system that would not change, for the tradition that imprisoned my father — and into which he wanted to imprison me . . .

"No. I didn't put them on," I shouted. "And I won't put them on until I decide I *want* to put them on. I won't be forced."

My whole body trembled, and I saw my father shaking, shuddering with emotion. There was nothing else he and I had in the world except each other, we would die for each other, our whole lives were dedicated to each other . . . And here we were, two mighty, stubborn men, each staggered by the terrible words we had said and heard . . . Paralyzed in love and hatred, hatred for ourselves, hatred for each other — and hatred for the law that made us dangerous to each other . . .

"Ben Sorer U' moreh," he shouted, running away in fear, anger, anguish. It is a dreadful epitath from the Bible, meaning "Rebellious, black hearted son." Its connontation was dreadful.

I felt nothing. Just an overwhelming need to leave, the house, the *shul,* the world it bespoke. . . .

The truth i sthat this did not happen many, many years ago . . . But enough time has elapsed since that terrible time, about two years, for me to sit and think, walk and think, to discover about myself, about the world, to review the past, to look forward to the future. And to ask, what does Judaism mean to me? Something? Everything? Nothing?

It is a clash of head and heart. My head, my reason, tells me that I am a product, a victim, of a narrow parochial world, sheltered and myopic. My head tells me: be bold, don't be afraid to break from the past. . . .

But my heart speaks another language. My heart warns me. My heart tells me that to cut myself off from the past means I am cutting the roots of my life source. It whispers to me at night when I cannot sleep from worrying and wondering, that every limb and every vein in me is stamped *Jew* and Jewish tradition. The blood it pumps is not just blood but Jewish blood. And so . . .

"My head tells me: don't be afraid to break from the past . . . But my heart speaks another language. . . "

The conflict stands. Neither head nor heart can be denied. Enough of faith remains me to realize that such a dilemma is not an accident. The struggle for faith that I must fight is not mine alone. It reflects, it expresses, the world I was born to. I have never met a Jew in whose heart I did not see a reflection of my own questioning. And that is why I choose to become an editor of a Jewish magazine. My struggle is our struggle — yours and mine — perhaps together we shall find the light.

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The Dream Of Brook

Brooks Hays was born August 9, 1898 near Russellville, Arkansas. Politics and public affairs played major roles in his home life, so it is not surprising that his career early turned to these fields. His first active part in politics came shortly after he graduated from law school in 1922 and helped manage his father's campaign for the same Congressional seat he himself was later to win. The campaign was unsuccessful, but it prepared young Hays for the vigorous campaigns he later waged for state and federal offices. That same year he was elected to his first political party position, Secretary of the Arkansas State Democratic Convention, the youngest man ever to hold that position.

He was educated to Russellville public schools, received his bachelor of arts degree from the University of Arkansas in 1919 and his bachelor of laws degree from George Washington University at Washington, D. C. in 1922. He holds honorary degress of doctor of laws and doctor of humanities.

When only 29, Hays sought the Democratic nomination for governor of Arkansas. In a field of seven candidates, including the incumbent and his closely knit organization he finished second. Two years later he again ran for governor, and although he drew far more votes, again was the runner-up. His first success in a statewide primary came in 1932, when he was elected Democratic National Committeeman, carrying 73 of the state's 75 counties. He was reelected to the post in 1936.

During his years of law practice and political activity in Arkansas, Mr. Hays became intensely interested

Gala Convention

(from Page 21)

helped create a living, growing, creative Jewish life here that any community in the nation should envy — and try to emulate.

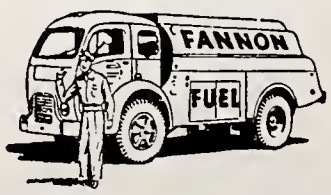
North Carolina has a Jewish population between seven and eight thousand — that is probably less than some square blocks in New York City. But the North Carolina Jewish community has achieved the incredible feat of creating 31 growing, living, thriving synagogues and temples, with active, involved congregations.

I visited the High Point community — which has about 100 families — a few weeks back. Someone told me that they had recently erected a new synagogue and I was interested in seeing what it looked like. I expected to find a nice little brick—or even wood building. After all, how big can such a community hope to build?

Someone drove me there. I was speechless. They hadn't built just a synagogue, they had built a palace! A stunning building, framed by lovely grounds, repleate with artwork and ultra-modern design.

I was in Jacksonville. It turned out to be the night that Circuit Rider Reuben Kesner, working under the sponsorship of the Association of Jewish Men, made his stop in that city of 26 Jewish families.

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Hayes--Justice For All

in social work and became a recognized authority on farm tenancy in the South. In 1937 he was called to Washington to assist in a legislative program under which tenant families could become independent farm owners. He considers his assistance in drafting the Bankhead-Jones Farm Tenant Act to be one of the most gratifying incidents in his legislative career.

He has long fought for the extension of educational and economic opportunities for Negroes in the South and has taken active part in inter-racial organizations. After coming to Congress in 1943 he continued his interest in that complex problem. In an address on the floor of the House on February 2, 1949—praised by some Southern editors as a historic utterance—he outlined the Arkansas Plan to extend full civil rights to minority groups without raising serious constitutional questions or creating bitter sectional reactions. His constructive work on civil rights legislation accounted for his appointment to the Platform Committee of the Democratic National Conventions in 1952 and 1956. It was this interest that led him to arrange the Newport Conference between Governor Orval Faubus and President Eisenhower at the end of the Little Rock School desegregation crisis in 1957. This was the principal issue in the eight day campaign which resulted in his defeat in November of 1958 for re-election to a ninth term of office as Representative of the Fifth Congressional District of Arkansas.

Mr. Hays is a well-known churchman. In 1951 he received the annual Layman's

(Continued on Next Page)

First he spent about an hour teaching two youngsters their bar-mitzvah Maftir. Their voices echoed in the hall. Later he conducted a Jweish culture class with three teen-agers. He does this all the time — all over the eastern part of the state.

How can you measure in dollars and cents the tremendous worth of what he's doing? Our rabbis of old told us that if a person saves one Jewish soul it is as though he had saved the whole world. How many young Jewish souls, young children in small towns like Jacksonville and Emporia and Weldon, who otherwise might never have heard a Jewish word, read a Hebrew letter, who would never have understood the tremendous heritage of Judaism — are now committed Jews because of the Circuit Riding Rabbi project? This is the work of the Associations.

I visited the North Carolina Jewish Home in Clemmons. I took one look and wanted to move in at 26, mind you! You must see the place to believe it. It's the loveliest Jewish home in the country. But more important. You look at and talk with some of the oldsters there. That is their home. They feel they belong there. Their every need is taken care of — whether they can afford to pay or not.

Without the Home many of these oldsters would be *oif tzorus*, lonely, frightened—perhaps unwanted. Now they are part of their own community. How can you measure that in dollars and cents? And that is the work of the Associations.

And all this does not happen by itself. I attended a board meeting of the Men's and Women's Association a few months back. The weather was bad. But people had come in from as far as the coast to plan the next project, to

(Continued on Next Page)

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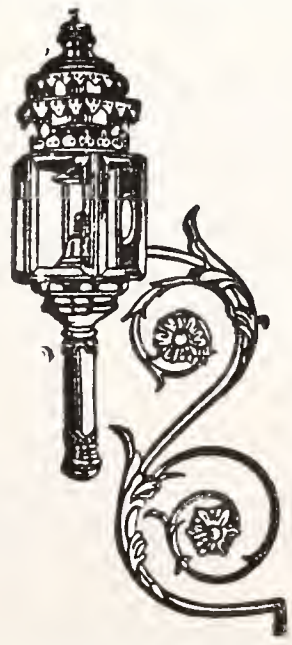
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THE DREAM OF BROOK HAYS

Award from the ministers in Washington for outstanding service, and in 1959 the Churchman of the Year National Award of the Religious Heritage Foundation. of the Christian Life Commission of the Southern Baptist Convention and in May, 1957, was elected President of the Convention itself, serving two one-year terms in the Convention presidency.

His articles and addresses deal with topics of special interest to church, civic and college groups. He is much in demand as a speechmaker. His public appearances are enlivened by a Lincolnesque fund of stories and he is regarded as one of the best storytellers in the United States. Washington newspapers regard him as one of the most prominent successors to the late Alben Barkley. He has received Alumni Achievement Awards from George Washington University and the University of Arkansas. He has maintained an active interest in education and at present is a member of the governing boards of George Peabody College for Teachers in Nashville, Tennessee, and George Washington University in Washington, D. C. He is a member of the National Council of the Boy Scouts of America and was awarded the Silver Buffalo in 1957. He is a member of the Board of Directors of the National Conference of Christians and Jews and a member of the Laymen's Committee of Religion in American Life. He is a 33 degree Mason; a member of the American Bar Association; belongs to the American Legion, the Lions Club and the Phi Betta Kappa and Sigma Chi fraternities. Mr. Hays is the author of THIS WORLD: A CHRISTIAN'S WORKSHOP, published by the Broadman Press; A SOUTHERN MODERATE SPEAKS, by the University of North Carolina Press; and co-author with Dr. John E. Steely of THE BAPTIST WAY OF LIFE, Prentice-Hall, Inc.

Mr. Hays was elected to the 78th Congress in 1942 and was reelected to succeeding Congresses through the 85th. For eight years he was a member of the Banking and Currency Committee and after 1950 served on the Committee on Foreign Affairs. During the 82nd Congress he was a member of the Select Committee to Investigate Tax-exempt Foundations and on the death of Rep. Cox of Georgia, was named acting chairman. In the 83rd and

Gala Convention

(from Preceeding Page)

make certain that existing projects continue to grow.

I think every Jew in this state should be proud of their North Carolina Jewish community. And be active. And show it.

And the annual convocation, which this year is held in High Point, with raffles, meetings, luncheon and the Sunday night dinner where Congressman Hays will speak, is the yearly staging grounds for this tremendous effort. Don't only come. be proud to come.

Irv Gottesman

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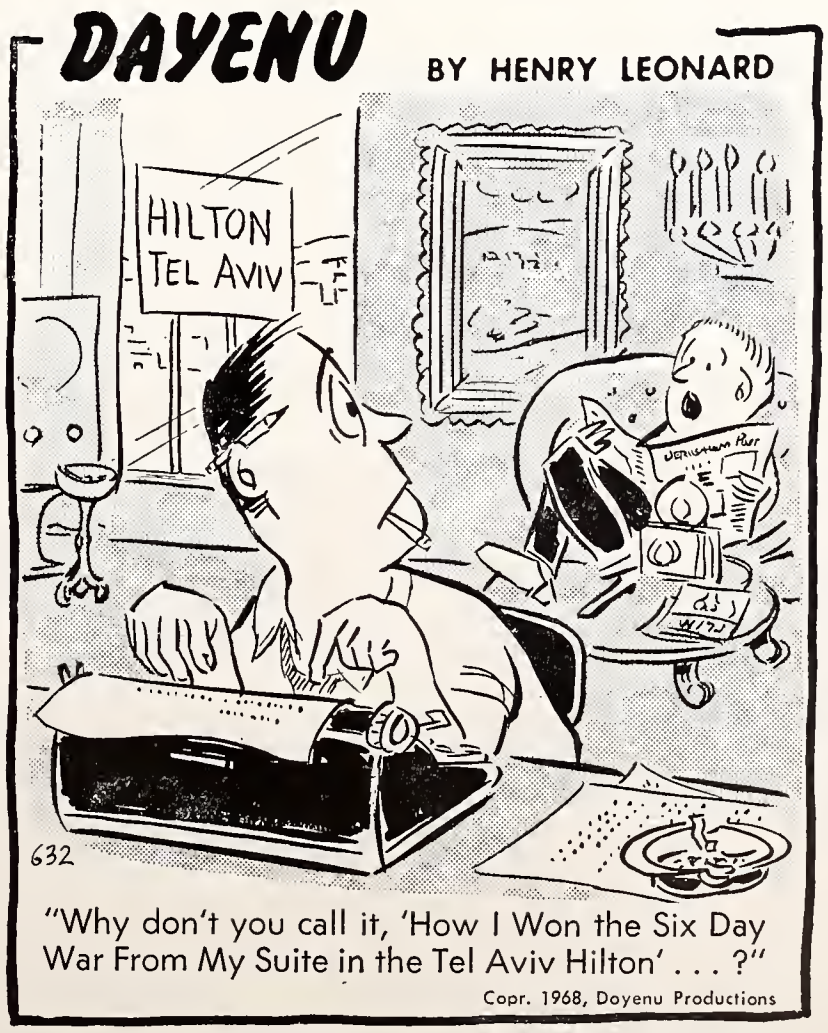


A silent prayer for peace at the Tomb of the Unknown Soldier at Arlington cemetery. About 3,000 persons joined in the service led by (l. to r.) Rev. Martin Luther King; James Abernathy, assistant to Mr. King; Rabbi Maurice N. Eisendrath, President of The Union of American Hebrew Congregations; Rabbi Abraham Heschel of the Jewish Theological Seminary. The meeting was sponsored by Clergy and Laymen Concerned About Vietnam.

Symbols uttered the unspoken word. The Torah Scroll, which had belonged to President John F. Kennedy is carried by Rabbi Eisendrath. He had presented the Torah to the late President at a White House ceremony in 1961 on behalf of the UAHC.

Following the assassination, the Kennedy Family temporarily returned the Torah to the UAHC Religious Action Center in Washington to hold until the completion of the John F. Kennedy Memorial Library where it will find its permanent home. The 200-year-old scroll previously belonged to the founder of American Reform Judaism, Rabbi Isaac Mayer Wise, who brought it from Bohemia when he came to this country to escape religious persecution.

84th Congresses he was a member of the Commission on Intergovernmental Relations (Kestnbaum Commission). In 1955 he was a member of the U. S. Delegation to the United Nations. In 1958 he was appointed a member of the Select Committee on Space Exploration and Astronautics. Following his defeat for reelection, he was named a member of the Board of Directors of the Tennessee Valley Authority by President Eisenhower in 1959. He served in this post until 1961 when President Kennedy appointed him Assistant Secretary of State for Congressional Relations and then to his position as Special Assistant to the President. He has served as Chairman of Brotherhood Week for 1964 and in January, 1964 accepted appointment as the Arthur Vanderbilt professor of Government, Eagleton Institute of Politics, Rutgers University. He continues to serve as a White House consultant.



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TWO TALES
BY HARRY WEDECK

THE REFORMATION OF MENDEL ISAACSON

Mendel Isaacson peered through his thick glasses into the dim New England street. The winter afternoon was rapidly turning into a bitter cold evening. Flurries of snow whisked past his face.

He pressed down his skull cap on his head.

"Ach," he muttered to himself. "It's going to be a heavy snow tonight. Bad for customers."

He went back to the stove in the rear of the store. His eyes swept over the rows of tools, knives, gadgets, pails, cans of paint that cluttered his hardware store.

From a nearby shelf he pulled out his prayer book. He knew it all by heart, all these long years. But it made him feel good to grip it in his ancient hands. He turned his glance into the now penumbrous street, nodded, and began the evening supplications.

He finished in a diminuendo tone, and sat down on a broken stool. He rubbed his whispy beard.

"Forty-five years here, this very winter, man and boy," he reflected, because the oncoming darkness was conducive to taking stock of oneself, to a bitter-sweet forlorn nostalgia.

There was a ping at the outer door.

A burly, red-cheeked figure bustled in, bringing the damp and chill and forlornness with him.

"You got those Christmas bulbs, for the tree, Isaacson?" he asked in a rapid breath.

"Of course. How many?" He went to a huge carton and collected the required number.

The customer threw down a dollar. He started to leave.

"Wait. You got change, mister."

"That's O. K. Keep the change. Merry Christmas." He plunged in to the whirling snow.

"Merry Christmas. Ach." Isaacson shrugged. He spread out his hands to the stove. "Look, what's so merry with it? Snow. Cold. No customers. Merry, too! Those Gegoyims, they got queer ideas."

Another shrug, as if cosmic conditions were altogether beyond him.

Isaacson looked out. Lights glimmered in a few shop windows along the main street of the Connecticut town. An occasional shape, head lowered, hurried homeward, burdened with gaily wrapped packages.

Mendel Isaacson went out, stood at the threshold. A wintry night, it was going to be, he felt sure in his old bones. Better get back to the house and make some hot coffee. Then, with Malka watching

the american jewish times-outlook needs you

IN YOU, ALL

The Reformation Of Mendel Isaacson

The Meeting

him, he would light the Chanukah candles.

Suddenly, he felt isolated, a lonely figure in the silent street. The snow was piling up, soft and fluffy. Indoors, it must be cheerfully warm, enclosed. Everybody snugly around the television, or preparing the evening meal. Aromas of steaming vapors wafted from the stove. The heartening crispness of hot coffee. It was a good night to be home, to feel secure against the grimness of the season, to feel at ease with oneself, at ease with one's fellows.

A thought struck him.

"I haven't seen old Mike all day," he reflected. Mike Callaghan, his next door neighbor for almost three decades. And here he was: hadn't even commented on the snow.

What was the matter. Getting old? Not he, not old Mendel Isaacson. A hale sixty-three. That was all. Hale and fit.

He stepped beyond his threshold, peered into the cobbler's. There was Mike, crouching on the floor.

Maybe he had had a fit. Heart attacks were in the air. Everybody was suffering from it. The strain and tension of daily life, that's what the papers said. But he knew better.

It was that people were growing away from themselves, concentrating on getting more and more — cars and television sets and all kinds of gadgets, and in the getting they had somehow forgotten their humanness. And suddenly, they were caught unaware. That's not how Isaacson actually put it to himself. But that is what he almost felt.

"Hello, Mike!" he called out, pushing open the door.

"Come along in, but watch out. I'm busy down here."

Mike was unravelling strings of wire, to which were attached tiny vari-colored bulbs. Before his bench, and reaching a little above it, stood a miniature Christmas tree. The fragrance of pine still hung in the air, giving the musty boot impregnated shop a breath of clean cold forest.

Isaacson took in a deep breath.

"Ah, that smells good, Mike. You busy again with that Christmas tree?"

"Yeah. I been working all day. Didn't have a minute to set it up before. People think of shoes the last thing, seems to me. Every Christmas, far as I can remember, they wait until I'm ready to put up my tree, and there they are, rushing in with a last minute order: fix these heels. Sew this bag. Have you got a good leather strap? So it goes." He shrugged, and went on trimming the tree.

Isaacson watched him, silent. Hardy old fellow, Mike. Just like me. Going into his late sixties, I bet. But he's not so lucky as me. Been a bachelor as long as I remember him. Lives down there by the depot, in that shack. What's he doing with a tree, anyway? He ain't got no family that I know of. Fancy taking the trouble with all these wires and bulbs. And then he'll turn out the lights and go to his shack. Takes him hours, too, just for a few minutes of the tree. It beats me." He shook his tufted gray head.

He broke out:

"Need any help, Mike?"

"Sure. Hand me them bulbs, will you? And mind the wires. Don't step on them. I ain't got no others."

(Continued on Next Page)

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Reformation, Continued

(from Preceding Page)

"Don't worry, Mike. If I step on them I got more in the shop. Just tell me what you need."

He fingered a strand of angel hair. "Ach," he exclaimed as the fibrous material clung to his fingers.

He got up. In silence he watched Mike. The wiring was now finished. The bulbs glowed red, green, golden yellow, like the signal boxes down the line.

"Hand me that box, will you?" Mike pointed to the bench.

Mike took the box, unwrapped some dozen tiny figurines.

"You want to help? Here, hang them on."

"Where, Mike?"

"Just anywhere. See, on them twigs. Anywhere there's space. But spread them out. I ain't got too many. Just that box. I keep them every year. Store them away."

Isaacson nodded. He hung a Santa Claus here, over a glowing red bulb he set a miniature clown. At the tip of a green bough he attached a fragile shape. It was fun, he suddenly realized. It made a pattern: the background of greenery, lit up like a stage forest, and the tinsel figures decorating the extended twigs into a colorful cheering warmth.

With a grunt, Mike finally rose. "That's about it, I guess." He stood erect, all five feet five of him. His wizened, dark lined face took on an impish glee. His shrewd old eyes softened. He stood mute.

"Now for the snow and the angel hair." In a few moments, with a deft twirl and thrust, he had besprinkled the glowing shrub with a soft mystery, a subdued airy fluffiness.

"Shut your eyes half way, Mendel," he called to his silent spectator.

"What for, Mike? I can see like this, with my eyes open."

"Just half-close them eyes, Mendel, and you'll see."

Mendel Isaacson did so, hesitatingly, as if he were reluctant to be subjugated by Mike.

Then he gasped.

"Ah, that looks good." He gasped out the words. For he beheld, through peering eyes, a ball of multi-colored luminence, softened and soothed, merging into a unified enchantment that somehow banished the surrounding shadows, the cobbler's bench and

(Continued on Page 70)

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Doctor, Con't.

(from Page 17)

hardly manage the language. And then someone said, "There is a state hospital in Marion, Va. They look for doctors.' I wrote to them and they took me. They hired me as an orderly but occupied me as a doctor because I had to pass examinations. I made $95 a month as an orderly and studied at night. When I came to Richmond, Va., to take the examinations and there were 150 young fresh nice boys there — then I felt really as a displaced person."

When he passed his examinations, they put him on the staff as a doctor and — for the first time — he married a widow with two small daughters whom he had known in Shanghai.

"In this country, a bachelor doesn't count for much anyway. You have to be married and you have to belong to a church."

He stayed there until 10 years ago when he joined the staff of the VA Hospital here.

"My luck," he says, "was I was a doctor and I could always work. In life it is so. You can be what you want, but a lot of just sheer dumb luck is necessary, believe me. And to worry about the trifles is ridiculous."

It is strange that his present job should be with psychiatry. "In 1916 they wanted to make me a psychoanalyst but I said I was not neurotic enough myself."

America, he thinks, is unique. "It is freedom. We are accepted. People are friendly, understanding, helpful. They are not hateful. Life has made an experiment. Hitler thought there must be a pure race to be a super race. Here is a mixture of all the nations of the world, and it is the best. The pearl of truth is growing slowly, but I think the present low of American reputation will pass. And here in America you have the same things as all the other countries, but better. The mountains like the Alps, the lakes, the sports, the art, the enormous talent of the people . . ."

And what has kept him young and healthy and working?

"It is still an absolute mystery why some people live long and some don't, but I think regular exercise plays a great part. We all don't live right. We go somewhere and do something for 14 days and think what a great thing we have done."

"Refugee',' he says, "is a word that is so deep and so heavy that only one who has gone through it can understand it. But the human race is tough. They still survive," and, he believes, will survive, just as the Jews have survived through all the centuries.

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Conversion

(Continued from Page 19)

tween December 1963 and December 1964 showed that 295 persons had registered for classes in conversion sponsored by the Reform movement —of these, 205 were women and 90 were men. Of these, 170 were Roman Catholics, 21 described themselves only as of Protestant origin; 20 were Methodists, 18 were Lutherans; 12 were Presbyterians, and the remainder were divided among other Protestant denominations. An ealier (1954) study by Eichhorn estimated that 2,500 non-Jews were converted to Judaism annually. About 70 percent of converts to Judaism become Reform Jews, with about 25 percent entering as Conservative Jews and the remaining 5 percent formally affiliating with Orthodox Judaism.

Leaders of the three major religions agree that ninety percent of the ecclesiastical conversions to each religion in these days result from the desire to marry a person of another faith. They agree too, that the number of such conversions is increasing. Christianity in its two major forms is a missionizing religion, and so believes that it has much to gain through interfaith marriages where conversion is involved. It is, however, not always certain that such conversions always lead to the establishment of "good" Christian families and homes because to many such converts the conversion is only a means toward a particular end, marriage.

Judaism has not actively sought proselytes throughout its long history and is, in the main, ambivalent in its attitude toward conversion. Since converts, regardless of racial, national, or religious origin are, according to its most Orthodox interpreters, to be welcomed. Such persons are regarded as "Righteous Converts." Yet, the question of the utter sincerity of the convert is not always readily ascertainable, for so much depends upon the judgment of the rabbi whom the candidate approaches. Traditionally too, there is the feeling that conversion should take place "for its own sake," out of a love of Judaism and a desire to identify with the Jewish people and not for extrinsic reasons, among which is the desired marriage of a non-Jew to a Jew or Jewess.

Although the matter of "sincerity" still plays a major role in the ultimate decision that must be made concerning the applicant, most Reform and Conservative rabbis and a few Orthodox rabbis today accept such candidates, hoping that their judgments in this respect are correct.

Ecclesiastical conversions are most often the consequence of a gradual, often tantalizingly slow change in the point of view of the convert. Emotions play their role, not only in the case of those persons whose reasons for conversion are solely intrinsic but also in those whose conversion is largely motivated by love and the desire for marriage.

This study of forty-five converts leads me to believe that the vast majority of all ecclesiastical converts have not had a religious experience. There is seldom a "struggling away from sin," as Starbuck puts it. Nor is there a "striving after righteousness." If these responses are evident in any degree they are only incidental to other objectives. If, as a consequence of conversion, the convert moves from a state of emotional conflict to a condition of inner peace, the reason for the change may more often than not be the result of a happy marriage.

Ecclesiastical conversion is, I think, a further indication that the individual in our day is often faced with stresses and strains, anxieties and insecurities that bespeak his loneliness in our contemporary world. The indifference and dissatisfaction with the religion of one's youth, the belief that the church or synagogue in which one has been reared has failed to speak out clearly on the issues of our day or that the God in whom one has be-

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lieved has somehow failed, appear to have prompted many of the converts to whom I have spoken, to lose whatever faith they ever had. Some turn hopefully to another form of organized religion, to church or synagogue, with the hope of finding what they regard as a solution to their problems and a better understanding of the society of which they are a part.

Others, disillusioned with all religion, accept the regimen of the church or synagogue because, in a world they view as morally relativistic, they seek discipline and absolutism. The dictates of the church or synagogue will, they believe, provide them with this basic need.

There are still others who are totally indifferent to religion. If, as a consequence of their desire for marriage to a person of another faith, conversion is expected or required of them, the desired partner can be easily accommodated through conversion. "After all, what difference does it make? One religion is as good (or bad) as another."

If restlessness, anxiety, and indifference increase within our society, I venture to suggest that ecclesiastical conversions will increase in the years ahead. For those to whom religion means much as well as for those to whom it means little, conversion will prove to be a way out.

As Gordon W. Allport has pointed out,

Like a pebble dropped into a quiet pool of water, the act of the individual radiates out in an ever-widening circle, influencing and affecting families, groups, religious bodies, and society in varying degrees. But there is always some effect, some reaction, however insignificant and imperceptible it may appear to be at the moment.

> the universe is simply incomprehensible. Each of us wonders. We do not understand the interrelationships of the fragments we know and because we are so anxious to understand the nature of the universe and the meaning of life, it seems to me that more and more persons will turn to religions other than their own for more satisfying and relevant answers.

Conversion must, in some way or other, affect the individual who is converted. The experience of conversion means, for him, not only the weakening or breaking of certain ties to family and friends. It means also the establishment of new ties and new relationships. The convert cannot escape the consequences of these new involvements. He pays a price for conversion. The members of his family, too, are affected by the conversion. They may, as a consequence, be deeply hurt and resentful, or, on the other hand, they may derive great satisfactions and happiness.

Conversion also affects the unity and solidarity of two religious groups: the one the convert leaves and the one he enters, as Rubenstein has observed. It weakens or strengthens either one or both groups, depending upon the qualities of heart and mind that characterize the proselyte. In this sense, the church or synagogue as religious institutions have much at stake in their acceptance or rejection of candidates for conversion.

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REFORMATION, Continued

(from Page 66)

the rows of shapeless shoes and the small realities of everyday life.

Slowly he opened his eyes. He returned to actualities.

"Nice, ain't it?" Mike questioned.

"Very nice, very nice indeed," Isaacson agreed, slowly nodding.

Then, with a start, he became aware of the time.

"I been here hours, Mike. I got to get home. Malka will be waiting for me. I told her I'd be early tonight. Being Christmas, too."

"O. K. See you on Friday. Merry Christmas."

And as he went out, Isaac re turned: "Merry Christmas, Mike."

A bunch of youngsters, huddled and noisy, passed with a loud greeting: "Merry Christmas, Mr. Isaacson!"

As they went by, he heard one of the boys arguing, sullenly, "He don't get a Merry Christmas. He's a Jew, that Isaacson."

But Mendel Isaacson, excited by the tree dancing in his mind, felt indulgent. Contentedly, he trod the soft snow along to his little place. He felt at one with himself, with the snowy night, with all creatures.

Malka opened the door, revealing, in the yellow kitchen, the Chanukah candles waiting for the lighting.

His eyes blinked. In an odd, inexplicable transfigurement he beheld the candles aglow, surrounded by a variegated iridescence, dappled with filmy spangles, fragrant with pine sap.

And in a burst of feeling he cried out: "Happy Chanukah, Malka. And a Merry Christmas!"

The Meeting

Michael Higgins came swinging down the street, whistling between his teeth. He was big for his age, although he had just reached his eleventh birthday.

He jingled the pennies he had received on his birthday. He thought of the boys' magazines he would buy this evening. There was a cake, too, that his mother had promised him. He felt good, contented.

Then he turned the corner of the street. Straight ahead stood his own home, one of a little row of houses with a tiny garden in front.

Suddenly, his eye caught something. He quickened his steps. Those boys were up to some mischief. He heard cries, shouts breaking through the dark afternoon.

He reached the gang. Five or six boys stood around, laughing and encouraging one of their companions. He was a husky, brutish lout.

"Go it, Woodie! Give it to him, Woodie!"

"He ain't English anyway!"

"He's a Jew!"

"What's he doing in this country anyway?"

Woodie turned round, a repulsive grind on his fleshy face.

"Watch me, gang!" he boasted. He bent over, seized the small boy in his clutches. He twisted the victim's arms so that the boy let out a howl of pain.

Michael Higgins stopped.

"What you doing to that kid?" he called out.

"Mind your own business!" Woodie retorted. "He's a Jew. A refugee, too. Stealing the bread from our mouths. That's what my mother says."

"Leave the kid alone!" Michael spoke sharply.

"Yeah, who'll make me?"

"I will." Michael dashed forward, hurled himself on Woodie. Woodie slumped to the ground, stayed there, surprised and hurt.

Michael turned to the little fellow. "What's your name, kid?"

"Philip Betz."

"Want me to take you home?"

"No, thanks. I'll manage now." He had gathered up courage, grateful for the help.

"Thanks again." He turned to Michael Higgins, then went off along the street, homeward.

The gang broke up. Woodie dragged himself to his feet.

"I'll get you for that, Michael

(Continued on Page 73)

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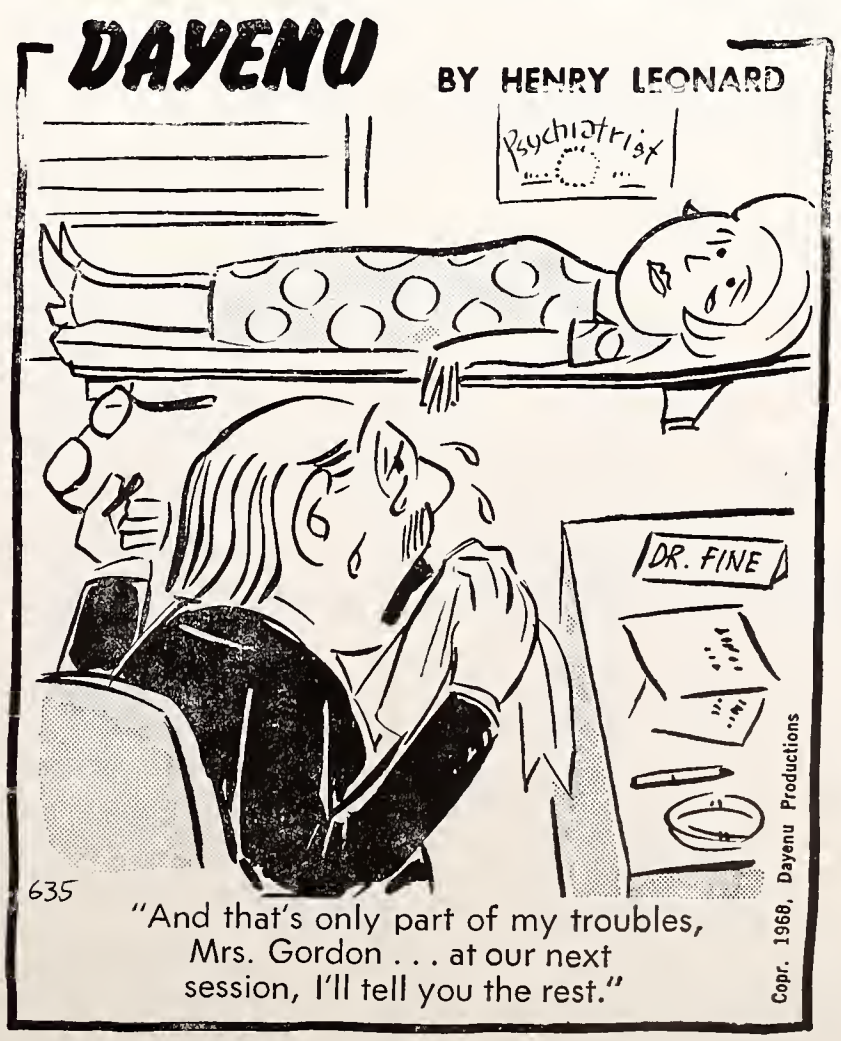


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The Meeting

(Continued from Page 70)

Higgins. See if I don't." He hurled the words violently. Then he moved off, followed by his gang.

The years passed. Michael Higgins finished school and went into an office. He was tall, broad-shouldered, sturdy. One day he returned home, restless.

"I'm going to enlist, mother," he told her.

Michael Higgins was posted to the East. There was duty in North Africa, in the desert, in Cairo. Then war broke out. The British Mandate was ended. The Jews were battling for survival.

Now a staff sergeant, Michael Higgins was sent out beyond Haifa. There were skirmishes between the British troops, who remained to maintain order, and the Jewish guerrilla fighters. Prisoners were taken on both sides. Violence rose and spread.

Sergeant Michael Higgins was assigned to a strategic post. Night and day, his men took turns to see that no arms came through to the guerrilla fighters.

It was a dark night. Trucks crawled along the dusty road toward the guerrilla headquarters. Rifle fire broke out. For a while the night was split by the crackle of shots, the whispers of men groping their way to safety.

When dawn broke, it was found that several Jewish prisoners had been taken by Sergeant Higgins' men. But the sergeant himself was nowhere to be seen. A search was ordered, but he could not be found.

Then, late next day, a message was brought to the British camp. Sergeant Higgins was a prisoner of the Jewish guerrillas. Some Jewish guerrillas had been taken prisoner. Could an exchange be arranged? Perhaps Sergeant Higgins in return for the seven Jewish fighters?

The answer was carried back by a rifleman. He reached an arranged spot. The message was read. The British were willing to return a Jewish guerrilla for Sergeant Higgins.

The Jewish commander meditated a moment. "So six of our men would be lost." Grimly, the commander made his decision.

"Take Sergeant Higgins and let him pay for our seven men."

That night Sergeant Higgins sat in his cell-like room, guarded by two sentries. In the morning, he realized, he would have to face the firing squad.

He fell into a fitful doze. Sometime during his sleep there was a whisper, the door creaked. Someone stepped into his cell.

He was a tall, gaunt soldier, wearing a beret and a military badge.

Sergeant Higgins rubbed his eyes. "I'm the commander," the tall soldier explained. "I'm giving you one more chance for your life. How many men have you? Where are your headquarters?"

Sergeant Higgins remained silent.

"Very well. Be ready to dawn. This is your last day."

Sergeant Higgins peered into the grim face. Suddenly he cried out:

"I know you, Commander! Remember me? You were a kid Woodie was punching you and twisting your arms."

The guerrilla commander gave a gasp. "Michael! I remember. Michael Higgins. You saved me from that bully."

He held out a hand.

"Shalom!" he said.

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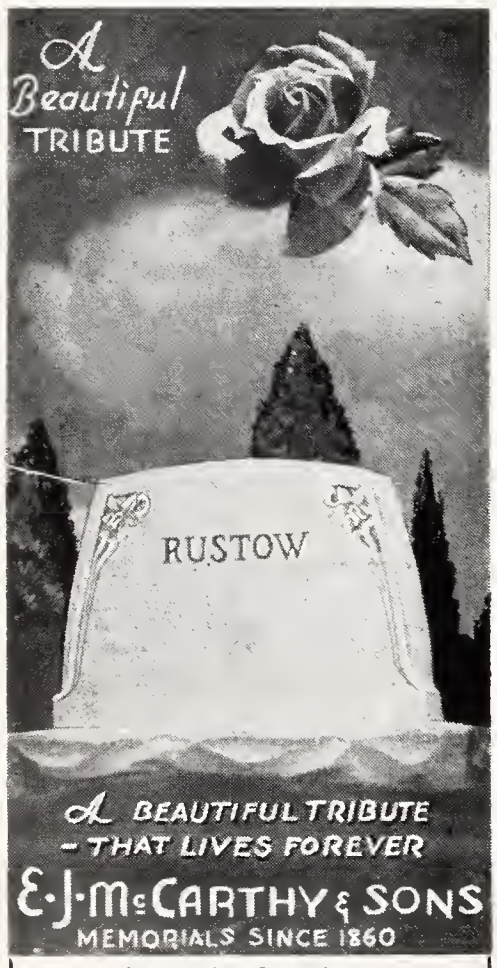
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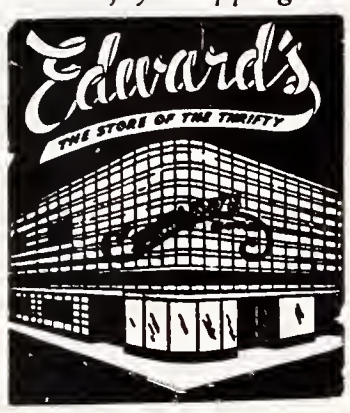
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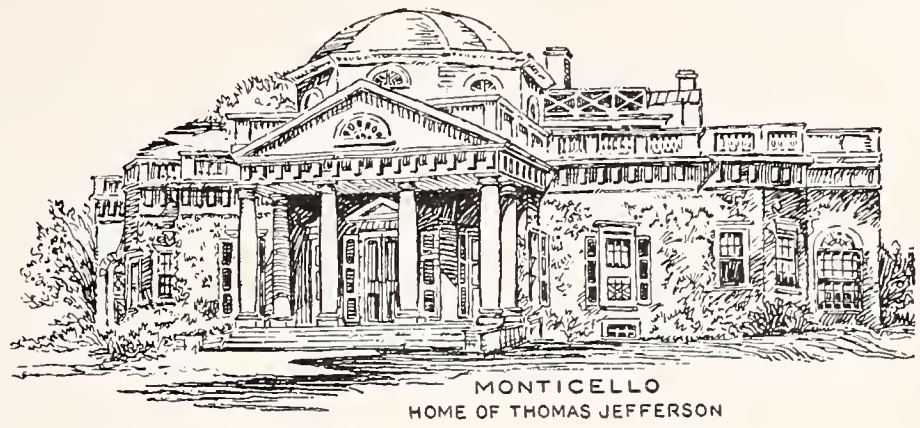
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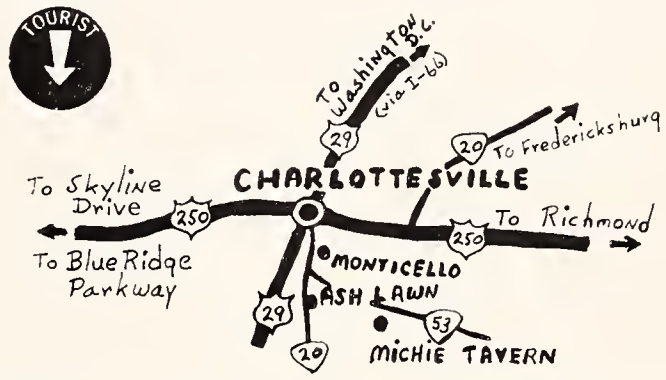
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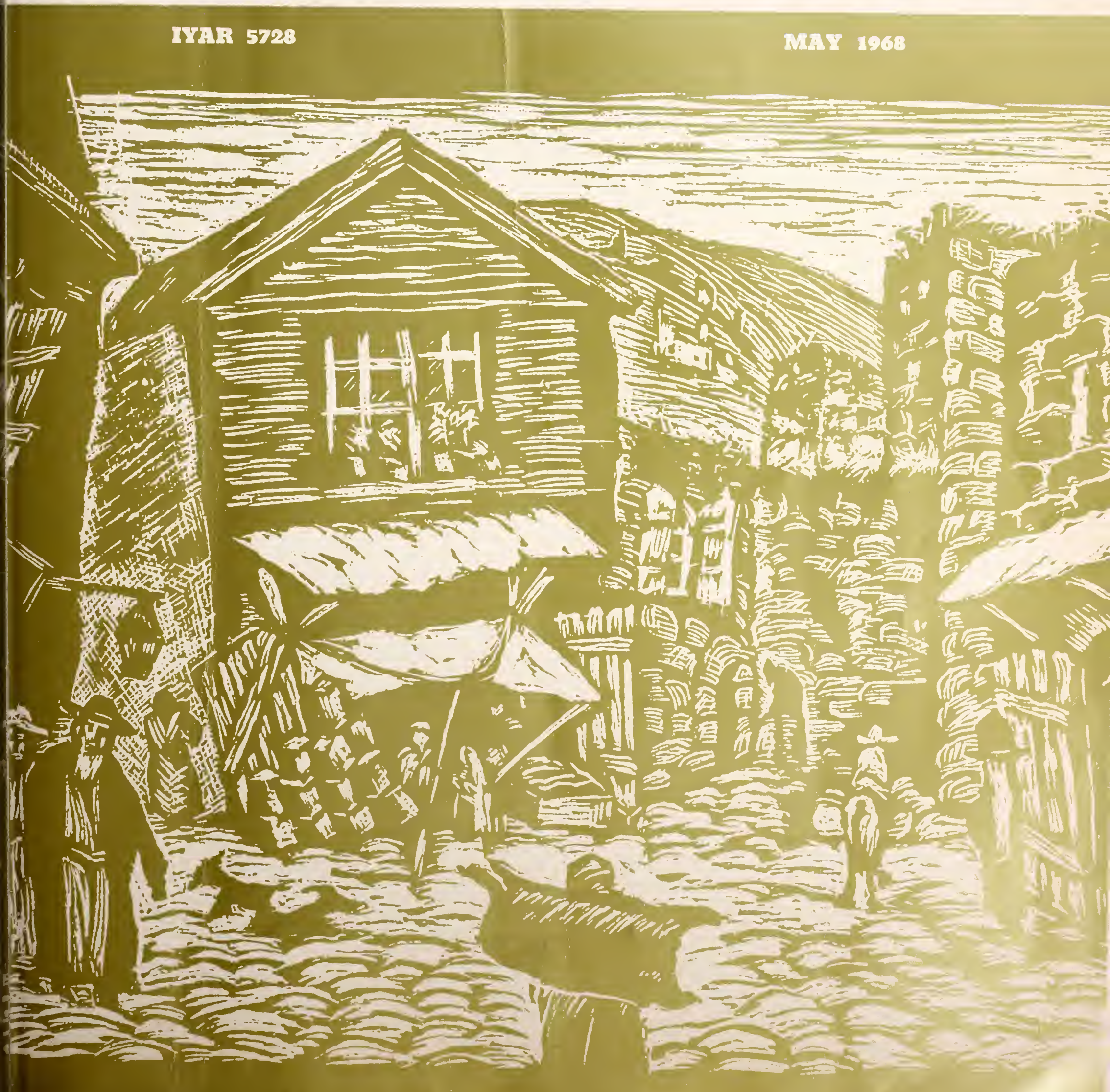
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ISRAEL
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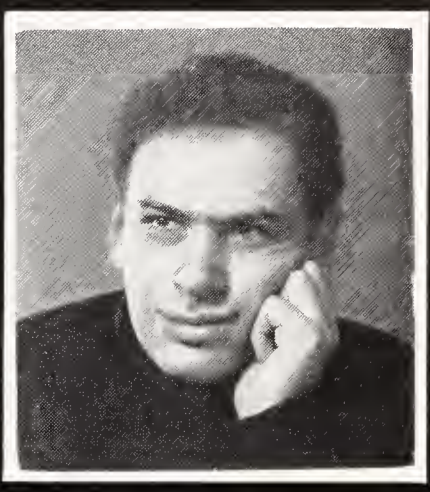
ING HEART OF THE JEWISH PEOPLE, IS WHOLE AGAIN. BUT
THERE IS STILL MUCH DANGER, STILL MUCH WORK,
STILL MUCH TO WORRY OVER. THIS ISSUE
IS DEVOTED TO THE LIVING ISRAELI
DRAMA, THE PROBLEMS, THE
HOPES, THE DREAMS.

(Cover woodcut of
old Jerusalem by
the late artist,
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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

Covenant



Israel is more than a dream — it is a mystery, to be discovered not by reason but by passion. Do not look for the answer in the land but in the people, the Jews.

A mystery and a miracle. A young man sits in Greensboro and his heart yearns for the hills of Judea. His father came from Romania and his mother from Poland, his grandparents from Russia and his ancestors from the four corners of Europe. He has never seen Israel, never been near it. Two hundred lifetimes, two hundred generations have passed, worlds were built and destroyed since his family walked the clay of the Holy Land. Why the love for Israel? Why is his heart bound in it? A mystery and a miracle.

And the mystery is in the people, who in death, torture and the in horrors of a hated race in a dark, murderous world, have nurtured the memory and the hope and longing. *Mi shama ka 'eleh?* Has anyone ever heard of such a thing? That a shattered nation remain invincible, and a forgotten folk never forget?

The rabbis said that Israel is the center of the universe, and Jerusalem the threshold of heaven. Jacob's ladder, whose feet gripped the earth and whose top pierced the heavens, stood on Mount Moriah, the site of the Temple and its bittersweet memory, the Western Wall. It was the same site where an angel held back Abraham from the sacrifice of Isaac, and God made a covenant with him and his children. Forever.

In the passion of the people of Israel and the land of Israel — for the land yearns for the people as much as the people yearn for the land — lies the mystery of the Jewish religion, the secret of creation and the promise of redemption.

For Israel is the cement of Jewish history, and the foundation of the Jewish future and the cornerstone of the Jewish present. For Israel is not a land but an idea, an idea of eternity — eternity of a people, a faith and a mysterious, everlasting covenant.



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The Rabbis Said . . .

From *Ethics of the Fathers*

R. Yannai said: It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous.

•

R. Mattithiah the son of Heresh said: Be first in greeting every man; and be rather a tail to lions than a head to foxes.

•

R. Jacob said: This world is like a vestibule before the world to come: prepare thyself in the vestibule, that thou mayest enter into the hall.

•

Elisha the son of Abuyah said: If one learns when a youth, to what is it like? To ink written on new paper. If one learns when an old man, to what is it like? To ink written on erased paper.

•

R. Eleazar ha-Kappar said: Envy, cupidity, and ambition take a man out of the world.

•

Hillel said: Separate not thyself from society; trust not in thyself until the day of thy death: judge not thy fellow man until thou reachest his place; and say not anything which cannot be heard that it will be heard in the end; and do not say "when I have leisure I will study"; perchance thou wilt have no leisure.

He used to say: An empty-headed man cannot be a sin-fearing man, nor can an unlearned person be pious, nor can the diffident learn, nor the angry teach, nor is everyone wise who does much business. And in the place where there are no men, try to be a man.

•

Rabbi Yochanan Ben Zakai said to his pupils: Go forth and see which is the evil way man should move away from. Rabbi Eliezer said: an evil eye; Rabbi Joshua said: a bad friend; Rabbi Jose said: a bad neighbor; Rabbi Simeon said: one who borrows and does not repay. Whoever borrows from a man is as one who borrows from God, for it was said the wicked borrows and does not pay again, but the righteous deals graciously and gives. Rabbie Elazer said: a bad heart. And he said to them: I see more in the words of Rabbie Elazer, the son of Arach, than in your words, for his words contain everything that you have said.



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The Road To Jerusalem

by

Robert Payne

WHEN YOU LEAVE THE COAST AND GO UP TO JERUSALEM, YOU ARE IN SPLENDID COMPANY. FOR THOUSANDS UPON THOUSANDS OF YEARS MEN AND WOMEN HAVE MADE THE SAME JOURNEY AND SEEN THE SAME FAMILIAR LANDMARKS. THE ANCIENT HEBREWS CAME ALONG THIS ROAD, BRINGING THE FIRST FRUITS TO THE TEMPLE. THE EGYPTIANS CAME, AND MARAUDERS FROM THE PHILISTINE CITIES IN THE SOUTHWEST, AND THE ASSYRIANS WITH THEIR LONG SPEARS, AND THE PERSIANS WITH THEIR BATTLE STANDARDS TOPPED WITH GOLDEN APPLES; AND THEN CAME THE GREEKS, THE ROMANS, THE ARABS, THE SELJUKS, THE CRUSADERS, THE MAMELUKES, THE OTTOMAN TURKS AND THE BRITISH. THE SAGES SAID THAT NINE-TENTHS OF THE WORLD'S BEAUTY WAS TO BE FOUND IN JERUSALEM, BUT THIS BEAUTY WAS PAID FOR WITH NINE-TENTHS OF THE WORLD'S SUFFERING. FROM THE BEGINNING OF RECORDED HISTORY THERE HAVE BEEN INCESSANT WARS ALONG THE ROAD, AND FOR ALMOST AS LONG A TIME PILGRIMS HAVE COME TO GAZE AT THE HOLY PLACES. ON THIS ROAD THERE IS SCARCELY A STONE WHICH HAS NOT BEEN KISSED,

FROM THE BOOK, SPLENDOR OF ISRAEL. COPYRIGHT (C) 1963, BY ROBERT PAYNE. REPRINTED BY PERMISSION OF HARPER AND ROW, PUBLISHERS.

OR A CLOD OF EARTH WHICH HAS NOT BEEN SOAKED IN BLOOD. SWORDS AND PRAYERS ARE THE ROAD'S COMPANIONS.

THE GHOSTS LINGER AND THROW THEIR SHADOWS ON THE ROAD WHICH WINDS ACROSS THE PLAIN AND CLIMBS THE STEEP JUDEAN MOUNTAINS. IT IS A WILD ROAD, WHICH SEEMS TO HAVE CUT LOOSE FROM THE ORDINARY LIFE OF MANKIND, SO POUNDED BY PRAYERS AND BLOOD AND LEGENDS THAT IT RESEMBLES NOTHING SO MUCH AS A SHADOWED HIGHWAY OF THE IMAGINATION: NOT REAL, ONLY TO BE GUESSED AT, HAVING ITS EXISTENCE IN THE FURTHEST REACHES OF THE HUMAN SPIRIT AND IN THE WILDERNESS OF THE HUMAN HEART.

WHEN THE FIRST PILGRIMS CAME TO THE HOLY LAND IN THE MIDDLE AGES, EAGER TO TOUCH THE HOLY RELICS AND TO STAND IN THE PATHS OF HOLINESS, THEY FOLLOWED VERY MUCH THE SAME ROAD WHICH WE TRAVEL TODAY. USUALLY THE PILGRIM SHIP PUT TO SHORE AT JAFFA, A BOWSHOT FROM THE MODERN CITY OF TEL AVIV. HERE THEY FOUND THE GREAT CHURCH WITH TEN ALTARS ERECTED BY ST. LOUIS, AND FOR A FEE THEY MIGHT INSPECT THE AUTHENTIC BONES OF THE WHALE WHICH HAD SWALLOWED JONAH. FROM JAFFA THEY WOULD MAKE THEIR WAY BY SLOW CARAVAN TO LYDDA, FORTIFIED BY JOSHUA, WITH THE HEAD OF ST. GEORGE THE DRAGON-SLAYER LYING BENEATH THE ALTAR OF HIS CHURCH. AND HERE AGAIN FOR A FEE THEY MIGHT BE PERMITTED TO EXAMINE THE RELICS OF THE DRAGON. AT A RATHER HIGHER FEE, THEY MIGHT OBTAIN ONE OF THE HAIRS FROM THE HEAD OF ST. GEORGE. THEN ON TO RAMLEH, THE ANCIENT ARIMATHEA, WHICH FOR FOUR HUNDRED YEARS WAS THE CAPITAL OF PALESTINE UNTIL THE CRUSADERS WRESTED IT FROM THE ARABS. RAMLEH HAD ITS TOWER OF THE FORTY MARTYRS, AND THE LEGENDS OF ST. JOSEPH AND ST. NICODEMUS. THERE WAS ALSO, ACCORDING TO SIR JOHN MANDEVILLE, "A FAIR CHURCH OF OUR LADY, WHERE OUR LORD APPEARED TO HER IN THE LIKENESS THAT BETOKENETH THE TRINITY." BEYOND RAMLEH LAY THE VALE OF AJALON, WHERE JOSHUA FOUGHT THE FIVE KINGS AND MADE THE SUN AND MOON BE STILL, AND HERE, IF THE PILGRIM WAS LUCKY AND CARRIED THE RIGHT CREDENTIALS, HE WOULD REST FOR THE NIGHT IN THE FORTRESS OF THE GOOD KNIGHTS, THE CASTELLUM BONI LATRONIS, OR AT NEARBY EMMAUS. ALREADY IN THE SPAN OF A SINGLE DAY THE PILGRIM WOULD HAVE ENCOUNTERED A WHALE, A DRAGON, THE HEAD OF A SAINT, AND SIX OR SEVEN HOLY SITES DIRECTLY OR REMOTELY ASSOCIATED WITH THE CRUCIFIXION AND THE RESURRECTION. BUT THE MAIN DRAMA OF THE JOURNEY WAS YET TO COME.

HE DEPARTS FROM THE ANCIENT PILGRIM ROAD, BUT NEVER FOR MORE THAN A FEW MILES. THE ROAD SWINGS TO THE SOUTHEAST AND ROUNDS THE BEND OF THE JORDANIAN SALIENT THROUGH ESHTAOL, WHICH WAS SAMSON'S CAMPING GROUND, AND SO TO BAB-EL-WAD, THE GATE OF THE VALLEY, WHERE THE LONG CLIMB BEGINS. WE SPEAK OF GOING UP TO JERUSALEM, BUT UNTIL THIS POINT THERE IS ONLY A SLOW RISE THROUGH ORCHARDS AND VINEYARDS. THE LOWLANDS SHINE YELLOW IN THE SUN. THE WATER SPRINKLERS ARE GLITTERING. THERE ARE NEAT FIELDS WHICH MIGHT, FOR THEIR LUXURIANCE, BE IN THE SOUTH OF FRANCE. SUDDENLY THE HIGHWAY TURNS SHARPLY INTO THE HILLS, AND THERE IS A RAW EXCITEMENT IN THE AIR, THE SENSE OF A DRAMA UNFOLDING, PINES AND CYPRESSES CROWDING THE SLOPES AND FORMING A KIND OF CURTAIN. WHEN THIS GREEN CURTAIN LIFTS, THE DRAMA WILL BEGIN WITH A SAVAGE AND UNEXPECTED INTENSITY.

FOR THERE IN FORTY MILES THERE IS THE ASCENT OF TWO THOUSAND FEET ALONG A WINDING MOUNTAIN ROAD THAT MIGHT BE IN CALIFORNIA OR IN THE BLACK FOREST. THE TREES AND

(Continued on Page 36)





Major General — now Ambassador — Yitzhak Rabin.

The time has come for Jews and Arabs to talk, says Ambassador Rabin. We want no war — although we know if there is one we will not lose. . . .

War Or Peace? (It's Up To The Arabs)

By Yitzhak Rabin

I would try to describe the main problems of the Arab-Israel conflict. The day-to-day events reported in the headlines of the press don't necessarily reflect the real problems. An explosion in a Jerusalem building, artillery fire exchanges along the Jordan River, a terrorist gang captured in the vicinity of Nablus — these are the by-products of the disease, not their underlying causes. As with every disease, it is far more important to get at its roots, than to treat its external symptoms. The Arab-Israel conflict goes back many years. It has been played upon and influenced by emotional factors, by baser instincts fed by religious and national prejudices.

It isn't easy to distinguish between the significant and the trivial in the Middle East — unless one has an intimate knowledge of the region — unless one follows closely the course of events there, day by day and even hour by hour. The striking characteristic of of the conflict is that the opponents are totally dissimilar in their final aims. Each of the two parties to the conflict seeks entirely different goals.

The aim of the Arab States is Israel's destruction. Israel's aim is peaceful accommodation of itself in the Middle East. One side strives towards a situation in which the other side is to be eliminated; and the other side seeks to secure its mere existence, in peace and tranquility. In this respect, I know of no other conflict in the world comparable with the Arab-Israel conflict.

There are a great number of conflicts and wars going on in the world today. Some of these arise from territorial disputes, others from disputes over forms of government and regime. Some arise from the will of one people to conquer and dominate its neighbors. But a situation in which one nation or group of nations seeks to wipe out entirely its adversary is unique to the Arab-Israel conflict. The ultimate aim of the Arabs is extermination. Therefore, as long as this aim has not been achieved, they have to decide about an intermediate policy. They choose the policy of non-acceptance and non-recognition of Israel. Recognition, acceptance of Israel would be

Major General Yitzhak Rabin, was chief-of-staff of the Israeli Army during the Six-Day War and presently Israeli ambassador to the United States.

PEACE—JEWS AND ARABS DO BUSINESS IN REUNITED JERUSALEM.



Jews and Arabs — Shall cousins work with each other or against each other?



WAR — ISRAELIS CONFRONTING THE ARABS ON SUEZ CANAL.

fundamentally in contradiction with their declared ultimate aim.

Some of their leaders still believe that this is the stage of laying the necessary groundwork for the future. For the past twenty years we have witnessed an Arab policy of deliberately ignoring Israel's existence. Some may consider what I have said at best as exaggerated, at worst as biased, subjective propaganda. They might ask, is it possible today, in the mid-20th century, to destroy a nation? How is it possible that any state in our day and age could harbor so reckless a purpose?

The experience of Jewish history has previously shown us how such a thing is possible: It is only 30 years since the Jewish people witnessed what was perhaps the most awful tragedy even in our long history. We saw how a demented dictator came to power in a great European nation, with its historic culture and traditions, and harbored just such a purpose — and carried it out. Some may remember the voices saying then that such a thing could never happen. Many, many people, Jew and Gentile alike, would not believe the reports when they first began to trickle through, of the elaborate machinery of systematic genocide set in motion. The reality turned out to be even more terrible than the reports. Six million were destroyed, methodically. Why? Because they were Jews; because as their luck had it, they didn't even have the chance to stand and fight back effectively.

It might be said that this could only happen under a Hitler, in the demented regime of Nazi Germany, that it could never happen again. I shan't go as far back as 1948, only back to the second half of May 1967. The armed forces of Egypt, Jordan, Syria and Iraq had concentrated along the length and breadth of Israel's borders. Hundreds of thousands of Arab troops were ready for battle, armed with the latest military equipment, tanks, planes, artillery and all the other weapons of destruction. The noose around our necks tightened. The plan was perfect, but the victim refused to cooperate, was determined to survive, to prevent his own destruction.

Do we need to apologize for foiling our intended assassins? Can there be any doubt about what would have been our fate if the Arab armies had triumphed? — about what would

(TURN TO PAGE 28)

"We have learned over the years that when we go along with the Russians and adopt a pro-Arab posture at the UN, it is the Russians who get the credit. . . ."

The Big Powers And Israel

By I. L. KENEN

Israel is soon to mark its twentieth anniversary, and this will be an occasion for special celebration because in the last year the people of Israel have repelled a threat to their very existence.

That threat loomed darkly on Israel's nineteenth birthday. On that very day, President Nasser of Egypt began to mass his troops in the Sinai peninsula. He was acting on a false report that Israelis were mobilizing to attack Syria. The United States swiftly told Nasser that there was no truth in the report. But, ignoring the advice of both the United States and the UN, Nasser expelled the United Nations Emergency Force and closed the Straits of Tiran to Israel navigation — an action which made another round of Arab-Israel fighting inevitable.

The Russians bear a heavy responsibility for the Arab disaster. They have long backed the Arabs with economic, diplomatic and military support. They became more aggressive prior to the June war, challenging the U.S. Sixth Fleet's dominance in the Mediterranean and seeking to extend their influence in Yemen, Aden and South Arabia.

They were spurred on by the baiting of Communist China and by fear that the reverses suffered by their protegees in Ghana and Indonesia would be duplicated in Cairo and Damascus. They were worried by the reckless terrorist tactics of the Syrian Baathists who were waging a frontier war against Israel and screaming for Israel's instant destruction. It is widely believed that the Russians urged Nasser to put his troops in Sinai in order to bring pressure on Israel's southern frontier and thus deter the Israelis from any move against Syria.

For all this, Russians must accept blame. But did they really want the Egyptians to attack Israel? Apparently they did not foresee the consequences of their counsel. When the Russians came to appreciate the danger they tried to stop Nasser. For, in the ensuing debacle, the Russians suffered a disaster. The left-wing Arab states, armed and equipped by Moscow, were routed. The Russians themselves did not intervene to save Nasser and it will take a long time before the Arabs forget and forgive the Kremlin's failure to come to their rescue.

It is to erase this memory that the Soviet Union rehabilitated the arsenals and armies of Egypt, Syria and Iraq and provided thousands of Soviet instructors and technicians to train them.

The Russians failed the Arabs on the diplomatic front. Premier Alexei Kosygin himself came to the United Nations to try to force Israel to withdraw from occupied territories. But the United States insisted that any withdrawal must be in the context of agreement and peace, and our U.N. delegation refused to join the Russians in their anti-Israel pressure. The Soviet-Arab bloc could not muster the two-thirds majority needed at the UN General Assembly, and it is significant that most of the countries where there is freedom of public opinion supported Israel's demand for a settlement.

But the Russians are tenacious. Recently Kosygin told Life Magazine that the United States was "playing with fire" by supporting Israel. He warned that U.S. prestige in the Arab world has fallen and has become "simply non-existent". Kosygin's confidence that the Soviet Union will win all the Arabs away from us is the nightmare which obsesses those who have always deprecated support for Israel out of fear of Arab resentment.

His campaign is furthered by those who exaggerate the extent of Soviet propaganda gains.

We should not minimize the purpose and extent of the Russian offensive. Manifestly, the Russians would like to subvert U.S. and British influence and power in the Mediterranean, down the Red Sea and in the Persian Gulf. They would like to reduce the threat posed by the Western military presence. They would like to promote campaigns for nationalization and reduce the flow of income from oil to Western depositories and stockholders.

We must resist the Soviet offensive, and, under no circumstances, should we appease it at Israel's expense.

For several months, the UN has been attempting to bring both Arabs and Israelis to the peace table.

Israel has been eager to negotiate a settlement. But the Arabs are still opposed to peace and they have rejected all peace initiatives. They have been reinforced in their negative position by the inflexibility of Soviet support as well as by the hope that Americans may soften under pressure and abandon the line that they took at the UN last summer—no withdrawal without negotiations and agreement on the new boundary lines.

As of now, there is no sign of any U.S. retreat although the United States has not yet acted affirmatively on Israel's appeal for new supersonic jet planes.

I. L. Kenen is executive director of the American Israel Public Affairs Committee and editor of the Near East Report.

Big-power bases, depots, ports of call

MAP KEY

SOVIET

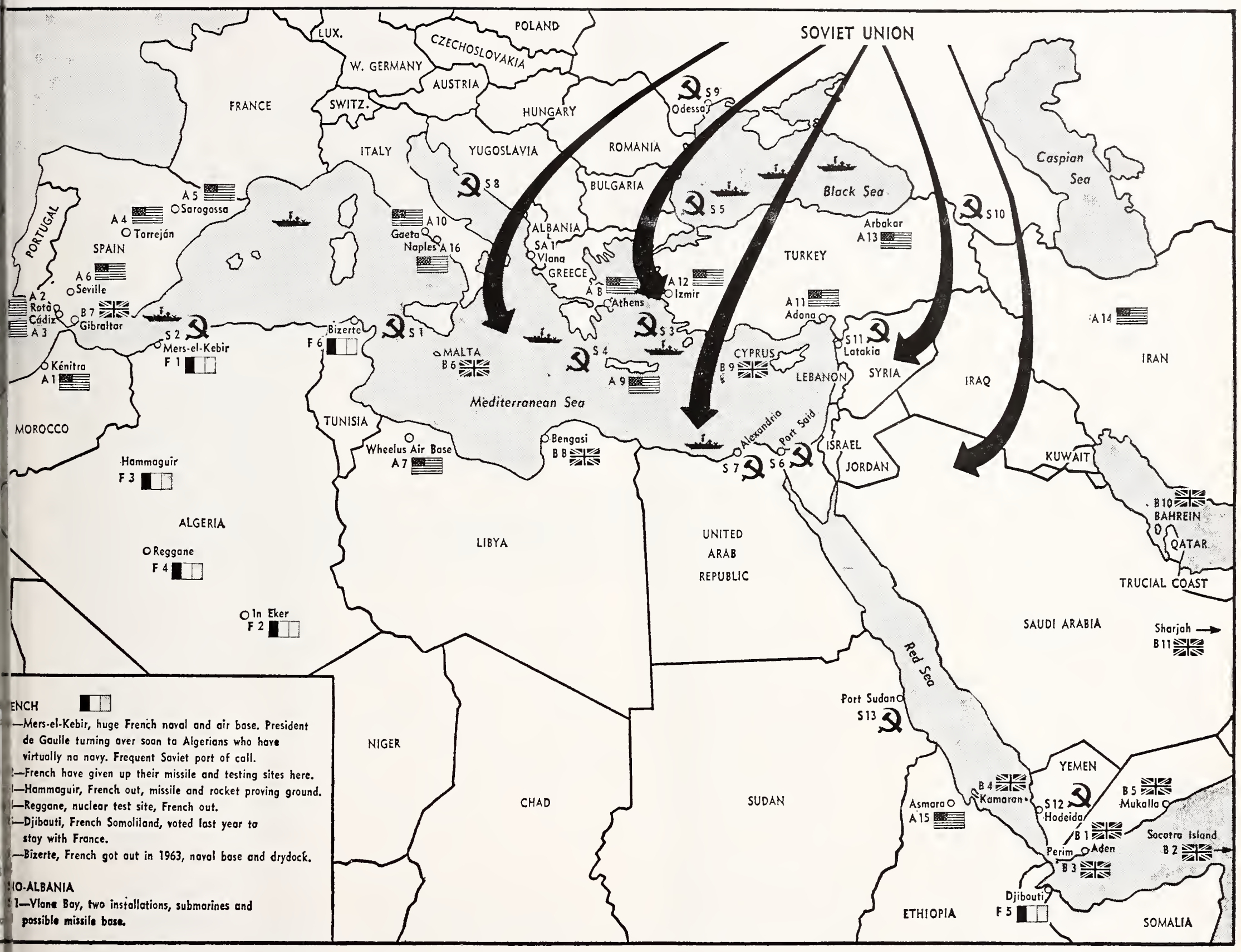
S 1—Soviet training area.
S 2—Mers-el-Kebir., Soviet port of call.
S 3—Soviet training area.
S 4—Saviet training area.
S 5—Soviet fleet through Bosporus Straits.
S 6—Port Said (Soviet port of call).
S 7—Alexandria (Soviet port of call).
S 8—Yugoslavia, Dalmatian ports.
S 9—Main shore base at Odessa.
S 10—Saviet air bases in Soviet Armenia.
S 11—Latakia, Syria, Soviet port of call.
S 12—Hodeida, Yemen, modern Soviet-built port. Passible Soviet port af call.
S 13—Port Sudan, potential Soviet presence.

BRITISH

B 1—Aden, British phasing out.
B 2—Socotra Island, Indian Ocean, being phased out.
B 3—Perim, British phasing aut.
B 4—Kamaran, British phasing aut; Saviets showing interest
B 5—Mukalla, British phasing out.
B 6—Malta, British base.
B 7—Gibraltar, British base.
B 8—Bengasi, British ground and air staging posts.
B 9—Cyprus, twa big strategic British air bases at Akratiri and Dhekelia.
B 10—British sea and air (Bahrein).
B 11—Sharjah, land and air base, ta pratect Mideast oil.

AMERICAN

A 1—Kénitra (Morocco), United States Navy, landing and training rights for United States.
A 2—Rota, United States naval and air port.
A 3—Cádiz, large naval base.
A 4—Tarrejón, air base.
A 5—Saragossa, air base.
A 6—Seville, air base.
A 7—Wheelus Air Base, one of the biggest in Middle East. primarily training in gunnery (down ta skeletan farces since June war.)
A 8—Athens, United States landing rights.
A 9—Suda, Crete.
A 10—Gaeta, Italy, Sixth Fleet part of call.
A 11—Adana, Turkey, air base.
A 12—Izmir, NATO base.
A 13—Arbakar.
A 14—Iran, technicians, and training of Iranian military.
A 15—Asmara, United States monitoring base, manitoring S it and code-breaking, satellite tracking statian, 4,000 Americans.
A 16—Naples, United States and NATO naval port of call



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But the Arab cause has many friends in this country and their propaganda is effective. They argue that Israel must be flexible and generous, that the United States cannot afford to lose the friendship of the Arabs, that all the Arabs will go over to the Soviet Union, that the Russians have won a great propaganda victory in the area because of our attempt to force a peace settlement.

The argument that we must force Israel to retreat in order that we might compete with the Russians for Arab goodwill evokes painful memories. In pre-Munich days, appeasement of the Arabs distorted Western policy in Palestine and many thousands of Jews paid a terrible price. In the 1930s, the British feared that the Arabs would go over to the Nazis (as many did) and so they limited and restricted Jewish immigration and settlement in Palestine, barring escape for many Jews who later perished in Hitler's death chambers. After World War II, the British again bowed to Arab pressure, barred survivors of the Hitler camps from Palestine and pushed them off to Cypress.

At the UN in 1947, the U.S. decided to support the establishment of a Jewish state because that is what the American people really wanted.

But then, in March 1948—just 20 years ago — we reversed ourselves and attempted to set aside the UN partition resolution, as our U.S. delegation called for a special UN session and proposed trusteeship. It was futile and unrealistic, but Arabs have never forgotten how they were able to pressure the United States. In 1957 we took a one-sided position. We forced Israel to withdraw from Suez and Sinai without a peace settlement and on the basis of vague assumptions that the Straits of Tiran and the Suez Canal would be open to international shipping. This, too, turned out to be a disastrous blunder as we came to realize last May, when Nasser closed the Straits.

We have learned, over the years, that when we go along with the Russians and adopt a pro-Arab posture at the UN, it is the Russians who get the credit. For the Arabs conclude logically that we are forced to compete with the Russians for their favor.

Nothing is gained by this kind of self-defeating tactic. We cannot expect Irsael to agree to accept a return to the conditions which led to last summer's explosion, because of the hope of an illusory tactical gain in the Cold War. More important, it would be wrong in principle. A principle of the UN charter is at stake. Nations are obligated to live at peace with other other.

Sir Basil Liddel Hart, world-famous strategist, does not believe that Israel should withdraw from what has become a "vital security area."

(TURN TO PAGE 34)

The Seder And The Ministers . . .



A Model Seder was presented by the Beth Israel Sisterhood for members of the Columbus County Ministerial Association on Saturday, March 30th at the Beth Israel Center, Whiteville, N. C.

The service was conducted by Circuit Rider Reuben Kesner assisted by members of the Whiteville Religious School. This was another milestone in the history of Columbus County communities.

Participants in Demonstration Seder, standing left to right are: Eileen Bernstein, Karen Mann, David Mann, Samuel Bernstein, Mrs. Martin A. Bernstein, Nanette Schild, Mrs. Robert Leder, Mrs. Hyman Kramer, Mrs. Isadore Kramer, Mrs. Sol Mann, Rhonda Moskow, Sandy Somberg, Celia Kramer and Elise Moskow.

Seated left to right: Rev. Tom Spence, Father Ralph Demaree, Rev. Ralph Gore, Father William Frost, Circuit Rider Reuben Kesner, Rev. Richard Hood, Rev. T. J. Whitehead, Mr. E. L. White, Jr.

Charlotte Samet To Head Hickory Pilot Club

Mrs. Theodore Samet, Lakeview Park, Hickory, N. C. President of the N. C. Association of Jewish Women and President-Elect of the Pilot Club of Hickory, represented the two associations at the firs N. C. Volunteer Leadership Conference on Birth Defects in Greensboro, North Carolina, April 23, 1968. Mrs. Samet met with more than 100 other state organization leaders, National Foundation-March of Dimes Chapters and Public Health officials in a one-day session to consider current Birth Defects research, treatment techniques, and patient care practices affecting the 250,000 defective infants born each year in the United States.

Keynote speaker, Dr. William G. Thurman, Chairman, Department of Pediatrics, University of Virginia Medical School, Charlottesville, Va., described frequently occuring birth defects and corrective and rehabilitative procedures currently in use. A color film depicted the complete rehabilitation program conducted at the Charlottesville, Virginia Birth Defects Treatment Center.

Working with color slides, Dr. Malcolm G. Freeman, Assistant Professor, Department of Gynecology and Obstetrics, Emory University School of Medicine, Atlanta, Georgia, presented an obstetrician's view of the problem of birth defects. Dr. Freeman stressed the importance of early prenatal care and the necessity for following the physician's instructions regarding medications.

Following lunch, Dr. James J. Thomas, Director of Research and Director of the Birth Defects Evaluation Center at Western Carolina Center, Morganton, North Carolina, made a presentation concerned with heredity in birth defects.

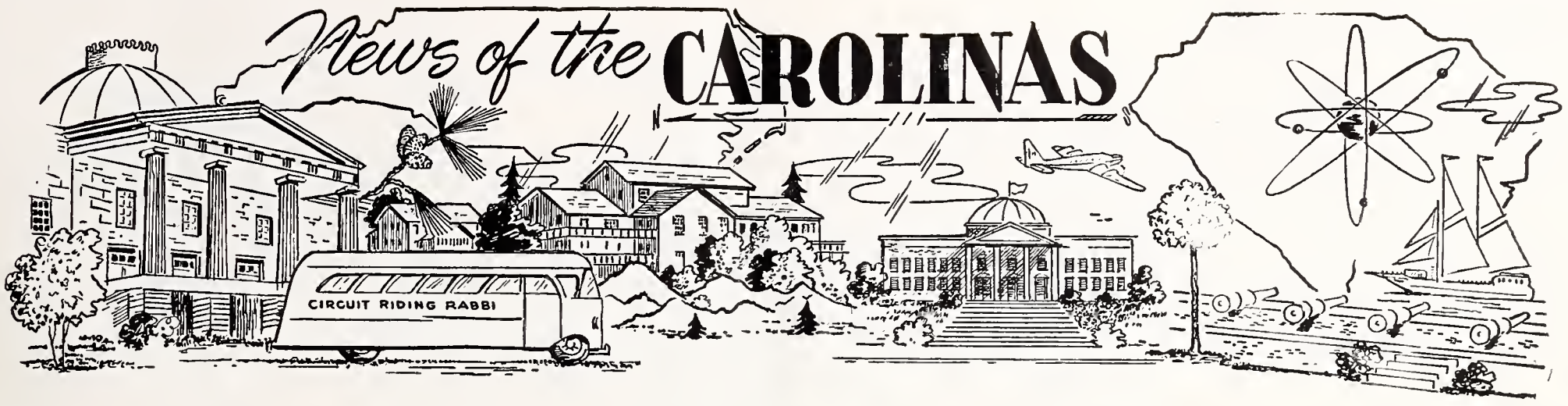


MRS. THEODORE SAMET

Other afternoon speakers included Mrs. J. Marse Grant, Executive Secretary for the North Carolina Federation of Women's Clubs, Raleigh, North Carolina, and her daughter, Carol Ann, who discussed the "Family's Responsibility" and "Understanding the Handicapped."

Mr. Clarence W. Walker, North Carolina State March of Dimes Chairman from Charlotte, North Carolina, concluded the proceedings with a talk entitled "Every Child's Birthright — A Happy Birthday."

"I was delighted to be able to attend his March of Dimes-Sponsored meeting," commented Mrs. Samet, "Only through educational meetings like this can we hope to achieve widespread dissemination of knowledge on Birth Defects, the greatest childhood health problem in the United States today."





HADASSAH WOMEN WATCH . . .

A GALA WELCOME FOR SPRING IN CHARLOTTE



. . . AS MRS. ROBERT SPIEZMAN MODELS

One of Charlotte Hadassah's most eagerly anticipated events, the annual Donor Luncheon and Fashion Show, took place recently at the Amity Country Club. The 1968 Donor Luncheon marked the twenty-ninth consecutive year in which the Charlotte Chapter of Hadassah has honored those members who have contributed $25 or more towards Hadassah's four largest projects in Israel: the Hadassah Medical Organization, the Hadassah Medical Center outside Jerusalem, Youth Aliyah and Vocational Education.

After a stirring invocation by Rabbi Michael Hecht of Temple Israel, and the luncheon which followed, the president bestowed the Chapter's annual Service Award. Normally, there is only one recipient of this award, but this year the Certificates were presented to both Mrs. Isaac Ashendorf and Mrs. Edward J. Fisher in recognition of their efforts during the present administration.

Life-Membership chairman, Mrs. Ashendorf, then presented Life-Membership Certificates and Pins to Mrs. Morris Speizman, Mrs. Jerry Hannes, and Mrs. Manuel Fisher as gifts from their respective families. Life Members in the Charlotte Chapter now total 44.

Fund-Raising chairman, Mrs. Stanley Kornfeld, recognized the work of Mrs. Max Rubin, co-chairman, and the many women who labored on that committee this year, after which Mrs. Milton Tager and Mrs. Harry Smith, editors, reported on the success of Hadassah's 1968 Telephone Directory, which makes its annual debut at this meeting. The Directory, which is a compilation of the names, addresses, and telephone numbers of the entire Jewish Community of Charlotte, is Hadassah's largest fund-raising vehicle. Much of its success is attributable to Mrs. Bernard Dans, who is in charge of selling advertising space to Charlotte merchants.

After the presentation of the proposed slate of officers for 1968-69 by Nominating chairman Mrs. Bernard Rose, the Donors were treated to an afternoon of fashion presented

(CONTINUED ON PAGE 36)

CAROLINAS, CON'T.

Chapel Hill - Dr. Gary Smiley Investigates Orthodontic Problems

A baby's mouth begins to form during the fifth week of pregnancy and begins to take shape a week later, while the embryo is still less than an inch long.

In the eighth week, two vertical "palatal shelves" on either side of the mouth begin to close. Normally, the shelves elevate and fuse tightly at the midline as they reach a horizontal position, forming the roof of the baby's mouth (the palate).

But in about one in every 800 babies, something goes wrong. The palatal shelves do not close properly. They either fail to elevate, fail to fuse in the midline after elevating or after elevating and fusing they then break apart.

The result is a cleft palate, a hole in the roof in the mouth. This condition often affects tooth and speech development, and the baby becomes a dental and surgical rehabilitation problem.

Dr. Gary R. Smiley, an orthodontist in the Oral-Facial Disorders Program at the University of North Carolina, Chapel Hill, is a member of the research staff of the Dental Research Center whose efforts are directed towards a better understanding of aspects of growth and development of the head region.

Dr. Smiley's parents are Mr. and Mrs. Harry Smiley of Spartanburg, South Carolina. He is married to the former Sandra Lee Margolis, daughter of Mr. and Mrs. Irving M. Margolis of Williamston. They have three children: Steven, six; Karen, three and Suzanne, one year old.

Dr. Smiley and his family live in Chapel Hill and are members of Judea Reform Congregation in Durham.

"We're looking at the fine structure of the palatal tissue to see what happens at the midline of the palate when it fuses," Dr. Smiley explains.



DR. GARY SMILEY

"If the palatal shelves don't join as they should, we want to know why. Similarly, if they do join and then break apart, we want to know why."

Dr. Smiley subscribes to the belief that only 30 percent of the children with cleft palate and cleft lip problems are victims of inheritance. The other 70 percent, he believes, are victims of environmental problems.

Environmental factors encompass drugs, vitamins, disease and radiation which a mother may encounter during early pregnancy.

Mice are used in the research here because the development of the palate in mice and in humans seems to be similar.

In one of the strains of mice in the study, the females do not give birth spontaneously to any offspring with cleft palates. But if the drug cortisone is injected into the pregnant females before the palate fuses in the unborn mice, about 1 in every five baby mice is born with a cleft palate.

In the other strain of mice, the females naturally give birth about 15 percent of the time to offspring with cleft palates. If cortisone injections are given during early pregnancy, 100 percent of the baby mice are born with defective palates.

"With the strain in which we can produce cleft palates in all of the offspring, we're able to study the defect before, during, and after it develops," Dr. Smiley says.

"We're trying to study the entire cranio-facial complex (the head region) to relate the amount, direction, and rate of growth of various structures in the two strains of mice."

Charlotte: Rabbi Asks, ". . . What Are We Going To Do?"

The public schools of Charlotte - Mecklenburg were in operation March 30, and will also open on Saturday, June 8. What are we going to do about this?

First, while I deplore the scheduling of school on our Sabbath, I am grateful to the School Board and Administration for making it clear that Jewish children are excused from Saturday classes.

Therefore, one thing we ought to do is be sure that no Jewish child goes to school on Saturdays. It would be a *Hillul Ha-Shem* — a public dishonoring of the Jewish heritage — for any Jewish child to be present.

This is true even if a teacher chooses this Saturday for an examination. We might hope this will not happen — but it has happened, even on Yom Kippur. Nevertheless, even families that are less than zealous in the normal observance of the Sabbath must honor the Sabbath this time, for the sake of their own self respect.

I quite understand that the school system was caught in a serious dilemma, since it had not reckoned with this year's repeated snowfalls. However, this problem can be avoided in the future by shortening the winter vacation. If snow does not fall enough times to require the use of all the snow days provided in this manner, the extra time can be given the children in the spring. We can make our wishes known.

Rabbi Michael Hecht
Temple Israel



Sherry Blum To Wed Steven Lieberman



SHERRY ELLEN BLUM

Mr. and Mrs. Cecil Blum of Norfolk, Virginia, announce the engagement of their daughter, Sherry Ellen, to Steven Lieberman, son of Mr. and Mrs. Richard Lieberman (Lee) of Richmond, Virginia.

Miss Blum is a graduate of Granby High School in Norfolk, Virginia and Strayer Junior College in Washington, D. C.

Mr. Lieberman was graduated from Douglas Southall Freeman High School in Richmond, Virginia, and will graduate from Richmond Professional Institute in June, with a B. S. Degree in History and Social Science, and will enter American University School of Law in Washington, D. C. in September.

An August wedding is planned.

The Voice of Angels . . . Original Prayers of Youngsters

(There is nothing so precious to Judaism as Jewish youth, nor anything as pure and holy as their prayers. A child's prayer, said the rabbis, often succeeds where a saint's fails. The following are some original prayers from the confirmation class of Richmond's Temple Beth El. Ed.)

O Lord,
Let me think twice
Before I shout at
Someone else's faults.
For it is very often
That their faults
are also mine.
Help me to remember
That I am no better than anyone else
But that I am just as good.
Once I know these things
Life will be better.

by Mike Rosen

I was born into a good home,
And a healthy life is mine.
This I'm thankful for.
But for the rest, it's up to me
To make the most of my time
Your guidance I'm thankful for.
I want to follow the best way
For a full, good life.
One that's close to perfect
With little trouble or strife.
And this I'm thankful for
Amen.

by Sylvia Horowitz

La Joie ou l' abime

Life can be troublesome no one's denying that,
The daily cares, the bothers, the spats.
Man is chest deep in quicksand
Grasping, struggling to reach the land.
With some brotherly love,
With some help from above,
We will all reach the land.
Out of the muck and mire
We will change our attire.
Dropping the clothes of greed
Putting on ones that care for another need,
Mankind will then improve
He will have gotten out of his groove
Of hate and sin and fear and vice
And of mice and men, and men and mice
La vie belle ou me'chante, la vie
Je vous remercie.

by Seth Phillips

Dear God, may I always have enough faith and courage in you to live an ethical life. May you sustain me through hardships and pains and continually restore my faith in humanity. Give me strength to help others as I would want them to help me in time of need.

by Lauren Kessler

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Jacksonville B'nai B'rith Elects New Officers



DR. MORDECAI KATZIN, IRVING GOTTESMAN AND CIRCUIT RIDER REUBEN KESNER AT RECENT MEETING

The last B'nai B'rith meeting was held at a local restaurant and wives were invited also. It turned out to be an election meeting as well and here are the new officers for the coming year: Dr. Mordecai Katzin, president; Ivan Popkin, vice-president, and Reuben Kesner, secretary-treasurer.

Those attending had a surprise — the speaker was Irv Gottesman, editor of this magazine. He gave his audience a brief account of his background, his childhood and young adulthood, and how it came about that he is now a Tar Heel among us. We are happy to have him and welcome him to North Carolina.

Now for some Hadassah news the April meeting was held at the home of Sylvia Leder with this correspondent as co-hostess. Our most recent fund raising project, the newspaper ad, once again made it possible for our chapter to fullfill all quotas which already have been paid. The J.N.F. remains to be paid as soon as we empty the scattered Blue Boxes. If at all possible, we hope to again oversubscribe our H.M.O. quota, as we have in the past, and to send our contribution for the Cancer Control Goal.

A few glimpses on personal news: Mordy and June Katzin returned from a restful and delightful vacation in Jamaica. The suntan on the faces of Sam and Sylvia Leder shows they enjoyed their stay at Miami Beach. Phyllis Sherman and her mother, Mrs. John Carr of Montreal, flew to Albuquerque, New Mexico, to visit son Steve and his family. And Jack Peck made a fast flying trip to New York to attend a Bar-Mitzvah in his family.

Mrs. Jules Segerman

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North Carolina Associations Announce Convention Program

Here it is in a nutshell. The whole program, lock, stock and barrel, of the North Carolina Association of Men, Women, Rabbis and Youth Annual Convention which will be held May 18 and 19 at the B'nai Israel Community Center, High Point.

For a start, here are the names of the former presidents of the Women's Association, all of whom will be honored this year:

Mrs. Sol Weil—1921, Goldsboro; Mrs. Sidney Stern—1924, Greensboro; Mrs. J. L. Emanuel — 1925, Raleigh; Miss Gertrude Weil — 1926, Goldsboro; Mrs. Fred I. Rypins—1928, Greensboro; Mrs. A. A. Joseph—1929, Goldsboro; Mrs. Emil Rosenthal—1930, Raleigh; Mrs. Abram White—1932, Charlotte; Mrs. Meyer Sternberger — 1934, Greensboro; Mrs. N. A. Edwards—1936, Goldsboro; Mrs. Maurice Honigman — 1938, Gastonia; Mrs. Gustav Litchtenfel—1940, Asheville; Mrs. Max Zager — 1942, Greensboro; Mrs. Harry Jacobs — 1945, High Point; Mrs. A. F. Klein — 1947, Greensboro; Mrs. Max Miller — 1949, Greensboro; Dr. Nell Hirschberg—1952, Raleigh; Mrs. B. D. Schwartz—1954, Wilmington; Mrs. Irving Margolis — 1955, Williamston; Mrs. I. D. Blumenthal—1957, Charlotte; Mrs. Monroe Evans — 1960, Fayetteville: Mrs. Sam Freedman — 1962, Durham; Mrs. Herman Leder—1964, Whiteville; Mrs. Sol Schechter — 1966, Kinston: Mrs. Theodore Samet—1967, Hickory.

———

CONVENTION CHAIRMEN

Convention Coordinator—Mrs. Robert Friedman; Registration—Mrs. Herber Wainer; Reservations—Mrs. Stanley Taylor; Decorations — Mss. Gilbert Bernard; Publicity — Mrs. Harry Jacobs; Transportation and Hospitality — A.Z.A. and B.B.G. Youth.

PROGRAM

Saturday Night — May 18, 1968

Hospitality—

North Carolina Association of Jewish Men 8:30 P.M

Sunday — May 19, 1868

REGISTRATION 9:00 A.M.-10:00 A.M

BUSINESS MEETINGS 10:30 A.M

Women's Association

Men's Association

Rabbis' Association

Youth Association

LUNCHEON 1:00 P.M.

Invocation *Rabbi Samuel Tukayer*

Welcome *Mr. William Schwartz, Pres. N.C.A.J.M.*

Grace After Meals *Mr. Irving Gottesman*

Greetings and Report *Rabbi David H. Rose, Pres. N.C.A.J.R.*

Greetings and Report *Mr. Zachary Mann, Pres. N.C.A.J.Y.*

Report of Circuit Rider *Mr. Reuben Kesner*

Report of N. C. Jewish Home *Mr. Elbert Levy, Director*

Report Chairman of the Board *Mr. I. D. Blumenthal*

Benediction *Rabbi Samuel Friedman*

BANQUET 6:00 P.M.

Invocation *Rabbi David H. Rose*

Welcome *Mrs. Theodore Samet*

Greetings *Mayor Robert Davis*

Installation of all Asso. Officers *Mr. William Schwartz*

Presentation of Past Presidents *Mrs. N. A. Edwards & Miss Gertrude Weil*

Musical Interlude *Mr. Irving Mann*

Introduction of Speaker *Mr. Herman Bernard*

Address *Honorable Brooks Hays, Former Congressman U.S.A.*

Benediction *Rabbi Abe Schoen*

Know Your Organization

The North Carolina Association of Jewish Women sponsors:

The Home for the Jewish Aged, located in Clemmons, N. C.; The Administration of Loan and Scholarship Funds. Needy students, regardless of race, creed or color, are helped by this Fund; The Sponsorship of the North Carolina Association of Jewish Youth. Contributions are made yearly to provide adult faculty for Youth Association Summer Conference and advisory representation to their organizations; Membership in the State Legislative Council; Membership in the North Carolina Council of Women's Organizations; Contributions toward the purchase of books of Jewish interest to the libraries of the University of North Carolina and the library used by the Circuit Rider.

The North Carolina Association of Jewish Men sponsors:

The Home for the Jewish Aged, sponsored jointly with the N. C. Association of Jewish Women; The Student Loan Fund, begun in 1959, for deserving young people of all races and creeds; The Sponsorship of the North Carolina Association of Jewish Youth, in cooperation with the N. C. Association of Jewish Women; The Judaica Library Project, established at the University of North Carolina, which may eventually lead to the establishing of a Chair in Hebraic Letters at the University; The Circuit Riding Rabbi Project, inaugurated in 1954, which serves small individual communities in the state.

The North Carolina Association of Rabbis sponsors:

An excellent professional, cultural, and fellowship activity to its membership; A one-week educational conference held at Wildacres, at which time a seminar is conducted for Sunday school teachers; Leadership for the Youth Camp; An annual Hebrew Academy for four weeks during the summer months; Religious services at the Brevard Music Center.

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Rocky Mount — Linda Klitzner Wed To Henry Bivens

Miss Linda Beverly Klitzner, daughter of Mr. and Msr. Julius Klitzner was married to Mr. Henry Frank Bivens of Pickens, S. C. at the bride's home, Sunday afternoon, March 17, 1968, with Dr. Rippens officiating. The bride was given in marriage by her father, Julius Klitzner. The maid of honor was Susan Elaine Klitzner, sister of the bride. The bride wore a gown of white English net and silk organza. Immediately after the wedding, hors d'oeuvres were served and then a dinner given at the Sheraton Carleton House. The couple went to California for their honeymoon, after which they will reside in Greenville, South Carolina.

Welcome home to Mr. and Mrs. Sidney Meritt, who celebrated their twenty fifth wedding anniversary in Hawaii.



MRS HENRY F. BIVENS

Our deepest sympathies to Mr. and Mrs. Simon Meyer on the sudden death of their infant son.

Luncheons were given for Mrs. Betty Schwartz and Mr. and Mrs. Herbert Hirsch who have moved away from our community.

BERTHA KORNFELD
Temple Beth El Sisterhood

Kinston — Hynda Jean Brody Engaged To Alan Brill

Our hearty congratulations to Mr. and Mrs. Leo Brody whose daughter, Hynda Jean, became engaged to Mr. Alan Brill. Alan is the son of Mr. and Mrs. Oscar Brill of Tarboro. He is attending medical school at the University of Chicago. Hynda is a senior at the U.N.C. at Chapel Hill. Plans are being made for a late summer wedding.

Our annual Temple dinner, held on April 7, was a great success. Our friends from Jacksonville, Goldsboro, New Bern, Wilson, Wallace, Washington and Greenville were kind enough to participate. Mr. David Bosse of Ayden played the organ during the entire evening.

We want to extend a very cordial welcome to Mr. and Mrs. Sidney Taylor and their daughters, Pam and Jan, who have recently moved to Kinston from New York. We



HYNDA JEAN BRODY

hope they will be very happy in our midst.

Congratulations to Harold Katz, son of Dr. and Mrs. Manfred Katz, who was Bar Mitzvah March 30. His relatives and friends were very proud of his excellent delivery.

MRS. SOL SCHECTER

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All Federations in State

Population Explosion Plus Greater Longevity Equals New Challenge

BY ELBERT E. LEVY
Executive Director

Whether you like it or not, this article affects you, and all who surround us. We, as individuals, can do nothing to change the facts, but we can collectively improve the status of things to come.

We are now able to project the population in the United States to the year 1980. It is interesting to note that two figures are used for this projection: both based on different assumptions of fertility (the "pill", etc.)

In 1900, the total United States population was 76,100,000. Of this group, 3,100,000 were 65 or older. The anticipated population in 1980 is (1) 259,600,000 or (2) 245,700,000; depending on your choice of figures. This reflects a total population increase over the 80-year span of little over 300%. The 65 plus group is expected to number 24,500,000, demonstrating a population increase in that group of about 800% during the same period. This latter figure should not be affected by either total since it takes into consideration the mortality rate of the younger group. The speed of growth in this older age group is 2.7 times faster than the combined total United States age group gain. To demonstrate in another manner, by 1980, the total rate of the living "65 plus group" is expected to be 3-½ times greater than the total United States population of 1900.

Adults Live Longer

Now what does this mean?— It means more adults will live longer. — It also means that with longer life expectancy, more and more preventive and diagnostic medicine will and must be practiced. The prime goal being earlier detection of chronic diseases, thus preventing massive deterioration and complications.

North Carolina Jewish Home Affected

What does this mean to the North Carolina Jewish Home? It means we must act and plan now for the future. Within 12 short years in this United States, we will have approximately seven million more potential retirees. Of this seven million, approximately 350,000 will require institutional care while others will require intermittent medical and some protective care. Remember that these figures are in addition to the number now requiring care. Unfortunately at this date, there is an inadequacy of *qualified* care facilities. What will happen later?

Accelerated Planning

At the North Carolina Jewish Home, plans are being accelerated to provide facilities for more diversified care. This will result in a complete center for the care of the chronic ill and aging.

The present environment will be surrounded by cottages, efficiency apartments (club residences) and a hospital wing; the latter for the care of the mentally deteriorating individual and those requiring massive nursing care. The usual services and utilities of a small community will be prevalent in this complex.

In short, the North Carolina Jewish Home and Hos-

(TURN TO PAGE 38)

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

MEMORIALS and CONTRIBUTIONS

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from March 6th to April 5, 1968.

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"IN LOVING MEMORY OF THE SILVERSTEINS & SUTKERS IT WAS MY PRIVILEGE TO KNOW"
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MEMBERSHIP APPLICATION FOR 1968

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships.

Member: $ 25.00 Name

Patron: $ 50.00 Address

Founder: $100.00 City

State
(Zip Code)

Please make your check payable to the North Carolina Jewish Home, and mail it to Mr. Sam Shavitz, Membership Chairman, P. O. Box 38, Clemmons, North Carolina.

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I heartily approve of the North Carolina Jewish Home and am happy to become a sponsor of this worthy project. I hereby pledge the sum of $1,000, payable as follows:

_____ Check attached.

_____ In four annual payments of $250, first payment attached.

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Address

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Please make your check payable to the North Carolina Jewish Home, and mail it to Mr. I. D. Blumenthal, Queen Towers Apts., No. 418, 1300 Queens Road, Charlotte, N. C. 28207.

ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

The beginnings of Jewish history are basic to Judaism as the collective faith of the people. In the ritual the deliverance from bondage is repeatedly the frame of reference in declaring the faith in divine providence and love. Before there could be the Sinaitic revelation, God had to be accepted by the people as the source of freedom. Passover with its symbols dramatises the earliest historic events of the people and is a never-to-be forgotten celebration of the first people dedicated to a divine task because its freedom gave them the opportunity to be thus blessed.

Similarly the Sabbath, at least in some of its aspects, is the regularly consecrated day for worship because Israel's beginnings were in the historic event that gave it freedom. Every observance expresses this lesson. The biblical people is universal testimony to the strength of the inspiration of its early history in the struggle to survive, even in the most unfavorable circumstances. Even the State of Israel today, approaching the celebration of the first two decades of its history, though its essence is political like all modern states, will do well to make possible in a greater measure the assurance of undisturbed opportunities for the young people in danger of forgetting early Jewish history; to accept more widely their identification with the religion.

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CHAPLAIN JEWISH HOME

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Mr. and Mrs. Martin Bernstein; Mrs. Ida Klein.

Wilmington Hadassah Heads For New Quota Gain

Mrs. Nathan Schwartz, president of the Wilmington Chapter of Hadassah, presided at the March Hadassah Supplies meeting, held at the Covenant Club. Mrs. Harry Stein, chairman of the Angel of Mercy Page, gave an unusual report on the Page in the form of an Academy Award ceremony. With the Angel of Mercy Page bringing in several hundred dollars more than in the past, and with Youth Aliyah pledges way ahead of last year, Mrs. Schwartz happily announced that the Chapter will almost certainly meet all its quotas this year, in spite of the fact that the quotas were raised considerably.

Recently elected officers of B'nai Israel Sisterhood are: Mrs. Sidney Shapiro, president; Mrs. George Alper, first vice-president; Mrs. Harold Greene, second vice-president; Mrs. Charles Cohen, third vice-president; Mrs. Herbert Shain, treasurer; Mrs. Herbert Moskowitz, recording secretary, and Mrs. Sidney Warshawsky, corresponding secretary.

Both the ladies of B'nai Israel Synagogue Sisterhood and the Ladies Concordia Society of Temple of Israel have been busy this month with their respective Purim affairs and projects. B'nai Israel celebrated Purim with a luncheon for 100 adults and children. Mrs. William Zimmer and Mrs. Milton Finkelstein served as co-chairmen, with the Wilmington A.Z.A. providing a carnival for the children following lunch. Concordia provided a Purim supper on March 17th, under the supervision of Mrs. Mel Mack and Mrs. Robert Lippitz. Entertainment was provided by the Sunday School students.

CONGRATULATIONS TO: Mr. and Mrs. Steven Hyman, who were married at Hillel House in Chapel Hill Thursday, April 5. Rabbi Shmuel Tokayer of Wilmington performed the ceremony. Mrs. Hyman is the former Janice Plisco, daughter of Mrs. Ann Plisco of Wilmington, and the late Noah Plisco. The groom is the son of Mr. and Mrs. Sam Hyman of High Point. We wish the newly-wed couple much happiness in the years ahead, and a hearty Mazel Tov to the parents . . . to Martin Chernoff on being named director of Field Operations of Automatic Retaliers of America. The Chernoff family will be leaving soon for Philadelphia, and will be missed in our community.

MRS. DAN'EL RETCHIN

Elon College — Rabbi Tolochko Chautauqua Lecturer

Rabbi Jerome G. Tolochko of Temple Israel in Kinston, North Carolina represented the Jewish Chautauqua Society as lecturer at Elon College, Elon College, North Carolina on Thursday, April 25. The rabbi spoke in chapel at 10:00 a. m. on the subject "Jewish Holidays Have an Interdenominational Meaning."

The rabbi lectures on college campuses under the auspices of the Jewish Chautauqua Society, an organization which creates better understanding of Jews and Judaism through education. The Jewish Chautauqua Society is sponsored by the National Federation of Temple Brotherhoods.



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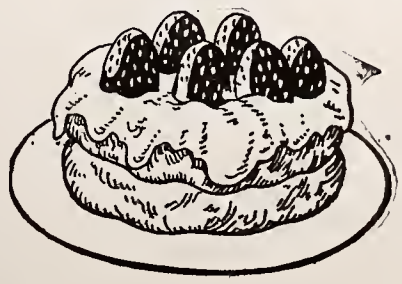
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THE LETTER...

The Cone family of Greensboro has long been a source of deep pride to the local Jewish community. Not only has it helped develop Greensboro into one of the most progressive, prosperous cities in the Southeast, it has also been in the forefront of numerous charitable and philanthropic endeavors.

One of the family's most treasured heirlooms is a letter of advice which was written to Herman Cone, the first of the family to come to this country, by his brother-in-law, Joseph Rosengart. It was the occasion of Mr. Cone's departure, at the age of 17, from his native Germany to America in 1846.

Mr. Cone was the youngest of twelve children. His mother died when he was an infant.

The following is a translation of the letter, which originally appeared in the Textorian, a Cone Mills house organ:

Place your full trust and confidence in God who will send his angels to guard you. So, do not be discouraged, and do not be afraid of leaving or of the voyage, but consider your fate a good fortune, designed for you by God.

You may shed tears, because you are leaving your parents' house, your Father, Brothers and Sisters, relatives, friends and your native land, but dry your tears, because you may have the sweet hope of finding a second home abroad and a new country where you will not be deprived of all political and civil rights and where the Jew is not excluded from the society of all other men and subject to the severest restrictions, but you will find a real home land where you as a human being may claim all human rights and human dignity.

Be careful of your voyage and pay attention to your health as well as your belongings. Avoid the company of all but respectable and educated people. Be modest and polite to everybody. Thus you may surely expect good treatment for yourself.

Every evening and every morning turn to God with sincere prayers; do not be afraid of anybody and do not let anybody disturb your devotions. Even if some people should make fun of you at first, they will understand later and show their respect.

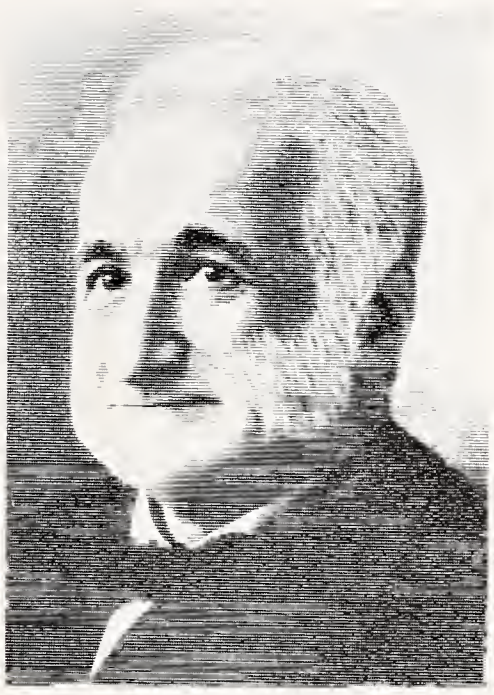
I recommend to you the faith of your fathers as the most sacred and the most noble. Try to follow all the Commandments most painstakingly and thereby attain actual happiness. Do not sacrifice your faith for worldly goods. They will disappear like dust and must be left behind in due time.

Remember particularly the Sabbath day, to keep it holy, for it is one of the most important pillars on which our Faith is established. Do not disregard this day and do not let gold or silver make you blind and do not let any business however tempting induce you to violate the Sabbath, but at least on this day think seriously about your existence and your work.

It is not man's destiny to accumulate worldly goods just to be wealthy, but to acquire them to be used as means for the attainment of eternal happiness. I am, therefore, giving you as a keepsake an excellent religious book for your instruction. Make it your sacred

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HERMAN CONE

duty to read one chapter on each Sabbath and holy day with serious devotion and meditation. Do not lay it aside when you have read it through, but keep it and read it again from time to time.

You will thereby learn your religion thoroughly, act accordingly and thus be honored by God and men. It will be your counsel in good times and bad, and will preserve you from all evil.

Honor your Father and your Mother, that your days may be prolonged. Even in that distant country you can show your respect and love towards your Father by always remembering his good advice and by frequently writing him loving letters, thus giving expression to your devotion to him and your Brothers and Sisters.

Although your sainted Mother is now in Heaven and although you never knew her, you can show her your greatest respect and love by following the Faith as she did. You will thus be able to know her and be with her in Heaven.

Your Sister and Brother-in-law in America will surely receive you in their home with loving care. Consider their home as your Father's house and be respectful and modest toward them, show them your filial devotion and be attached and faithful to them, as you have always been toward us. Follow their advice and their suggestions and, whatever you may undertake, first ask them for their counsel. They will always give you the best advice and you will derive benefit therefrom, I am sure.

If you should be lucky enough to become wealthy in that distant land, do not let it make you proud and overbearing. Do not think that your energy and knowledge accumulated that wealth, but that God gave it to you to use it for the best purpose and for charity. Do not forget that you are also under obligation to assist your relatives and to help them to get ahead.

However, if you should not become wealthy, be satisfied with what you do have and try to be as comfortable and happy as if you had the greatest treasures.

Do not let anybody call you a miser, but be known as a philanthropist. On the other hand, do not be extravagant or a spendthrift. Even if the necessity should occasionally arise to spend more than usual, never feel obliged to squander. It is of utmost importance that you keep account of your expenditures and live within your income.

I am closing with the quotation:

"Do right, trust in God, and fear no man!"

JOSEPH ROSENGART.

Buttenhausen, April 16, 1846.

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Roanoke's Beth Israe Mourns King Tragedy . .

Beth Israel Congregation mourns with the rest of the world in the tragic and senseless loss of a great human being, Dr. Martin Luther King, Jr. Those in the Negro ghettos of our cities who have reacted to his death by resorting to violence are to be deplored. So also those within the white community whose twisted minds allow them to rejoice at this foul deed. For both these groups we have only pity and we must react the only way possible. We must redouble our efforts in working for freedom for all and pray his teachings of non-violence and his dreams will be fulfilled.

Rabbi H. David Werb was a delegate to the annual convention of the Rabbinical Assembly, the National Association of Conservative Rabbis, at the Concord Hotel, Kiamesha Lake, New York. Israeli Ambassador to the United States, Yitzhak Rabin, former chief of staff and national hero of the Six-Day War, was guest speaker. Professor Louis Finkelstein, chancellor of the Jewish Theological Seminary of America conducted daily Torah study sessions for the assembled rabbis.

Sisterhood's Annual Donor Luncheon was held in our Social Hall. Mrs. Otey Warren, Arts and Crafts instructor, presented a most enjoyable program.

The monthly Sisterhood luncheon meeting was held at the Synagogue. At this time Rabbi Werb reviewed the controversial book, "The Passover Plot," which presents a novel approach to the birth, life, and crucifixion of Jesus.

The following slate of officers were elected for the year 1968-1969: president, Mrs. Rolf Manko; first vice-president, Mrs. Sidney Katz; second vice-president, Mrs. Michael Cohen; treasurer, Mrs. Albert Trompeter; recording secretary, Mrs. Norbert Weckstein; corresponding secretary, Mrs. Bruce Brenner; financial secretary, Mrs. Morton Rosenberg; historian, Mrs. Carl Fremed, and parliamentarian, Mrs. Joseph E. Brumberg. We hope their tenure of office will be most successful.

We heartily welcome Mr. David Sheer who has recently joined the Beth Israel family and hope his affiliation with us will be rewarding and spiritually gratifying.

We record with deep sorrow the passing of Hyman Cohen, beloved father of Michael Cohen. The heartfelt sympathies of the Beth Israel Congregation go out to the bereaved family.

USY presented "Fiddle Strings and Other Things" at the Synagogue. There was plenty of laughter, singing, dancing and acting. Keep it up, USYers, who knows, it could be Broadway next!

A Hearty Mazel Tov is extended to: Edye and Mike Cohen on the Bat Mitzvah of their daughter, Margaret Anne. This was a double celebration. Mike celebrated

While at Temple Emanuel "Youth Wants To Know"

Our Youth Group sponsored a special "Youth Wants To Know" program on Sunday, April 21, at the Temple from 2:30 to 5:30 p. m. Prominent citizens were invited to appear on a panel to answer the questions of young people concerning contemporary problems. Forty-two youth groups, representing all faiths and denominations in the Roanoke Valley, were invited to send over 200 delegates to our inter-faith program. Co-Chairmen were Sam Bulbin and Barry Glassner, who learned of this program on their trip to Europe last summer. The panel included the following: Dr. Perry Kendig, president, Roanoke College; Rev. Alvord Beardslee, chaplain, Hollins College; Chief M. David Hooper, chief of police, City of Roanoke; The Hon. M. Caldwell Butler, Republican Leader, Virginia House of Delegates; The Hon. Willis M. Anderson, Democrat, Virginia House of Delegates, and A. Byron Smith, president, Peoples Voters League and Civil Rights Leader. Mr. Don Murray, news director WDBJ-TV was the moderator.

Congratulations to

—Bob and Judy Rosenbaum of Arlington, upon the birth of their son, John David, and to the grandparents, Harry and Jule Rosenbaum. . .

—Dan and Mimi Leeds upon the marriage of their daughter, Cindy, to Mr. Rick Dichi Friedlander on Wednesday, April 10, in Rome, Italy. . .

—Mr. and Mrs. Joseph Davidson upon the marriage of their granddaughter. . .

—Gordon Shapiro who has successfully passed the Virginia Bar Examinations. . .

—Mr. Israel Levin upon reaching his 95th year. May all of God's blessings be upon him. . .

—Mrs. Leo Rosenberg upon the engagement of her granddaughter, Adrien Wolf of Washington D. C. . .

—Jeffrey Mazer on being named to the Dean's List at Purdue University.

Do Justice

his fiftieth birthday at a reception Saturday night in our Social Hall. . . . Pauline and Sam Brumberg on the birth of their first great-grandchild, Paige Rochelle Brumberg. Her proud parents are Chip and Irene Brumberg, Richmond. . . . Belle Davidow on the marriage of her daughter, Lynn Judith to Mr. Edwin L. Stern. . . . Artie Levin on the engagement of his daughter, Cindy Sue to Larry Goldstein of New York. . . . Cyrile and Joe Brumberg on their Silver Wedding Anniversary. . . Herbert Kurshan for being selected to receive a National Brotherhood Citation at the National Conference of Christians and Jews Dinner at Hotel Roanoke on May 15. . . .

Also to Eleanor and Joe Brumberg who have been elected first vice-president and Roz Katz who has been elected recording secretary at Patrick Henry High School PTA. . . . Best wishes for a speedy recovery are extended to Lenore Caplan at University of Virginia Hospital in Charlottesville. . . . Carl Fremed who is hospitalized at the Roanoke Memorial Rehabilitation Center. . . . Karen Levine at Community Hospital and Harry Rooklin at Albert Einstein Medical Center, in Philadelphia. . . . Sonya Goldstein and Julie Simons who are recuperating at home.

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Peace or War?

(FROM PAGE 9)

have happened to us if we had been defeated? There is no need to cite the Egyptian President's statements of May 26, 28 and 30. What he said was quite clear and unequivocal. It was said to the world at large, over radio and television. This was only 11 months ago, and I am sure that all remember it well.

The developments leading up to the Six-Day War were sudden and dramatic. I doubt whether anyone at the end of April, 1967 could have foreseen an outbreak at the beginning of June like that of the Six-Day War. We might well ask ourselves how so sudden a development was possible, and how it came about? Its origin lies in the reality with which we have lived for the past twenty years, since our Independence. The very same developments which led up to the Six-Day War can repeat themselves at any time, at any moment — as long as the policy of the Arab States remains belligerency, and as long as they remain unreconciled to the fact of Israel's existence, as long as their declared aim will be the destruction of Israel.

Any real and sincere effort to prevent war in the Middle East must first of all address itself to this problem. Israel seeks peace, with all her heart, but the basic condition for a real peace is mutual recognition and a common understanding. These are the guiding lines of Israel's every action and policy. When we affirm our policy of direct negotiations to settle all the problems at issue, this isn't some stubborn insistence on one particular course of tactic. Our insistence is that negotiations must be direct, between our neighbors and ourselves, whether it be in the presence or under the auspices of the U.N. representative. And this is no pointless obstinacy. How can real or lasting arrangements be concluded in any other way? The whole root of the evil is the Arab policy of non-reconciliation and non-recognition.

Any international approach acknowledging this Arab policy can only frustrate every possibility of getting at the roots of the Arab-Israel conflict. Any approach intimating international approval or endorsement of Arab refusal to recognize us, or allowing them to evade the basic necessity of reaching agreement with us directly — any such approach will fail to solve the tensions in the Middle East. It is *not* the rights of a victor that we are claiming.

All we ask and claim is recognition as an equal party, in any solution. We have had our experience of arrangements made without direct negotiation. In 1957, the Israeli Defense Forces evacuated the Sinai Peninsula, on the strength of inadequate international arrangements. An international emergency force was established, and thirteen Maritime Powers guaranteed free passage in the Straits of Tiran. It took two days for that emergency force to vanish away. It is better to pass over in silence what became of the guarantee of the Maritime Powers. All who really and sincerely want peace must first and foremost do nothing to enable the Arabs to evade the basic essentials. Basic essentials mean Arab settlement with Israel of their outstanding differences.

We are well aware of the fact that the Arab-Israel conflict is intricate and complex. But we have had to fight three wars in the last 20 years. While we may have come out on the win-

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ning side, it isn't wars we want but peace. I have been a soldier all my life. I know how cruel and harsh war is, with its tragedy and bloodshed. The Six-Day War may appear to have been "a famous victory", and indeed it was. Our 830 dead and about 3,000 wounded may appear to have been a small price to pay. In proportion to the dimensions of the war and the forces involved, it wasn't a high price to pay for our survival. But this is not true in terms of any national calculation. 830 dead is a high proportion of our population. Our casualties in the Six-Day War were higher than the proportionate total of United States casualties in the Korean and Viet Nam War put together. And this was all in six days, not fifteen years. We do not seek wars, even if we know that we aren't going to be the losers. What we want is to prevent war, to deter our enemies from aggression against us, in the absence of peace.

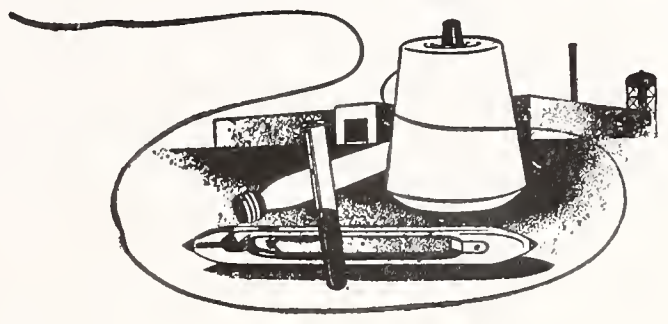
Bitter experience has taught us that the only way to prevent war is through military, economic and political strength. We don't want anyone else to fight our wars for us. Our citizens are ready, able and prepared to defend their lives and protect our national existence. The fact that the Arabs are 60 million and we 2 and a half million doesn't alarm us. The only thing that we ask of our friends throughout the world is to let us have the means, the equipment to defend ourselves.

The Arab States have the backing of a Great Power. This power has no inhibitions, moral or otherwise, in its unlimited support of the Arab States. It is pouring an abundance of weaponry, of very high quality, into the Arab States. They have thousands of military advisors, instructors, and technicians in the Arab States. The Egyptian President has told the editor of LOOK Magazine that there are barely one thousand. This is far from the true figure, one of many inaccurate statements in the interview. The true figure is double and even triple that. The military presence of that World Power in the Middle East is an established fact. If Alexandria and Port Said are not described as military bases of that power, it is a mere matter of semantics. The permanent presence of that power's naval vessels in those harbors makes them bases in fact if not in name.

The question which the world must answer is whether to support the cause of war or the cause of peace, the cause of negotiation and settlement or the cause of non-recognition of a nation's right of very existence.

I should like to express the appreciation of my country for the understanding and help we have had from the United States. I say so especially in regard of the United States Government's efforts to achieve a just and lasting peace in the Middle East, a policy set forward by President Johnson in his statement of June 19, 1967.

After 20 years of statehood, Israel's struggle is still for her very existence. But, we hope and believe that peace will come to the Middle East. The road to it might be a long one. We know that it would entail sacrifice, suffering and heavy burdens on us. We have no other choice. It is our belief that our cause is deserving of the support of the nations of the free world.



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Greensboro — Nancy Weinstein To Wed William Bernstein



NANCY WEINSTEIN

Mr. and Mrs. Sol Bernard Weinstein of 209 W. Greenway N. announce the engagement of their daughter, Nancy Ann, and William Maurice Bernstein, Fisher Park Circle, formerly of Goldsboro, son of Mr. and Mrs. Jack Bernstein of Goldsboro.

The wedding is planned for June in Temple Emanuel.

Miss Weinstein graduated from Grimsley High School and for two years attended the University of Georgia at Athens where she joined Sigma Delta Tau Sorority. She is a senior at the University of North Carolina at Greensboro where she is majoring in speech therapy.

Mr. Bernstein received a bachelor of science degree in industrial relations from the University of North Carolina at Chapel Hill where he joined Pi Lambda Phi Fraternity, and attended the Graduate School of Business Administration at Emory University in Atlanta, Ga. He served two years active duty in the Army. He plans to enter the School of Law of UNC-CH in June.

Weldon Remembers Louis Kittner

Our heartfelt condolences to the family of the late Louis Kittner who passed away on the first day of Passover, April 13. Mr. Kittner was a local resident for more than 50 years and was an active member of our Temple and the community. Funeral services were conducted Sunday at Temple Emanu-El by Rabbi Solomon Jacobson. Burial was in the B'rith Achim Cemetery in Petersburg. Surviving are his wife, Mrs. Rose Freid Kittner; two daughters, Dorothy Kittner of Washington and Mrs. Joseph Frank of Portsmouth; four sons, Harry and William of Weldon, Joseph of Bethesda and David of Philadelphia; one sister, Mrs. Tovia Barker of Israel, and thirteen grandchildren. Relatives and friends from Roanoke, Richmond, Portsmouth, Norfolk, Petersburg, Rocky Mount, Enfield, Warrenton, New York, Mineola, Kingston and Baltimore attended the funeral.

Mr. Dave Bloom is a patient at the Greensville Memorial Hospital in Emporia, Virginia.

Our deepest sympathy to Mrs. Alice Bloom of Emporia on the loss of her mother, Mrs. Rebecca Zedd of Norfolk.

Mrs. Louis Kittner has returned home, having been a patient at the Roanoke Rapids Hospital.

Among the visitors in town for the Holidays: Dr. and Mrs. Ben Josephson and children of Springfield, New Jersey; Dr. Robert Rosenfeld and son, Richard, of Scarsdale, New York; Mr. Ben Marks of Greensboro; Mr. and Mrs. David Millstein of Pittsburgh; Miss Evelyn Josephson of Baltimore, and Mr. and Mrs. L. Kline of Kingston, New York.

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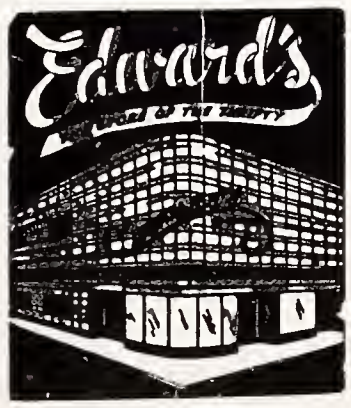
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Asheville — Herbert Goldberg Named In "Community Leaders" List

Herbert Goldberg, an electronic engineer with the Charleston Navy Yard, has been selected to appear in the 1968 edition of "Community Leaders of America." Other recipients of this honor include governors, senators and congressmen.

A native of Asheville, Goldberg is the son of Mr. and Mrs. E. C. Goldberg of 147 Chestnut Street. He is a graduate of Lee H. Edwards High School and North Carolina State University at Raleigh.

Asheville area students who have been named to the Duke University Dean's List for the fall semester on the basis of high academic standing, having achieved an overall academic average of at least 3.0 of a possible 4.0, include Cliff Feingold, son of Mr. and Mrs. Jack Feingold, 11 Alclare Drive; Lawrence Greenberg, son of Mr. and Mrs. Joseph Greenberg of 327 Stratford Road; Susan Rothstein, daughter of Dr. and Mrs. L. R. Rothstein of 4 Dogwood Road, and David Sorkey, son of Dr. and Mrs. Herman Sorkey of 37 Ridgewood Place.

University of North Carolina at Chapel Hill finally released their dean's list for the fall semester. Included on the list were the following from Asheville: Peter H. Feistmann, son of Mr. Otto Feistmann, 238 Midland Drive; Cheryl Rubenstein, daughter of Mr. and Mrs. Herbert Rubeinstein, 25 Red Oak Road; Barry Schochet, son of Mr. and Mrs. Sidney Schochet of Country Club Road; Richard Fox, son of Mr. and Mrs. Morris Fox, 5 Valle Vista Drive; John Haber, son of Mr. and Mrs. Richard Haber of Old Toll Road; Eileen Kell, daughter of Mr. and Mrs. Lou Kell, Alclare Drive; Stephanie Kodack, daughter of Dr. and Mrs. Al Kodack of North Kensington Road; Burt Sorkey, son of Dr. and Mrs. Herman Sorkey of Ridgewood Place, and Gary Gross, son of Mr. Martin Gross of Lockley Place.

Dr. Joseph Schandler is recuperating in the hospital. We hope he will be out within the next couple of days.

MRS. MORRIS FOX

Lumberton — Beth-El Sisterhood Holds Profitable Bazaar

Congratulations to . . . the Sisterhood of Temple Beth-El for the most beautiful and profitable bazaar they gave March 27. Special thanks to the chairmen who made this gigantic project such a success, Mrs. Alan Sugar and Mrs. David Weinstein . . .

To Mr. and Mrs. Joe Weinstein on the arrival of their new niece, Leslie Rebecca, daughter of Mr. and Mrs. Alvin Jacobs of Knoxville, Tennessee . . .

To Miss Marjorie Silverton who recently won a superior rating in a district piano recital and will compete at a later date in a statewide piano recital.

We wish a speedy recovery to Mrs. Joe Sugar who is a patient at Southeastern General Hospital in Lumberton. Also, a speedy recovery to Mr. Dennis Sugar who was a patient at Womack hospital in Ft. Bragg and is now home for a month's leave of absence to recuperate.

A baby-naming ceremony was held and conducted by Mr. Reuben Kesner in honor of Helaine Rebecca, infant daughter of Mr. and Mrs. Guy Osterneck. A brunch reception, given by the parents, followed the impressive ceremony. Out-of-town relatives attending the affair were Mrs. Herman Grosser of Philadelphia, Pennsylvania, Dr. and Mrs. Donald Harris of Charleston, Mr. and Mrs. Herman Leder and Mr. and Mrs. Robert Leder of Whiteville, and Mr. and Mrs. Joe Leder of Clinton.

Visiting Mrs. Israel Weinstein were Major and Mrs. S. W. Gold of Alexandria, Virginia and Mrs. Hannah Cohen of Richmond. From Lumberton, Mrs. Weinstein and her guests went to Birmingham, Alabama to attend the Bar Mitzvah of their nephew, Mr. David Bruce Kanter and to Atlanta to visit Mrs. Weinstein's daughter, Miss Sandra Weinstein. Mr. and Mrs. David Weinstein also went to Atlanta, Georgia to attend the wedding of Dr. and Mrs. Lester Breen.

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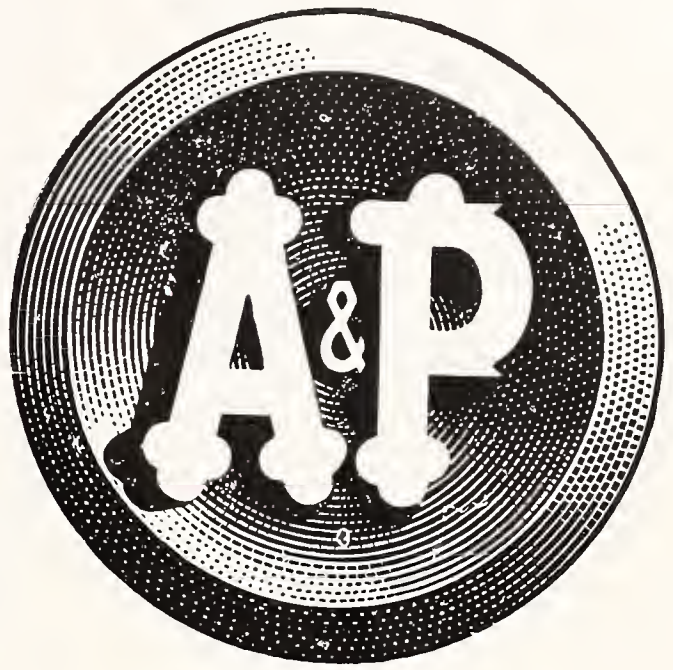


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Big Powers

(FROM PAGE 11)

In the February, 1968 issue of the British magazine "Encounter," he wrote: "It is to be hoped that the Israelis will be able to withstand any pressure to give up this "security area" and that there will be no British or American pressure, even well-meaning pressure, to give it up in the supposed hope of conciliating her enemies. Past experience of Arab politicians offers no ground of hope in such conciliation. A better chance lies in the possibility of non-political Arabs coming to see the advantages of cooperation with Israel for the benefit of the Middle East in general."

The tensions of the last 20 years argue for a settlement. The West will gain nothing by weakening Israel or by rewarding those in the Arab world

Spr'ng Charlotte

(FROM PAGE 13)

in cooperation with Florence Soll's "Clothes Gallery," and under the combined direction of Mrs. Soll and Mrs. Robert Speizman. Hadassah's program chairman. Models were our own members, and commentator was Mrs. E. J. Fisher.

Modeling fashions from Florence Soll's Clothes Gallery were Mrs. 'Milton Bayer, Mrs. Israel Gerber, Mrs. Alvin Goodman, Mrs. Daniel Green, Mrs. Leroy Gross, Mrs. John Pransky, Mrs. Mark Rothman, Speizman, Hadassah's proer, 'Mrs. Leonard Strause and Susan Soll.

Susie Soll is a student at Queens and got last-minute permission to attend and model in the show.

who have always used the Soviet threat as blackmail. The Soviet Union has given no indication that it really wants an Arab-Israel peace. It exploits that, and every other conflict in the region, to embarrass the West and to woo the Arabs.

If we hold firm, we may ultimately force the Russians to change their line. There is some hope that Arab leadership may come to understand that Arabs have gained little from their Soviet sponsors, that their wars are futile and that they have much more to gain from peace. Some day a liberal Arab leadership may recognize that Arab nationalism has no exclusive right to the Near East, that the Jews also have a right to a national life, and that all the people of the area will benefit by cooperation. Arabs and Jews can live together and should try.

"The Soviet Union has given no indication that it really wants an arab-Israel peace. It exploits that, and every other conflict in the region, to embarrass the West and to woo the Arabs."

We will make our most significant contribution to the welfare of the peoples of the Near East — Arabs and Jews — to the resettlement of refugees, to regional cooperation and development, if we stand inflexibly for peace and if we do not yield to temptation or pressure.

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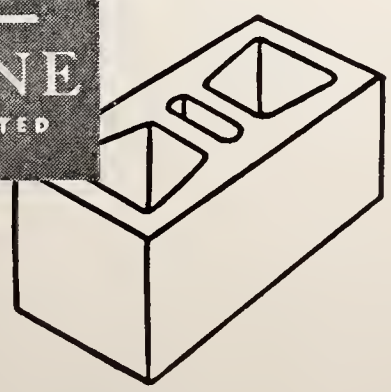
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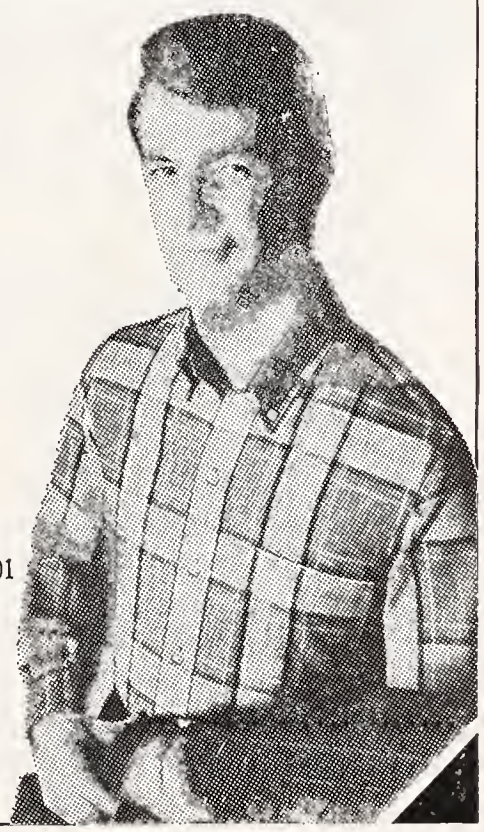
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Golden Jerusalem

(FROM PAGE 7)

cyresses cling close to the road. Here and there the boulders show through the trees, and rusted barbed wires spring out of the earth. Then there are rough cairns which may be boundary posts but are more likely to be memorials for dead soldiers, and some of the larger cairns have names inscribed on them. Then suddenly at the turning of the road, which seems to be losing itself in a green fairyland, for the forest lies close and the shadows move within it — there are four smashed armored cars. There are bullet marks on them, they have lost their wheels, and they lie where they fell. They have been painted red to preserve them from rust and some bear their original numbers. They are hideous and startling. They sprawl there like obscene skeletons, like the carapaces of animals that died so long ago that we no longer remember their names. At that turning of the road, under those pines, the appearance of the wrecked armored cars has the effect of an hallucination. The fairy tale has turned into nightmare. The cars seem to be bleeding.

First the flowering lowlands, then the green forest, then the lonely heights.

For as suddenly as one enters the forest, there is an end to it. There is almost no warning. Suddenly the curtain rises on what for the unsuspecting traveler is the most dramatic spectacle that Israel has to offer. The shadowy forest is over, the heavens open out, and there is no longer any earth — only a titanic ground swell of naked rocks shaped like enormous skulls all gray and ocher and parchment-colored, stretching, it seems, to infinity. It is as though the earth had exploded in a multitude of volcanic bubbles, which became petrified at the moment when they were about to burst. That prodigious naked landscape, boiling under the sun, is the Judean wilderness.



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The skies over the Judean wilderness are a rich golden-blue, never at rest. It is the color of majesty, so ornate a color that it seems almost artificial, as the frozen and petrified billows seem artificial. Once seen, that continual flashing, that glinting as of angels' wings high in the air, is unforgettable. Having seen it, you no longer wonder why the prophets entered the wilderness and came out again with revelations of God's presence.

After the Judean wilderness even Jerusalem comes as an anticlimax.

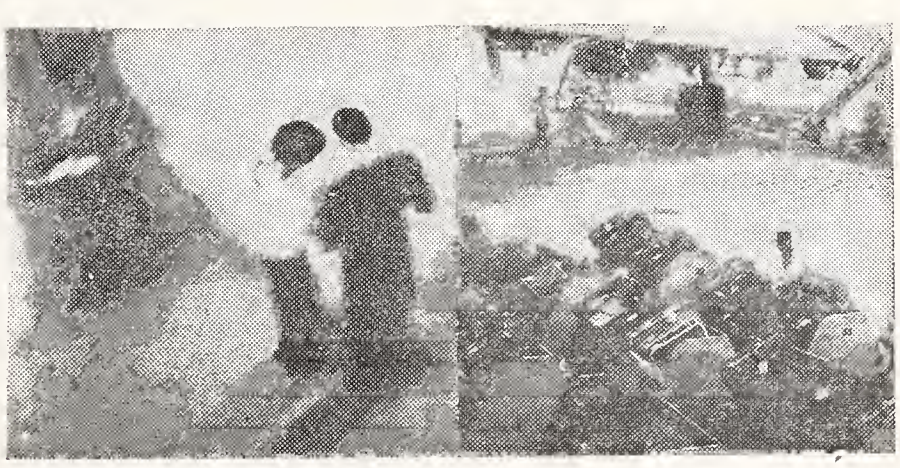
For Jerusalem is a small city, like a child's toy lost in the immensity of the wilderness. The old city is like a square fortress crowning one of the bare, scalded hills, and the new city leaps along the valleys and over the neighboring hills like a vine which pushes out at random; and while both cities have their own grandeur, nothing made by human hands can equal the grandeur of the wilderness.

The pilgrims in the Middle Ages followed a road which runs parallel to the present road, just inside Jordanian territory. They came at last to the heights of Mizpah, where the Prophet Samuel was born, where King Saul was elected to his high office amid cries of "God save the king"! & where the Prophet Jeremiah lived with a small group of companions who had escaped exile to Babylon after the destruction of the first Temple. Here the pilgrims caught their first sight of the holy city, calling it Montjoie, "for it gives joy to the pilgrims' hearts, being the place where they first set eyes on Jerusalem." Arriving at Montioie Richard the Lion-Heart fell on his knees and hid his face in his hands, refusing to look upon the city which had fallen into Arab hands, crying out: "Lord God, I pray that I may never see the holy city if I may not rescue it from the hands of Thine enemies." But such self-denial was rare. Most pilgrims, Jews and Christians alike, fell on their knees and intoned the Psalm: "I was glad when they said unto me, Let us go into the house of the Lord."



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Walter C. Holton



Shown above is Walter C. Holton, Winston-Salem attorney who is running for judge of the Court of Appeals. He sends his greetings to the readers of TIMES-OUTLOOK and asks their vote and support in the Democratic Primary on May 4. Holton has practiced civil and criminal law twenty years. He has a family of six children, five girls and one boy. They live at 1807 Runnymeade Road, Winston-Salem, N. C.



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Challenge To Home

FROM PAGE 19

pital shall be able to provide a span of care ranging from independent living facilities for the well, semi-retired to facilities for massive nursing and chronic ill hospital care for those less fortunate. A day care program will provide an in between service for those persons who require supervision and some treatment during the day, but are able to go home at night.

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N. C. Jewish Home Granted American Hospital Association Membership

The North Carolina Jewish Home has been granted a membership with the American Hospital Association, it was announced today by Elbert E. Levy, Executive Director. The American Hospital Association recognizes those medical care facilities that promote efforts in improving community health with regard to their ability to uphold the rigid purposes and policies of the association in its effort to promote better hospital and medical facility care for all people.

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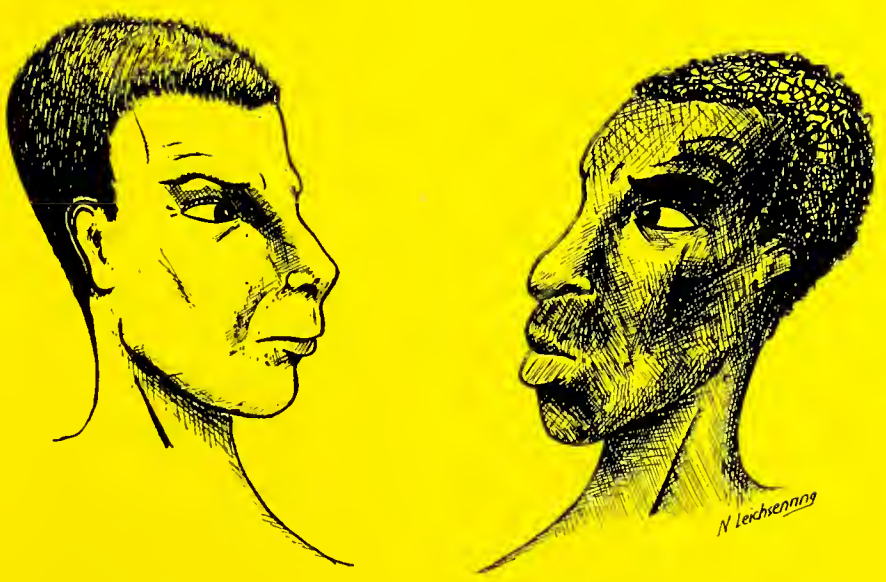
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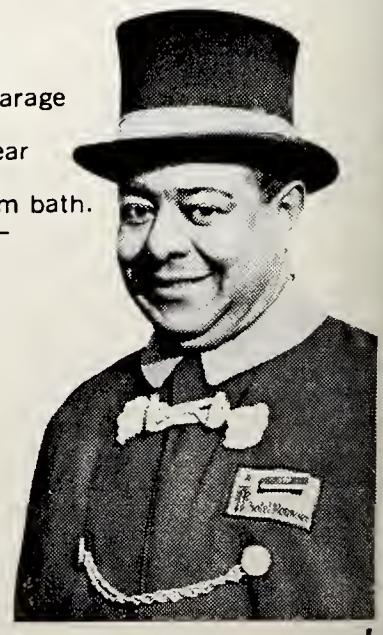
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VOLUME XXXII • JUNE, 1968 NUMBER 10

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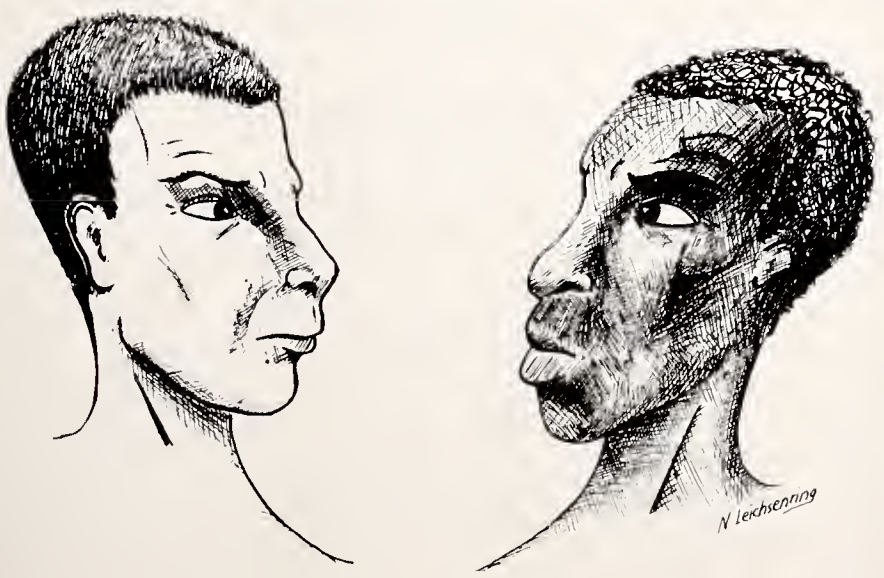
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SUMMER LOOKING NER-
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PAST WARNS US OF FUTURE—WILL
WE HAVE MORE RIOTS? CAUGHT IN THE
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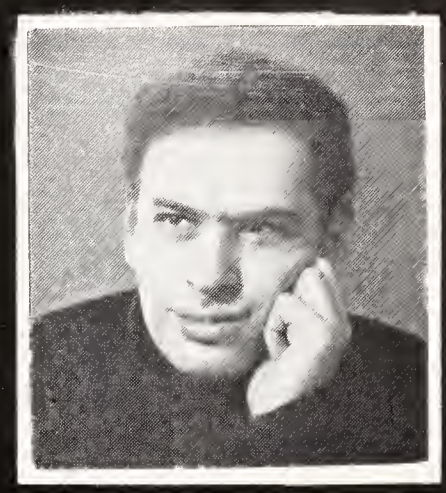


IN NEGRO NEIGHBORHOODS WHO HAVE SUFFERED FROM
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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

NOW



I am going to be twenty-seven on Sivan 22, which this year falls on June 18. It is a shattering thought. Twenty-seven and nothing to show for it.

Life is a bitter joke we play on ourselves. We work, we laugh, we play, we beget. Why? For what purpose? Who will remember our sleepless nights a hundred years from now? And if they remember, who will care?

We wake up to our newspapers, and our newspapers tell us lies. The big black headlines scream of peace and war, conquest and loss, the stock market crashing down or soaring up. Our eyes see and are hypnotized, our ears hear and are deafened. But yesterday's news is meaningless today, is fleeting, is trackless as raindrops on an ocean.

Jews believe there is a Yom Kippur, a day of self-judgment and examination, once each year. They are wrong. Yom Kippur comes only once in a lifetime — and that is now, this day, this minute, this second. Every instant demands its judgment, and every act its purpose. There is no such deed which lasts a short time or a long time. There is only that which lasts forever or that which is nothing.

Twenty-seven years and nothing to show for it! Not a question of money, not a question of career, not a question of future. It is a question of achieving that eternal purpose which God created us for.

Neither time nor space exist. The dimension of the universe is infinity, the measure of creation is eternity. Man — you or me — finds his place only as far as he achieves infinity and eternity himself. How can he? By becoming one with God and His purpose. The nature of God is all Goodness — and man must become all Goodness.

And so the first project I — or anyone else — must undertake is the reformation of oneself into a being, a human being, that is all Good and seeks only the Good and attempts only the Good and knows only the Good. One must fire himself into a candle of light that knows no darkness, for it makes all darkness into light. Another name for this Goodness is Holiness. A man who does not attempt to be holy is no man. He is something else — but no man.

And from this reformation into Goodness must come the recreation of oneself from a human being into a living, Godly being who attempts to do what God's eternal purpose designed for him to do, and that is to serve and give and do — to make the world better and finer and more complete. To find out what has to be done and do it.

If not now, when? I am not so much worried about being twenty-seven and not having done anything. I am worried about being twenty-seven and a day and still not having achieved anything

There is only Good and there is only Now. Nothing else. Nothing.

"TO BUILD BRIDGES
OF UNDERSTANDING AND
COOPERATION . . ."

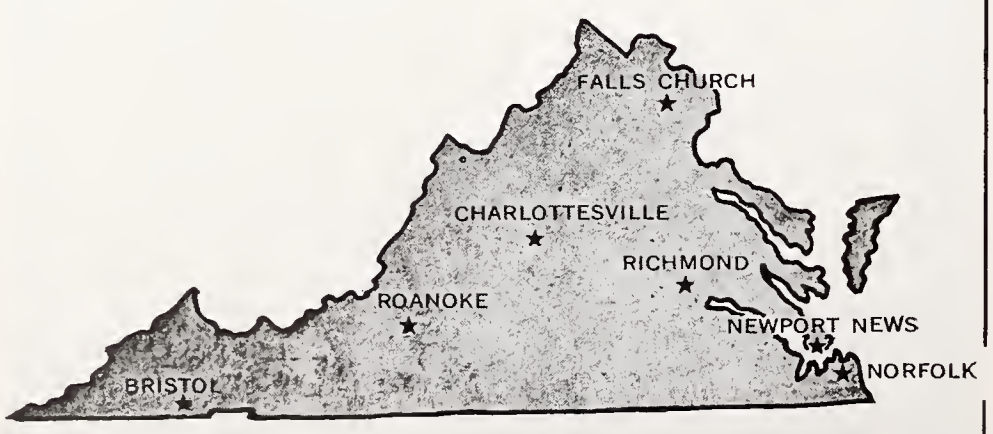
ELECT
JAMES G.
CARPENTER



On June 11

To Richmond City Council

More than $460,000,000 in Virginia Mortgages



MORTGAGE INVESTMENT
CORPORATION

400 E. MAIN STREET
RICHMOND 18, VA.

RICHMOND • NORFOLK • ROANOKE • NEWPORT NEWS •

FALLS CHURCH • CHARLOTTESVILLE • BRISTOL

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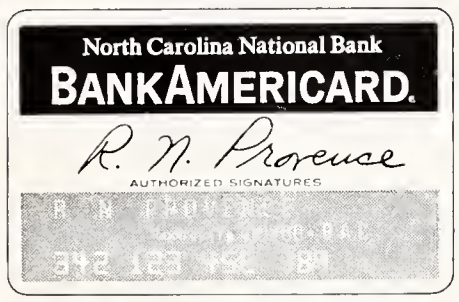
AKDAMOS

(Shavuos, 1968 — June 1, 2, 3. Anniversary of Moses' receiving the Ten Commandments and the Torah. As everyone knows, on each Shavuos night the skies split open, revealing the throne of God and His presence. The rabbis and saints see the great revelation, see without looking, see and are filled with awe. Dawn breaks. It is time for the morning service. And the climax is the reciting of the Akdomos, a hymn to God's majesty and rule, a mystic song of praise. The following is a translation of the Akdomos — but the English of this or any other translation is a faint shadow of the beauty of the original.—Ed.)

Before the Words of God Supreme
To-day are read, for this my theme
Approbation will I seek
These my sentences to speak;
Just two or three,
While tremblingly
On Him I meditate:
The Pure, who doth bear
The world for e'er,
His power who can relate?
Were the sky of parchment made,
A quill each reed, each twig and blade,
Could we with ink the oceans fill,
Were every man a scribe of skill,
The marvelous story
Of God's great glory
Would still remain untold;
For He, Most High,
The earth and sky
Created alone of old.
Without fatigue or weary hand,
He spoke the word, He breathed command;
The world and all that therein dwell,
Field and meadow, fen and fell,
Mount and sea,
In six days He
With life did then inspire;
The work when ended,
His glory ascended
Upon His throne of fire.
Before Him myriads angels flash,
To do His Will they run and dash;
Each day new hosts gleam forth to praise
The Mighty One, Ancient of Days;
Six-winged hosts
Stand at their posts—
The flaming Seraphim—
In hushed awe
Together draw
To chant their morning hymn.
The angels, together, without delay,
Call one to another in rapturous lay:
"Thrice holy He
Whose majesty
Fills earth from end to end."
The Cherubim soar,
Like the oceans's roar,
On celestial spheres ascend,
To gaze upon the Light on high,
Which, like the bow in cloudy sky,
Is iris-colored, silver-lined,
While hasting on their task assigned,
In every tongue
They utter song
And bless and praise the Lord,
Whose secret and source,
Whose light and force
Can ne'er be fully explored.
The heavenly hosts in awe reply:
"His Kingdom be blessed for e'er and aye."
Their song being hushed, they vanish away;
A Torah, precious more than gold,
He bade them study, fast to hold;
They may ne'er again offer rapturous lay.
But Israel,
Therein excel—
Fixed times they set aside,
With praise and prayer,
Him One declare,
His portion them He made, that they
His praise declare by night and day;

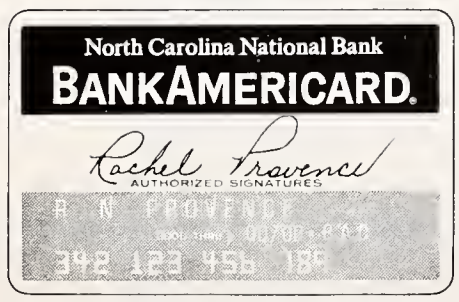
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His



(A credit card for hotels, restaurants, gasoline, car rentals, airline tickets and dozens of other things—even cash.)

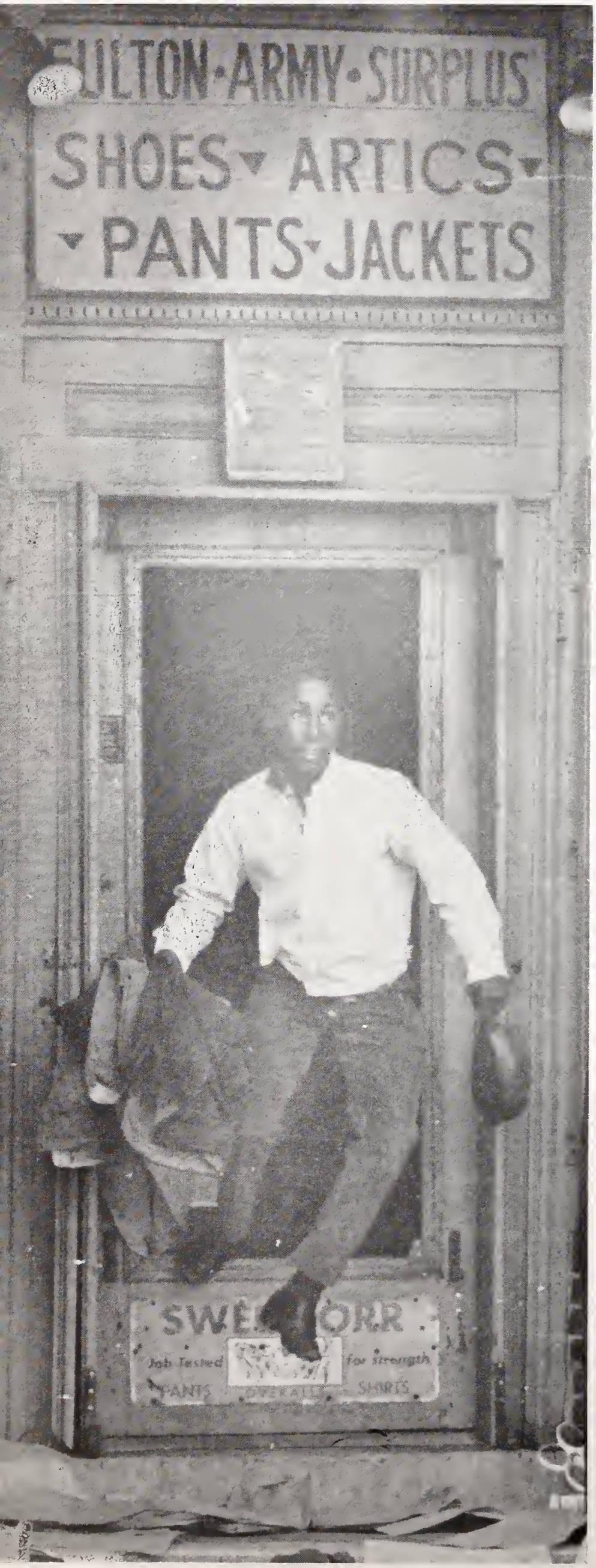
Hers



(A credit card for clothing, home furnishings, jewelry, garden equipment, cosmetics and dozens of other things—even cash.)

The Complete Credit Card from North Carolina National Bank.

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The Act

One store owner watching TV saw an arsonist throw a molotov cocktail into his store. "Thirty years of hard work went up in flames before my eyes. . . ."

The Riots and Jewish Merchants

by Mollee Kruger

The Washington Jewish businessman in the aftermath of the April rioting finds himself increasingly caught up in a nightmare of "damned if I do and damned if I don't."

Arson, vandalism, and municipal redtape continue to plague those merchants whose stores were located in the forty-odd square blocks touched by civil disturbances following the death of Dr. Martin Luther King, Jr. It is no secret that large segments of the Washington Jewish business community are becoming more and more discontent with the fruits of police leniency shown in the recent riots.

"Upon arrival at my store on Friday morning, April 19," says a Jewish businessman, "I found it had been broken into again, this time through a 12-inch brick and cinderblock wall. I called the police at 9 a.m. to get some assistance in preventing a recurrence of this, and as of 6:30 p.m., I had not seen or heard from a policeman. I am a law-abiding citizen who pays more than my share of taxes, being in the liquor business, and I can't get protection for my life or property. I have been threatened numerous times while cleaning up the mess the rioters made of my store. Twice they told me, 'Don't bother, Whitey, we're gonna burn it anyway,' and 'Don't bother, man, it's gonna be a long, hot summer.'"

Another merchant whose store is located within walking distance of the White House complained of being hit by extortionists. "A man walked in here yesterday and asked us if we wanted to buy a picture of Martin Luther King. 'Put it in your window and they won't hit you next time! He wanted $25 for the picture. We told him we didn't have a window to put it in any more. Another friend of mine, he bought the picture. He figures his taxes don't get him protection, maybe the $25 will."

It is not a pretty picture of conditions in the nation's Capital. While some Washington businessmen are experiencing great difficulty in collecting insurance to cover their losses, others have been running into strangling red-tape that involves storage and disposition of goods. Still others face the threat of stiff city fines for being slow in cleaning up health and fire hazards left on their property by rioters.

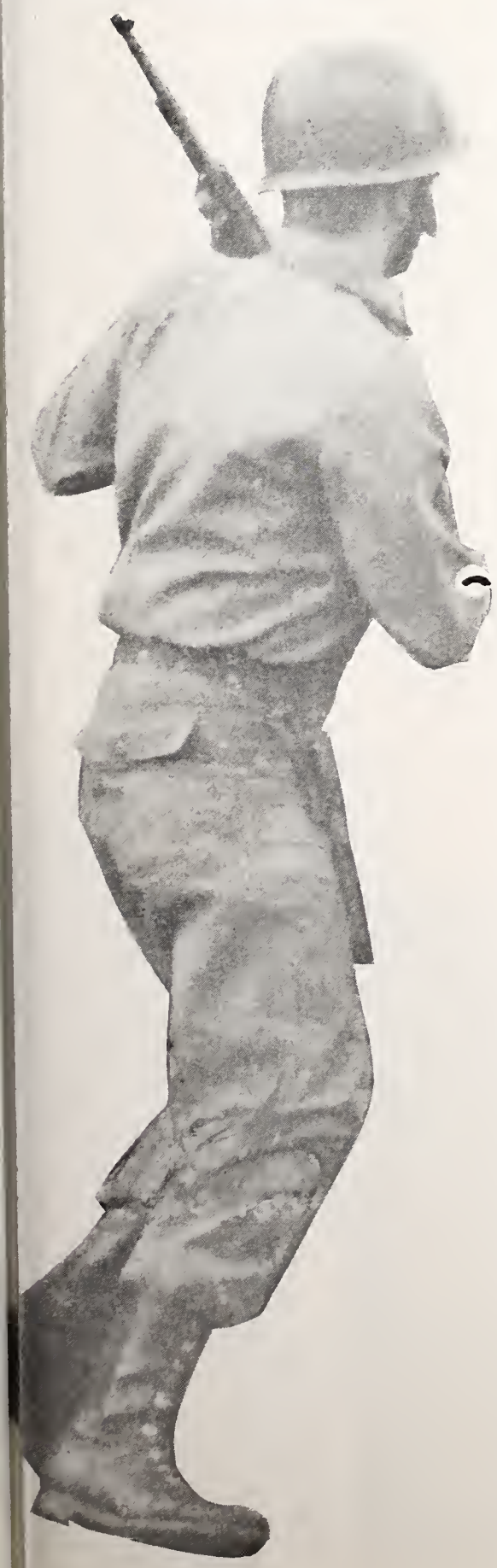
On the other hand, those

Mollee Kruger is a freelance writer writing out of Washington.

who have succeeded in reopening their doors in the devasted areas of Florida Avenue N.W., H St. N.E., and particularly around 14th and 7th Streets, report countless break-ins, daytime petty larcenies, and fires. Washington police say that calls of suspected arson have been coming in at the rate of 4 to 6 a night. These blazes are centered in the previously damaged areas, which in some places resemble the bombed-out blocks of post-war Hamburg.

In answer to outraged public demands for increased police protection, Director of Public Safety Patrick V. Murphy has announced that 20 per cent more foot patrolmen and motor patrols would be assigned to the city. Murphy has been under constant fire for his moderate policies toward looters during the Easter Week riots.

The Pursuer



Caught up in turmoil of whether to be or not to be, Jewish businessmen face a dilemma. Should he rebuild in the same dangerous areas and subject himself to possible further losses? Should he withdraw his sometimes long established business and relocate? Is anti-Semitism a growing factor among the black sectors of the city, and if so, how will if affect him?

It has been estimated that less than half of the merchants affected by the civil disturbances are Jews. Nevertheless, each day the Jewish community hears a new story of personal loss and heartbreak. A Jewish-owned furniture store left unharmed in early April by the rioting was burned to the ground three weeks later after several previous break-in attempts. An immigrant who escaped the gas chambers in Germany was forced to close his store because black militants stood in front of his business and chased away customers. A businessman twenty years at one location, collected the insurance on his destroyed stock, and now is looking for a job with the Post Office Department.

The fact that not all the damaged businesses were Jewish owned dispells the sweeping generalization that anti-Semitism is a key motivation factor among Negroes. Non-Jewish stores, including those owned and run by blacks, were equally affected. Nor does the arguments of black revenge against "exploiting Jewish businessmen" hold water. The absence of selectivity in burning is demonstrated by the kinds of stores that went down. Ironically, certain stores known for questionable credit practices were not hit.

The Jewish owner of a burned out TV rental store believes the shops hit hardest by looting were those which carried the best men's merchandise. These stores, he claims, were run by some of the most reputable businessmen in the city. His own store also belies the "vengeance" theory.

"I've rented sets to the Kennedys and the Johnsons," he said. "I don't rent to people in the ghetto, so why would they burn me out? I'm like the other businessmen in the ghetto: I didn't come down here to exploit people: I came here to run an honest, decent business."

But whatever reason lies behind the destruction, picking up the charred pieces is a painful ordeal. For instance, of 380 liquor stores in the city, 150 were damaged during the disturbances. Dealers have had difficulties in returning liquor to wholesalers. Many owners whose boarded-up stores were damaged want to rebuild and wish to return liquor because of lack of space. In some cases, they have had to rent warehouse space to store their inventories during rebuilding because a 1934 law prohibited liquor dealers from selling their goods to another licensee. After much agitation and hardship the ordinance was relaxed. Still, those dealers whose stores were not damaged during the disorders have been turned down in their recent requests to return some of their inventories. They are understandably nervous because they overbought during a recent glass strike and now think they are prime targets for new looting.

Another bone of contention among businessmen, Jewish and non-Jewish alike, is the city law which says, "Owners of dangerous ruins left in the downtown area must make these buildings safe immediately or face a fine." Local businessmen bitterly feel that municipal apathy did not permit the enforcement of law and order, and therefore the city should be the one to clean up the ruins they allowed to become unsafe.

The threat of a critical shortage of insurance protection also affects the capital's businessmen. The city is drafting legislation enabling the District government to prevent cancellation of businessmen's insurance policies solely because they exist in slum neighborhoods. But the ineffectual city government, lacking home rule and hamstrung by Federal controls, is notoriously slow in effecting positive changes.

Escape — To What?



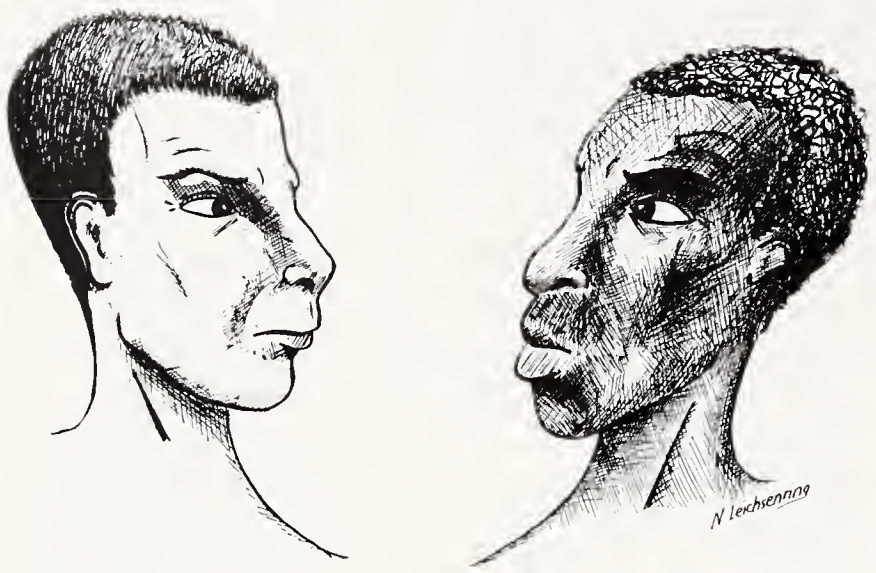
Recognizing this, the Jewish Community Council of Greater Washington, a group composed of the religious and secular leaders of the community, has been pressing for relief for small businessmen.

"The question nobody's asking in the general community," said Seymour D. Wolf, community relations chairman, is 'what are these people supposed to do'?"

Recently the Jewish Community Council drew up a list of recommendations which it sent to Mayor Walter E. Washington, the city's appointed Negro mayor, and also to the appropriate Federal authorities. The Council urged "Emergency approaches rather than traditional approaches if justice is to be done and our city to be rebuilt."

It asked that the Mayor

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The Crisis

The sudden and tragic murder of Dr. Martin Luther King, Jr., brought North Carolina to the brink of peril. Violence flared almost instantly in many of our cities. I immediately summoned my staff to the Executive Mansion to deal with the developing condition which brought fear and destruction in its wake.

"The Crisis And The Governor" was adapted from a statement made by Governor Moore a few days after the assination of Dr. Martin Luther King.

Contact was established with various State agencies, including the Highway Patrol, the State Bureau of Investigation, the National Guard and the Good Neighbor Council. Highway Patrolmen were sent immediately into several cities to assist local officers in maintaining order. When the need become evident in Raleigh and Greensboro, the National Guard was ordered to send units to assist.

Friday morning (the day after the assasination. Ed.) all State officials with responsibilities in law enforcement met with me to evaluate the seriousness of the situation confronting North Carolina. Contact was made by my office with officials of a number of cities and towns to ascertain circumstances and to reinform local authorities of the established procedure for obtaining State assistance: the Highway Patrol initially and the National Guard when it became evident that local authorities and the Patrol needed aid in controlling incidents.

Early Friday afternoon, a State command post was established in Civil Defense headquarters in Raleigh. Representatives of my office, the Highway Patrol, the National Guard, the SBI and Civil Defense manned the office on an around-the-clock basis. They have responded to all local requests for State assistance and have continually re-evaluated the situations in all cities and towns which reported tension, marches, or violence of any type. In critical areas, this was done every 30 minutes. I have stayed at the command post during key periods and have maintained constant contact with officials there.

Each local request for State

National Guardsmen Training For Riot Control



When there is a racial crisis like that in April, the final responsibility for state-wide law and order falls on the governor. Here is North Carolina Governor Dan K. Moore's report of what he did and why . . .

assistance was evaluated by a representative of the Highway Patrol and, when the National Guard was requested, by an officer of the National Guard. These reports were reviewed by officials in the command post and by me, and appropriate assistance dispatched. In addition to Raleigh and Greensboro, units of the National Guard were ordered to Goldsboro, Wilmington, Wilson and Durham. The final decision to call out the Guard is mine, and in every case this was only done at the request of the Mayor and on the basis of the best information available that this was absolutely necessary to protect life and property. A total of 4,637 guardsmen were committed in these cities. Some 3,911 other guardsmen were on alert in armories.

Three requests for Guard assistance were answered by dispatching sufficient Highway Patrolmen to assist local authorities in meeting emergencies. Highway Patrol ready squads were dispatched to 10 cities and towns at the request of local

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Who Will Answer?

Social turmoil is more than a question of race. It has its roots also in the questioning and searching and doubting that pervades American society and culture. Our youth have been in the forefront of this unrest, much of which is reflected in their music—if we stop to listen to the words. Take, for instance, the lyrics of this current favorite, *Who will Answer?* sung by Ed Ames:

From the canyons of the mind we wander on and stumble blindly through the awful tangled maze of starless nights and sunless days, while asking for some kind of clue, a road to lead us to the truth.
Side by side two people stand together vowing, hand in hand that love's imbedded in their hearts. But soon an empty feeling starts to overwhelm their hollow lives and when they seek the hows and whys.

Who will answer?

On a strange and distant hill a young man's lying very still. His arms will never hold his child because a bullet running wild has struck him down, and now he cries dear God, oh why, oh why?

And who will answer?

High upon a lonely ledge a figure teeters near the edge as jeering crowds collect below to egg him on with Go! Man! Go! But who will ask what has led him to his private day of doom?

And who will answer?

In the room with darkened shades, the scent of sandlewood prevails, the colored thoughts in muddled heads racing around the beds of unmade dreams that can't come true.
When we ask what we should do.

Who will answer?

Neath the spreading mushroom tree the world revolves in apathy as overhead a row of specks roars on drowned out by disclothques. And if the secret button's pressed because one man has been out-guessed.

Who will answer?

Is our hope in walnut shells worn 'round the neck with temple bells or deep within some cloistered walls where hooded figures pray in halls of crumbled books on dusty shelves or in the stars, or in ourselves?

Who will answer?

The King Is Dead

TWO RABBIS EULOGIZE MARTIN LUTHER KING

Rabbi H. David Werb
BETH ISRAEL CONGREGATION
ROANOKE, VIRGINIA

"I have a dream that one day this nation will rise up and live out the true meaning of its creed — 'We hold these truths to be self-evident that all men are created equal.'

I have a dream that one day on the red hills of Georgia sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that my four little children will one day live in a nation where they will be judged not by the color of their skin but by the content of their character — I have a dream."

The man who voiced these soul-searching words before the Lincoln Memorial in August 1963, the man with the dream is dead. Martin Luther King, a prophet of God in our midst, is no more. Today is a day not only for the brave widow of this great man, not only for the four young children whom he left behind, not only for the Negro community of this country, but for all Americans, black, white or whatever the color of their skins.

"I hear America singing . . ." Are the ringing and beautiful words of a song written by one of America's greatest poets, Walt Whitman. Today, we hear America crying, crying out in bitterness and in anguish at the tragic and senseless loss of a great human being. The same cry of anguish that was heard throughout the land on that fateful day four and one half years ago when President John F. Kennedy was cut down in the prime off his life. In the words of King David, lamenting the death of his young friend Jonathan, we too cry out with broken hearts—"Oh, how the mighty have fallen."

There are those within the Negro ghettos of our cities who have reacted to the death of Martin Luther King by resorting to violence, a most deplorable reaction. This is a desecration of the memory of the man whom they are lamenting and the great principle of nonviolence which he espoused.

And then there are those within the white community whose twisted minds allow them to rejoice at the foul deed that was perpetrated last evening. These are people who are diseased, who let the poisenous venom of prejudice and bigotry cloud their minds and dull their senses.

For both these groups, in the black and in the white community, we have only pity. But what about the decent citizens of this country, Negro and white, the majority of people who are men of good will and decent people, who are appalled at this dastardly deed and share in the sorrow of the King family. What should our reaction be?

We must react in the only way possible. We must redouble our efforts in working for freedom

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Rabbi Gerald Kaplan
CONGREGATION B'NAI SHALOM
RICHMOND, VIRGINIA

These last years I have thought much of a prayer which begins, "These things do I remember through the years, ignorance, like a monster hath devoured our martyrs as in one long day of flood" and I have thought also of these lines from the Eleventh Psalm.

Lo, the wicked bend the bow, they have made ready their arrow upon the string that they may shoot in darkness at the upright in heart. When the foundations are destroyed, what hath the righteous wrought?

The arrow has found its mark. A hero has fallen. Another of the bearer of light and of hope must be inscribed on the hallowed rolls of martyrdom. We pray, oh merciful Father that the vision of a peaceful world to which our President gave courageous witness in his life and to which Dr. Martin Luther King has given in his life and in his death may renew its life upon the habitations of man. We ask thy protection for his soul, thy consolation for his family, and, for ourselves, encouragement of our common purpose that our beloved Nation may emerge from this tragedy with confidence unshaken and with a revived dedication to freedom, justice and right.

When the foundations are destroyed, must not we ask "what hath the righteous wrought? No act, however senseless or demented stands alone. We walkid in pride, boasting of our freedom and our law, proud of our strength and our generous way of life. We walked in pride and we were impatient with those who remind us of shortcomings we chose not to see.

We walked in pride although the crescendo of violence rose unpunished in our cities.

We walked in pride thougr half a million children rose each bright morning to gray equalor and were barely nourished by our abundant way of life.

We walked in pride, though there was little decency. We provided the tormented, the half measure of support we proffered the poor.

We walked in pride, though we asked more of our leaders than of ourselves.

Now shattering tragedy has stripped from us all satisfaction with a healthy conscience and uncertain dedication. In death, Dr. Martin Luther King has not only passed the mantle of leadership to his successor, but he has placed an obligation of civic urgency on each and every citizen. Men of broad principle and of humanity such as he, seek not for monuments of stone but to raise high the mettle of men. They ask not for veneration but for emulation. They hope not for our fulsome eulogy but for our unflagging energy on behalf of the welfare of men. In death

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Newport News: Winterhaven Day Camp Progressing Rapidly

Building of the JCC Day Camp and Community Recreational Facility at the beautiful new site at Winterhaven is progressing rapidly. Day Camp will begin July 8 and end August 16, a period of six weeks. Mrs. Marvin Mazur, the new Day Camp chairman, has advised that James P. Wilson will again be camp director. A competent staff has been selected to assist Mr. Wilson and a varied program is planned for all age groups. Swimming instructions will be given at the site pool by the Center's personnel. There will be a Kindercamp for 4-year olds, another group for boys and girls 6-9 years, and a Tween Camp for the 10-12 year boys and girls. Registrations are open now, so send in yours immediately.

The Jewish Community Center welcomes Mr. Charles Woollum, who will direct all Summer activities. Mr. Woollum is presently physical education instructor and basketball coach at Newport News High School and is known for his friendliness and warmth in working with young people. He is well qualified and we know that he will maintain the highest of standards in our first summer of operation.

The Hampton Roads Section of the National Council of Jewish Women and the Jewish Community Center conducted an informative "Institute on Jewish Family Living," which was held at the Rodef Sholom Temple. The keynote speaker was Mr. Manheim S. Shapiro, sociologist, author and lecturer. Mr. Shapiro spoke about our changing society; the impact these changes are making on family life, and what can be done to withstand these challenges to strengthen the family. Discussion leaders were Sidney Berman, director of casework for Family Counseling and Travelers Aid Service; Mrs. Samuel Ellenson, public assistance case worker for Hampton Department of Public Welfare; Mrs. Edward Garrick, psychiatric social worker with Mental Hygiene Clinic; Mrs. Ben Goldman, teacher in Department of Early Childhood at Hampton Institute; Rabbi Arnold Task, immediate past president of Peninsula Family Service and Travelers Aid; Rabbi Donald Weinberger, principal of Henrietta Kurzer Hebrew Academy.

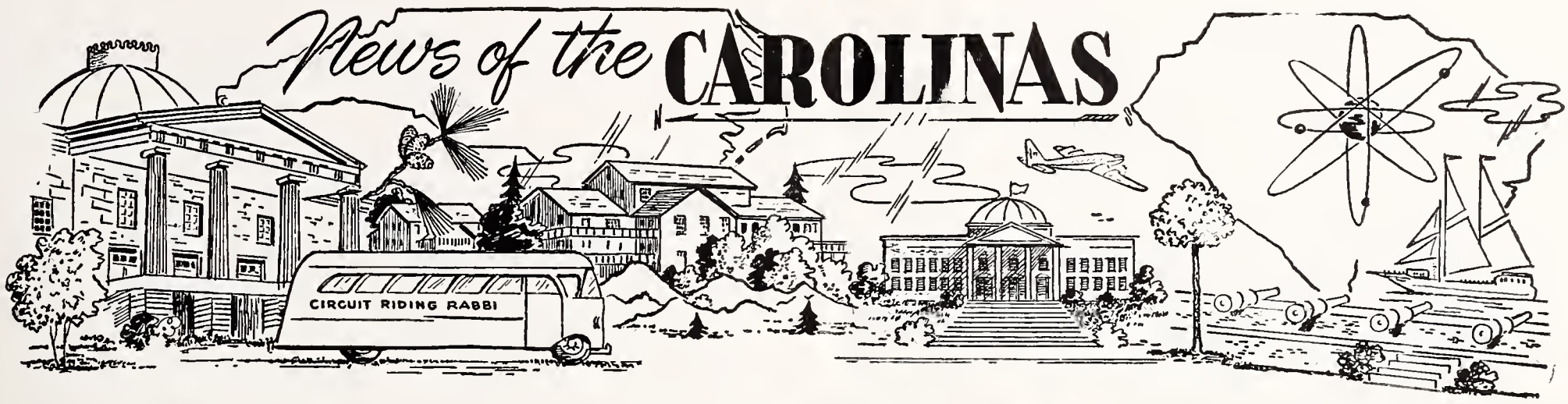


1968-69 OFFICERS OF JEWISH COMMUNITY COUNCIL OF NEWPORT NEWS, VIRGINIA (LEFT TO RIGHT): LEROY SPIGEL, EX-OFFICIO; MRS. SIDNEY SPIRN, SECRETARY; BERNARD LIPMAN, FIRST VICE-PRESIDENT; DANIEL SCHLOSSER, TREASURER; MARVIN MAZUR, FINANCIAL SECRETARY; MRS. WILLIAM DIAMONSTEIN, HONORARY VICE-PRESIDENT; WALTER SEGALOFF, THIRD VICE-PRESIDENT; ALBERT T. BROUT, CHAIRMAN; CHARLES BECKER, ASSISTANT FINANCIAL SECRETARY; FRANKLIN O. BLECHMAN, EX-OFFICIO. (ABSENT WHEN PHOTO WAS TAKEN ARE HIRAM WOLF, PRESIDENT; DR. EMANUEL GREENSPON, SECOND VICE-PRESIDENT; EMANUEL E. FALK, EX-OFFICIO).

Galax Celebrates Barry Perelman Bar Mitzvah

The Bar Mitzvah of Barry Lee Perelman, son of Mr. and Mrs. Casper A Perelman of Galax, was held at the Beth Israel Synagogue, Roanoke, May 3 and 4. Barry conducted the services both Friday night and Saturday morning. A luncheon was held Saturday morning following the services. A number of out-of-town guests attended both days of the Bar Mitzvah. Barry is the grandson of Mrs. Louis Perelman. and the late Mr. Louis Perelman of Galax.

Dan Carp and Stephen Lenett of Wytheville, Va.. will be counselors at Camp Blue Star this summer. Dan will be a junior at Ohio University this September. Stephen will be a second-year man at the University of Virginia.



Asheville's Trudy Schandler-Airline Stewardess

Miss Trudy Schandler, daughter of Mr. and Mrs. Aaron Schandler of 285 Macon Ave., flies "the friendly skies of United" as an airline stewardess in a job which has taken her to most of the major cities of the United States.

On a typical West Coast flight, from O'Hare International Airport in Chicago, she has four hours layover in Los Angeles, an overnight stay in Portland, Ore., three hours and 15 minutes in Seattle . . . and then back to Chicago.

Or on another flight, she might spend four hours in Detroit in the middle of the night, or 27 hours in Denver.

Stewardesses, she reveals, bid for their flights, with priority based on seniority. "Some girls bid for turnaround flights so they can be home more," she says, "and others bid for layovers so they can see the city."

A 1964 graduate of Lee H. Edwards High School, Trudy spent part of the summer of 1964 in Israel, where she "lived on a moshav . . . a communal settlement where each family has its own house and pools its profits for a community endeavor. Ours had an orange grove."

She entered Asheville-Biltmore College that fall, with a yen to become a speech and hearing therapist and an equally strong longing for travel.

"I loved traveling, and once I had gotten the traveling bug, I just couldn't think about anything else," she says.

A girl friend showed her an ad on interviews for stewardesses being held here by United Airlines; Trudy applied and won the job.

In five and a half weeks of intensive, comprehensive training, she learned everything from meal service to how to evacuate an airplane in 90 seconds or less.

"A lot of people think we're waitresses in the sky," she says, "but I don't feel we're on the plane for that purpose. We do meal service and I enjoy that, but the main reason we're there, in addition to passenger comfort, is for safety purposes. For instance, in our five and a half week course, one week is just for emergencies; we can tend to anything from a cabin fire to an evacuation."

Stewardesses also are trained in how to walk and how to put on makeup and are given psychology courses, instruction in the theory of flight, first aid courses, medical lectures and instruction in how to serve beverages and meals, even down to the correct wines.

Trudy received her training in Mt. Prospect, Ill. "We had to practice in simulated planes . . . a regular cutout of a plane with a galley, the seats from each of the different aircraft United flies . . . because each one is a little bit different. We learned how to do all the meal service, from the beverage service to our Red Carpet china service. We would practice on each other and take turns being stewardesses."

They're also observers on a flight while they're still in school. "My observation flight was to South Bend, Ind. Some of the girls were going to Los Angeles, San Francisco or New York, and I was a little disappointed to get South Bend—until I got on board and there was the whole University of Notre Dame football team!"



TRUDY SCHANDLER — FLYING HIGH FOR UNITED AIRLINES

Trudy has found that "you work every minute you're on the plane. If you're through with the meal service, you're supposed to be with the passengers, seeing if there's anything you can get them."

She particularly likes "the flights where I can meet the soldiers returning from Vietnam. Some of the girls with seniority fly to Vietnam on Military Airlift Command. We pick them up on regular passenger flights on the west coast."

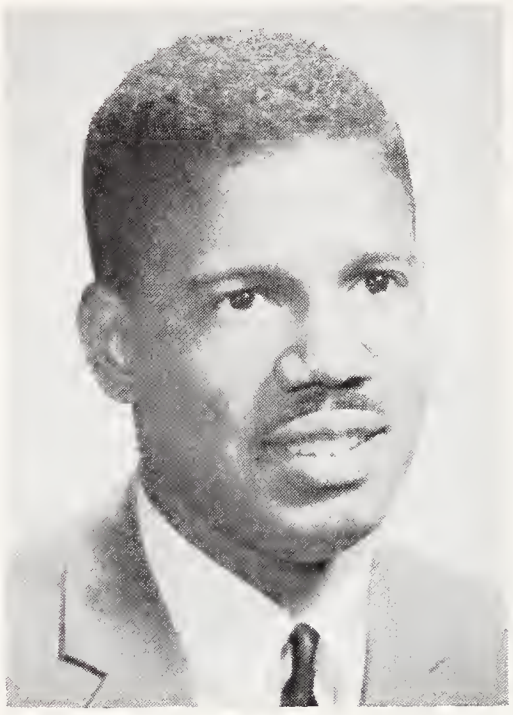
Stewardesses get four passes a year, plus a vacation pass, she says. "We can travel anywhere United flies, for just the tax, except to Honolulu, where we have to pay quarter fare or half fare."

Last summer, she took her mother and father to Hawaii during a 24-day vacation. "I had a date and he asked me what I wanted to do after dinner, and I missed the planes so much, I asked him if we could go to the airport and watch the planes take off."

Stewardesses are not allowed to fly more than eight hours in a 24-hour period, more than 30 hours in seven days, or more than 85 hours in a month, she says. They also are required to report for a flight an hour before departure and are not allowed to be on duty more

TURN TO PAGE 19

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Richmond's Beth Elects New

Milton Perel of Richmond was elected president of the Beth Sholom Home of Virginia at its 22nd Annual Meeting April 28. The meeting was held at Temple Beth El, Norfolk. B. David Peck of Portsmouth was elected chairman of the board.

Two hundred seventy-five persons were present as Judge Morris Gutterman, Circuit Court of the City of Norfolk, installed the officers. Other officers were Dr. Jack Freund, Richmond, first vice-president; Maxwell Zedd, vice-president, Norfolk; Maurice L. Block, vice-president, Newport News; Irving B. Struminger, vice-president, Petersburg; Morton Honeyman, vice-president, Roanoke; Dr. Maxwell C. Feinman, vice-president, Lynchburg and Hed Steiner, vice-president, Portsmouth.

Additional officers installed included Isador Carton, Richmond, treasurer; Fred W. Windmueller, Richmond, assistant treasurer; Mrs. Richard Schwartzchild, Richmond, secretary; Mrs. Maurice Erlach, Hampton, assistant secretary.

Special awards were given to S. Sidney Meyers, Richmond, past president and Mrs. V. H.

Beth Ahabah Honors Pastor

Congregation Beth Ahabah honored Dr. Theodore Adams, pastor of the First Baptist Church on Friday night, May 31 at 8:00 p. m.

Dr. Adams, one of America's most distinguished Baptist ministers, has been a close friend and associate of our own Dr. Goldburg for more than 20 years. These two men have served together closely on various boards and organizations. They were honored jointly by the Conference of Christians and Jews.

When Dr. Goldburg's predecessor, Rabbi Calisch, became the emeritus of Temple Beth Ahabah, the First Baptist Church had a beautiful service honoring our late Rabbi.

Our congregation invited members of the First Baptist Church, the Clergy Association of Richmond, and the Richmond Rotary Club to its special service.

The annual meeting and installation of officers of Sisterhood was held at the Temple in the social hall on May 8, 1968. The social hour began at 12:00 noon and the luncheon at 12:30.

Dr. and Mrs. Goldburg spoke to the group on the topic, "Around the World in 80 Days, plus 4." This was a most interesting and informative afternoon for all those present.

Dr. Alvin Roth, rabbi of Congregation Beth Emeth in Albany, New York, was the guest speaker at the Congregational Dinner Meeting on May 3. As chairman of the Committee on Soviet Jewry of the Central Conference of American Rabbis, Dr. Roth has made a special study of Jewish life behind the Iron Curtain.

Members of Beth Ahabah were invited to attend the ceremonies observing the 20th Anniversary of Israel. The event took place on Tuesday, May 7, 8:15 p. m. at the Jewish Community Center.

Mr. Bernad Avital, first secretary of the Israel Embassy, was the guest speaker. State, city and county dignitaries were invited to participate in the program. A very unusual Israeli art exhibit was also on display at the Jewish Center.

Sholom Home Officers

Nusbaum, Norfolk, president of the Tidewater Auxiliary, for outstanding services rendered to the Home.

The Annual Meeting was addressed by Ira C. Robbins, executive director of the Home. In his talk Robbins advised that the aging population is increasing many fold. Provision will have to be made by Virginia through public & private auspices to care for those who are increasingly living longer and in a state of greater dependency. Robbins referred to this as the "Quiet Crisis".

Beth Sholom Home of Virginia is a 116 bed home for the aged, nursing home and Medicare extended care facility. It is a voluntary, non-profit home serving the Jewish communities of Virginia. Admission to the Home is based on social and medical needs. The Home is supported through resident fees, social security and old age assistance payments and philanthropic funds of the affiliated Jewish Community Councils of Lynchburg, Newport News, Norfolk, Petersburg, Portsmouth, Richmond, and Roanoke.

Whiteville — Torah Trappings Dedicated At Beth Israel

The dedication of Torah Trappings was held at the Beth Israel Center on Friday, May 3. Presentations were made in memory of Mr. Joseph S. Mann, a long time leader of the Whiteville Jewish Community and Mr. Sol Aberman of Rock Hill, South Carolina, a beloved friend of the Whiteville Jewish Congregation.

The Whiteville Congregation extends its sincere condolences to the family of Mr. Hyman Moskow, who passed away May 3. Mr. Moskow resided in Whiteville for many years and founded Moskow's Department Store.

The Southeast Circuit Religious School Classes Picnic will be held at noon Sunday, May 26, at the Whiteville Beth Israel Center. The Wallace, Lumberton, Jacksonville, and Myrtle Beach Congregations will meet with the Whiteville Congregation for the final activities of the Circuit Religious Schools. It will conclude with good food, games, prizes, and socializing.

The newly elected officers of the Beth Israel Sisterhood for the year 1968-69 are Mrs. Robert Leder, president; Mrs. Martin Bernstein, vice-president; Mrs. Al Wheeler, recording secretary; Miss Ruth Kesner, corresponding secretary; Mrs. Si Steinberg, treasurer, and Mrs. Sol Mann, representative to the Sunday School.

MRS. MARTIN BERNSTEIN

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Camp Judea Open House Announced

Sunday, July 14, and Sunday, August 11, have been announced as the open house dates at Camp Judaea. Located in the Blue Ridge Mountains at Hendersonville, North Carolina, Camp Judaea is the summer camp of Southern Camp Judaea.

"On Visitors' Day Camp Judaea extends an invitation not only to parents of campers and their friends but also to all interested parents," according to Frank Farbenbloom, the Camp Director.

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VIZATION MEMBERS WHO ATTENDED ANNUAL CONVENTION IN SPECIAL THANKS TO BARRY DOLIN.

be a busy one at Camp Judaea. In addition to the regular camping sessions, Camp Judaea will host the Southern Region Senior Judaean Convention in early June, plus a unique Chug Chalutzi (pioneer) camp before the regular season opens.

Campers are once again drawn from every community in the Southeast in addition to a number from places as far away as Puerto Rico, Los Angeles, Chicago and New York. As in past years, Camp Judaea will have teenage representatives from the Israeli Boy Scouts. Each year a group of teenagers are selected by the Israeli Scouting Association to participate at Camp Judaea, as well as at the other Young Judaea Camps in America.

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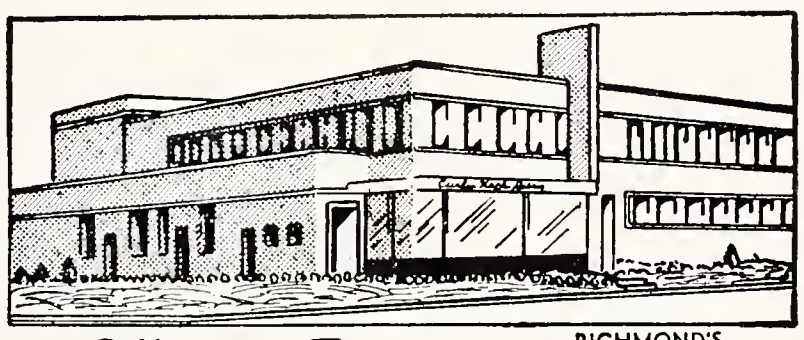
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ASHEVILLE RABBI

On Friday night, April 26, Rabbi Samuel A. Friedman honored the new members of Beth Israel Congregation since his arrival in Asheville on November 1, 1965. It was a very impressive ceremony. The new members are Mr. and Mrs. Julius Blum, Mr. and Mrs. Richard Bell, Mr. and Mrs. Louis Dubinsky, Mr. and Mrs. Emanuel Ehrlich, Mr. and Mrs. Bernard Feinberg, Mr. and Mrs. M. B. Gettleman, Mr. and Mrs. Martin Jacobs, Mr. and Mrs. Michael Lurey, Mr. and Mrs. Sol Milberg, Miss Sadie Parmet, Mr. and Mrs. Alex Posner. Mr. and Mrs. Arnold Rubenstein, Mr. and Mrs. Mayo Tell and Dr. and Mrs. Eric Wellisch. A reception followed in the social hall.

Newly elected officers of the Sisterhood of Temple Beth Ha Tephilla are: Mrs. Eugene Winner, president; Mrs. B. Reisenberg, Mrs. H. Rosenblatt, Mrs. M. I. Kahn, Jr., vice presidents; Mrs. Louis Rothstein, treasurer; Mrs. Lawrence Mills, corresponding secretary; Mrs. Robert Bayer, recording secretary, and Mrs. I. Chicurel, financial secretary.

On Monday, April 29, at the Asheville Art Museum in the Northwestern Bank Building an all-day program was held by Hadassah. The theme of the program was "Soviet Jewry". Also, the following officers were installed for the coming year: Mrs. Jack Doloboff, president; Mrs. Alan Barton, vice president (in charge of Fund Raising); Mrs. Norton Schneps, vice president, (in charge of Education); Mrs. Ronald Goldstein, vice president, (in charge of Administration); Mrs. Fred Kahn, vice president, (in charge of Membership); Mrs. William Parker, recording secretary; Mrs. Julius Blum, corresponding secretary; Mrs. Harris Cohen, financial secretary, and Mrs. Isaac Chicurel, treasurer.

Mr. and Mrs. Sam Baer of 25 Beaverbrook Road announce the engagement of their daughter, Miss Phyllis Adele Baer, to Leo Finkelstein, Jr., son of Mr. and Mrs. Leo Finkelstein, Sr., of 133 Westwood Road.

Miss Baer is a sophomore at the University of Tennessee. Mr. Finkelstein is a senior at the University of North Carolina, Chapel Hill and upon graduation in June will receive his commission as 2nd Lieutenant, U. S. Air Force. He will then begin graduate studies at the University of Tennessee.

New Officers elected at the April meeting of the National Council of Jewish Women are: Mrs. Eugene Winner, president; Mrs. Isaac Lichtenfels, Mrs. Leonard Lyons, Mrs. Ronald Goldstein, vice presidents; Mrs. Jack Feingold, secretary; Mrs. Ben Klein, treasurer, and Mrs. P. Elting, financial secretary.

New Slate of Officers for the Sisterhood of Beth Israel to serve for the 1968-69 term are Mrs. Leonard Lyons, president; Mrs. Jack Feingold, first vice president; Mrs. Louis Dubinsky, second vice president; Mrs. Dick Schulman, secretary; Mrs. Mayo Tell, treasurer; Mrs. B. Feinberg, corresponding secretary, and Mrs. William Parker, S. S. chairman

Temple Beth Ha Tephila was the setting here Sunday, April 21, for the wedding of Miss Kathleen Ruth Haber

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and Joseph Frederick Loewi. Dr. Sidney Unger and Rabbi Stanley Funston conducted the ceremony. Mrs. Charles Glass was organist.

The bride is the daughter of Mr. and Mrs. Richard Haber of Old Toll Road and the bridegroom is the son of Mrs. Andrew Loewi of New York, N. Y., and the late Mr. Loewi.

The bride was given in marriage by her father. Mrs. Robert Thompson of Montgomery, Alabama, matron of honor and Mrs. Eugene Samberg of Montclair, New Jersey, Mrs. Thomas Snyder, Miss Diana Schneller and

Trudy Schandler

FROM PAGE 13

than 14 to 16 hours in a 24-hour period.

Their salary varies every month, depending on how many hours they fly, meal expenses and the type of aircraft. They receive less money on a propeller plane than on a jet plane, must be on the plane 30 minutes before departure, and are paid for flight time only.

Trudy saves money through a company credit union and plans "to return to college eventually and get my degree. I feel that's really important . . . but I feel that the airlines is an education in itself."

She also would like to teach someday with the airlines and also to go to Southeast Asia for three months where stewardesses work in the Tom Dooley Foundation, either in one of the hospitals or orphanages sponsored by Medico.

She lives between flights in an apartment in Schiller Park, "eight minutes from O'Hare Airport,' with four other girls. There were six, but two left to get married and two more are engaged.

The turnover in stewardess jobs is tremendous, she says, with 10 to 12 months as the average stay. Most of them leave to "marry the boy back home," she says.

Trudy, who spent Passover here with her parents, has never gotten bored with her job in the 14 months she has been a stewardess.

another brother with Stephen Margitov of New York, Carlos Vallarta and Kenneth Seher of Shaker Heights, Ohio, ushered.

A hearty mazel tov to Mr. and Mrs. Milton Lurey on their first grandchild, a daughter, born to Mr. and Mrs. Edward Lurey in High Point. Mrs. Lurey is the former Linda Samet of High Point. Also a great big mazel tov to Mrs. Lena Wadopian (Eddie's Grandma) on her first great-grandchild. Eddie showed his Father how to produce a daughter. His Mother and Father had three sons.

We are very sorry to hear of the illness of Mr. Robert Horowitz in New York City. We wish him a speedy and complete recovery. Robert is the son of Mr. and Mrs. S. P. Horowitz of Asheville.

Our heartfelt sympathy goes out to Mrs. S. P. Horowitz on the recent loss of her beloved brother.

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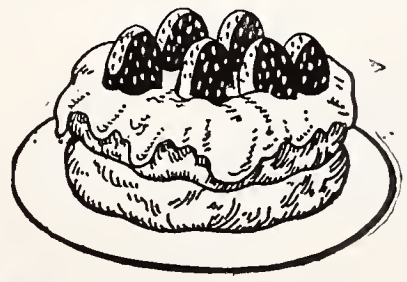
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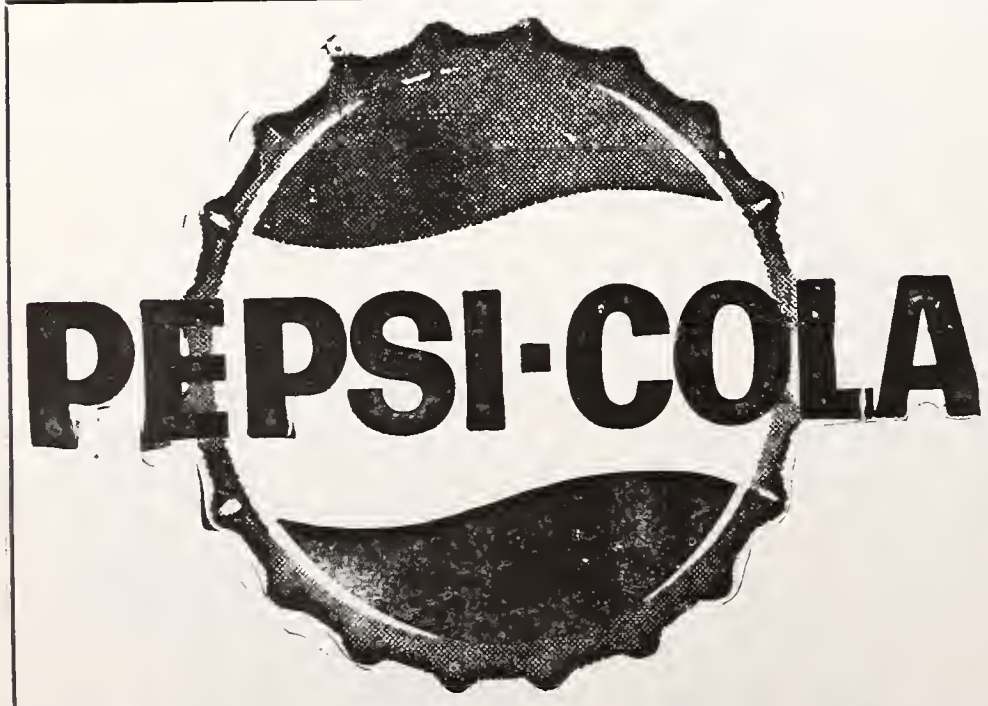
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Lynchburg - Young Youth

Young Judaea, a Hadassah sponsored organization of Jewish youth between the ages of 9 and 13, is coming to Lynchburg! Young Judaea is a concerned organization; it is concerned with the endurance of Judaism in the world; it is concerned with the relationship of Jews here and with Jews in Israel; it is concerned with the responsibility of the Jewish youth to his heritage; it is concerned with the healthy development of Jewish youth with regard to Judaism. Young Judea is also a fun organization; it is fun to learn of the tremendously interesting and important aspects of our place in the world as Jews; it is fun to participate in Israeli song-and-dance fests; it is fun to create lasting friendships with like-minded Jewish youth in other countries.

The first organizational meeting was held on Sunday, May 5, at the Latker house, 1309 Krise Circle. All 9 to 13-year-old boys and girls found the afternoon to be an inspiring and educational experience.

A very beautiful Hadassah Silver Tea was held at the home of Mrs. Florence Wilder a few weeks ago. Under the direction of two capable chairladies, Mrs. Faye Adler and Mrs. Doris Hurwitz, and their many able hostesses an elegant and delicious lunch was served. A short business meeting was called to order by our president, Mrs. Henrietta Cooper, and Mrs. Meigh Eisler, nominating committee chairman read the proposed slate of officers for the year 1968-1969: president, Mrs. Ralph Stern; vice president of Education, Mrs. Alex Latker; vice president of Membership, Mrs. Norman Silverman; vice presi-

Columbia Senator Hyman Rubin "Man Of The Year"

May is the month of installations and we have had our share. Frank Bruck was named State president of South Carolina Association of B'nai B'rith and Donald Katz treasurer at the 31st annual convention held at the Town House Motor Inn. Mrs. Harold Miller accepted the gavel of president of Hadassah at a gourmet luncheon held at the center on the 8th. On the 22nd at Redwood Cafeteria with Senator Hyman Rubin the instaling officer, Mrs. Bernard Laden became president of Daughters of Israel for her second term. Mrs. Barry Winston took over the leadership of B'nai B'rith Women on the 29th at the Center.

Senator Hyman Rubin was the banquet speaker at the B'nai B'rith State Convention. He also received the "Man of the Year" Award. . . . Rabbi David S. Gruber gave the Invocation at an Interfaith confernce. . . . Joe Winter was guest speaker at a meeting sponsored by League of Women Voters. . .

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Judea Introduces To Israel

dent of Programming, Mrs. Robert Gardner; vice president of Fund Raising, Mrs. Richard Samuels; recording secretary, Mrs. David Levin; corresponding secretary, Mrs. Arthur Meyerson, and treasurer, Mrs. Daniel Cooper.

Our outstanding speaker was Mrs. Joseph Rose, national fund-raising co-ordinator of the Northern Seaboard Region. Mrs. Rose is a past president of the Seaboard Region and has been active on the Jewish Welfare Board. She has recently returned from a visit to Israel and her talk was focused on the reconstruction of the Hadassah facilities on Mount Scopus. There will be a rehabilitation center for patients suffering from serious ailments —heart attack, stroke, automobile and industrial accidents. There are also plans for a Hadassah Youth Center to accommodate young people who come to Israel for six months to one year of study. Mrs. Rose also spoke of the dedication ceremonies honoring Henrietta Szold and told us that a marker had been put on the approximate site of her grave, the grave itself having long been desecrated by a road built over it by the Jordanians.

and Mrs. Mike Cohen upon the marriage of their daughter, Harriet, and Mr. Howard Buxbaum . . . and to Mr. and Mrs. Herman Loewe upon the engagement of their daughter, Susan, and Allen L. Fetter of Greenville. . . . Mazel Tov to Mr. and Mrs. Ben Stern on the election of their daughter, Lilly, to the presidency of the Physio-Therapy Sorority in Madison, Wisconsin . . . and to Mr. and Mrs. Isadore Bernstein upon the birth of a son, Lowell Emanuel. A double Mazel Tov goes to Mr. and Mrs. Joel Esmond on the birth of twin sons.

On April 26th Linda Goldstein, daughter of Mr. and Mrs. Aaron Goldstein, was Bat Mitzvahed at the Beth Shalom Synagogue. Joe Levinson, son of Mr. and Mrs. Sam Levenson, celebrated his Bar Mitzvah on the 11th of May and Barbara Berry, daughter of Mr. and Mrs. Jake Berry celebrated her Bat Mitzvah on May 17th. Our condolences to the families of the late Dr. Michael Blick, Leon Love, Charles LaBelle and Fannie Bogen.

B'nai B'rith Women held its annual donor on May 11 at Wade Hampton Hotel. Music was by Marty Rose and entertainment by Anne Mulligan.

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Wilmington — Janice Plisco Wed To Stephen Hyman

Miss Janice Ileen Plisco became the bride of Stephen Allen Hyman in the chapel of the Hillel House in Chapel Hill on April 4. Rabbi Shmuel Tokayer of Wilmington officiated.

The bride is the daughter of Mrs. Noah Plisco of Wilmington and the late Mr. Plisco. The bridegroom is the son of Mr. and Mrs. Samuel Hyman of High Point. Mrs. Robert Kraselsky was her sister's only attendant and Barry Hyman was his brother's best man.

The bride wore a hand-crocheted lace ensemble of off-white and carried a bouquet of white orchids. Following the ceremony the bride's mother entertained at a family dinner.

Mrs. Hyman attended the University of Georgia and is presently a junior at UNC, Chapel Hill. Mr. Hyman was graduated from UNC, where he was a member of Pi Lambda Phi, and is a junior in the School of Dentistry at UNC.



MRS. STEPHEN HYMAN

CONGRATULATIONS TO . . . Mrs. William Kingoff on her recent installation as president of the Wilmington Chapter of Hadassah and to Mrs. Sidney Shapiro on her installation as president of B'nai Israel Sisterhood . . . to William Schwartz, retiring president of the North Carolina Association of Jewish Men, for his outstanding service during the two terms he served in office . . . to Edward Warshauer on his election as president of the student body at New Hanover High School and on his recent induction into the National Honor Society. Edward is the fourth Jewish youth to hold high office at New Hanover High in the past year . . . to Maxine Warshauer on being selected to participate in the Harvard Summer Program in Mexico, studying anthropology . . . and to Max Warshauer, who has been awarded a science grant to study mathematics at Ohio State this summer . . . to Vicki Alpern Scott on her graduation from Wilmington College and Michael Blakeman on his graduation from Parsons College in June.

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All Federations in State

Home Filled To Capacity

The North Carolina Jewish Home is completely filled. During the Passover Holy Days it was necessary to utilize the two emergency beds in order to accomodate a couple who required temporary short term living arrangements for this special period. To clarify a point. this is permitted only under extraordinary conditions and when it is necessary to accommodate a particular religious need for a short time; thus during this period we developed an occupancy rate in excess of 100%.

The two Seders and the subsequent services were all enjoved. Rabbi Israel Sarasohn, Chaplain. outdid himself with his daily services. He is now planning for Shavuoth. It is hoped weather permitting, that this will be the starting gun for the picnic season and the outdoor activities.

General Activities Amplified By Volunteers

The Greensboro section of the Home Volunteer Corps drove several of our residents to the Parkway Theater, U.S., where all enjoyed the academy award motion picture, "The Graduate". The picture stimulated considerable comment and discussion. As one of the residents put it — "This was something to think about — is this the new generation or are we just getting old."

The Ardmore Buena Vista Senior Citizens Club had a luncheon meeting with the residents at the Home. Several of the Winston-Salem Volunteers assisted with this function which was an enjoyable, good fellowship gathering. The Clemmons Senior Citizens Club also met with our residents. This meeting stimulated conversation and general discussions in regard to Senior Citizen Projects.

Clay Diggers — Volunteer Garden Club Wins Silver Cup

Under the leadership of Dr. Dorothy Kalet and Mrs. J. E. Brown, the Clay Diggers, a non sectarian, Winston-Salem Garden Club won the state Thereapeutic Garden Project Silver Cup for their participation with the residents of the North Carolina Jewish Home.

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Mr. L. Kittner

WHITEVILLE
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Mrs. Hyman Kramer
Mr. Isadore Kramer
Mrs. Isadore Kramer
Mr. J. Herman Leder
Mrs. J. Herman Leder
Mr. Arthur Leinwand
Mr. J. S. Mann
Mrs. J. S. Mann
Mr. Sol Mann
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Mrs. Samuel Trachtenberg
Mr. Stanley Tulman
Mrs. Stanley Tulman

Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

MEMORIALS and CONTRIBUTIONS

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from May 5th to June 5, 1968.

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Mrs. Charles H. Sosnik; Mr. and Mrs. Maury Bernstein; Mr. and Mrs. Joseph Kelrick; Mr. Jack Tenenbaum; Mrs. Molly Eisenberg; Mr. Leonard Eisenberg; Mr. and Mrs. Joe Reznick; Mrs. Louis Reznick; Mr. and Mrs. Harry L. Schwartz; Mr. and Mrs. Howard Glazier; Mr. and Mrs. Nathan Ades; Mr. and Mrs. Leroy Gross; Mr. and Mrs. Nathan Sutker; Mrs. J. L. Pressman.

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HONOR OF MYRON HERZOG
Mr. and Mrs. Samuel Shavitz

HONOR OF BIRTH OF SON OF MR. & MRS. ED KAPLAN
Mr. and Mrs. Theodore Samet

HONOR OF BAR MITZVAH OF SON OF MR. & MRS. SOL MANN
Mr. and Mrs. Theodore Samet

HONOR OF RECOVERY OF HERBERT ROSKIND
Mr. and Mrs. Nathan Sutker

HONOR OF RECOVERY OF REV. LEONARD WALLACE

Mr. and Mrs. Abe Slutsky; Mr. and Mrs. Myron Slutsky; Mr. and Mrs. Saul Mandel.

HONOR OF GRANDDAUGHTER OF MARCIA & PHIL ROBIN
Mr. and Mrs. Elbert Levy

HONOR OF RESIDENTS

Miss Esther Stein; Mr. and Mrs. L. Shapiro; Mr. Alfred Brauer.

HONOR OF SPEEDY RECOVERY OF MRS. JACK TANNENBAUM
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Moses Richter and Alex Shuford — $30,000; Mr. and Mrs. Robert M. Silver, High Point—$25,000; Mr. and Mrs. Herman Bernard, High Point—$10,000; Mr. and Mrs. Harry E. Kramer, Wallace—$10,000; Mr. and Mrs. Joe Leder, Clinton—$10,000; Mr. and Mrs. Sam Leder, Jacksonville—$10,000; Mr. and Mrs. David Osterneck, Lumberton—$10,000; Mr. and Mrs. Jack Schulman, Hendersonville—$10,000; National Council Jewish Women, High Point—$5,000; Mrs. Bessie M. Schilds—$2,500.

MEMBERSHIP APPLICATION FOR 1968

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships.

Member: $ 25.00 Name

Patron: $ 50.00 Address

Founder: $100.00 City

State

(Zip Code)

Please make your check payable to the North Carolina Jewish Home, and mail it to Mr. Sam Shavitz, Membership Chairman, P. O. Box 38, Clemmons, North Carolina.

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Date..... City Zip Code

Please make your check payable to the North Carolina Jewish Home, and mail it to Mr. I. D. Blumenthal, Queen Towers Apts., No. 418, 1300 Queens Road, Charlotte, N. C. 28207.

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Home Filled To Capacity

FROM PAGE 23

This effervescent group made the Home their principal project, working with the residents for the last two years. They not only stimulated the residents to participate in many flower growing projects, but developed incentive for them to actually manufacture artificial flowers and arrangements. In addition. through the quiet preparation of bird baths. houses and feeders they have turned the Home area into a "Bird Sanctuary". During the early morning and late evening one can see many of the residents watching the various species of birds using the facilities provided for them by the residents with the help of the Clay Diggers. Congratulations to the Clay Diggers and all their wonderful unnamed workers—but more important, is the appreciative thanks of our Residents, Board and Staff for the sunshine and hope this entire organization regularly brings to the Home. Our greenhouse and grounds reflect the smiles of happiness, well being and independence develop by this special project of occupational therapy.

The Al Jolson Story

The Beth David Mens Club of Greensboro has been sponsoring a monthl'y feature movie showing at the Home. This last picture, a full length, 4 reeler, "The Al Jolson Story", was one of our most successful showings. Over 75% of the residents voluntarily attended this activity, enjoying this feature from beginning to end.

ELBERT E. LEVY
Executive Director
N. C. Jewish Home

Charleston Center — Mayor Gillard Opens Baseball Season

We've so many exciting things scheduled at the JCC, we don't know what to brag on first. How about Mayor Gaillard opening the baseball season Sunday, May 5?

CENTER TOURING: Jerry Golubow brought sister Joan (Mrs. William) Lowenberg and daughters Marilyn and Sharon of San Antonio, Texas, to view the Center while Joan and children (little David included) were visiting her parents Sophie and Sam Golubow. Joan says that she'd love to have the fellows from Charleston that are stationed at Lackland Air Force Base call her. She'll be back home in June. Zerline (Mrs. Sam) Richmond brought her sister, Mrs. Cecile Weil, daughter Betty (Mrs. Sam) Gendelman and Betty's son Paul of Cincinnati, Ohio, to view the Center. Paul will be spending the summer with his uncle, Dr. Arthur Williams and his family, and we hope to see him around the Center often. Ann (Mrs. Frank) Seigel brought her son, the Rabbi, over to visit Nat Shulman and the Center. Rabbi Robert Seigel, wife Kathy and their two children looked absolutely marvelous! They are living in Rochester, N. Y. Ceil and Jack Olasov from Houston, Texas, dropped by to see the Center while in town visiting mother Sophye (Mrs. Ben) Olasov. Ceil says, "The Center is a magnificent place. No wonder all of Charleston is so proud of it!"

LOVE AND MARRIAGE: Mazel tov to: Hillary Morris, daughter of Audrey and Murray Morris of Hampton, S. C., and Gerald Feinberg, son of Minnie and Morris on their recent engagement; Captain Gerald Polis and parents Gussie and Ben on Gerald's engagement to Bonnie Gail Shenkarow of Tucson, Arizona. (The wedding is set for June in Tucson.); Myra Toporek and parents Bernice and Louis on Myra's engagement to William ("Buck") Sparkman, III, of Aiken, S. C. "Buck" is stationed at Fort Benning. Lots of "Nachas" to all. Gwenn Troum, daughter of Mrs. Honey Applebaum Stickler and Dr. Newton Troum and Keith Robin, son of Belvin, were married in Bayonne, N. J. Keith is stationed at Forbes Air Force Base and they will be living in Topeka, Kansas. Mazeltov to all and to grandparents Dottie and Manny Applebaum.

DEPARTMENT OF EDUCATION: Our kids are right up front — especially Neda Coleman, daughter of Florence and Dr. Ralph, who won first place in the half-mile run at St. Andrews Hi Track Meet. "Trish" Ginsberg, daughter of Bess and Howard, is one of the ten finalists running for cheerleader for St. Andrews Hi. At Rivers Barbara Brickman (Fay and Jack's), Ivan Nossokoff (Sara and Dan's), Gail Schoenberg (Harriet and Arthur's), and David Pearlman (Betty and Gus') are running for Student Council office. We wish luck to all.

Congratulations to David Popowski and parents Paula and Henry on David's being selected with another young man from Charleston High School as National Outstanding Teenagers of America by the Outstanding Americans Foundation. They will compete for state and national honors.

DEPARTMENT OF HIGHER EDUCATION: Linda Rudich, daughter of Anne, was named to the Dean's List at Duke. Linda was also inducted into Ivy, the freshman Honorary Society. Frank Goldberg, son of Shirley and "Sonny", made Phi Beta Kappa at the University of N. C. Congratulations to all.

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Kinston — Sara Betty Stadiem To Wed Gerald Mason Sherman



MISS STADIEM

Our heartiest congratulations to the Jacob Stadiems and Harry Shermans whose children Sara Betty and Gerald Mason were engaged. Miss Stadiem attended Salem Academy in Winston-Salem and was graduated from Saint - Genevieve-of-the-Pines in Asheville. She also attended East Carolina University in Greenville, North Carolina. Mr. Sherman graduated from Grand River Academy in Austinburg, Ohio. He also attended the University of Maryland and has served with the Air Force. He is an electro-plating engineer at Kinston Plating Company in Kinston. A September 7 wedding is planned.

Mrs. Sidney Maerov attended the annual Southern Seaboard Region of Hadassah convention in Norfolk and returned with a glowing report. We are very proud to announce that she was elected Organization chairman for the coming year.

The last meeting of the year for our Study group was at the home of Mrs. Max Chused. Mrs. Jerome Kaminski made an excellent report on the portion of the Bible assiyned to her.

Mrs. Morris Heilig returned from a one-week visit to her relatives in Baltimore.

Mrs. Sidney Kanter is visiting her daughter, Brenda, in Brussels, Belgium. Brenda is connected with NATO. We all wish Ida a wonderful visit and a safe return.

MRS. SOL SCHECHTER

Weldon — Community Members Greet Spring Thaw

Mrs. Rose Spire is now recuperating at home, having undergone surgery at the Roanoke Rapids Hospital.

Mrs. Rosa Freid has returned home from the Roanoke Rapids Hospital much improved.

During the winter and early spring many of our members have been hospitalized and we are happy to report that most of our members have improved.

Mrs. Lena Liverman is spending some time with relatives in Boston and Springfield, Massachusetts.

Mr. and Mrs. Alfred Benes of Norfolk was a recent visitor of the Harold Blooms.

Mrs Sarl Bell of Boston visited her mother, Mrs. Rose Marks of Roanoke Rapids.

Mr. Dave Bloom is recovering from a recent operation.

Mr. and Mrs. L. Kline of Kingston, New York visited her sister, Mrs. L. Kittner.

Mrs. Ben Levy of Portsmouth visited the Marks and Liverman families and was accompanied home by her mother, Mrs. Sarl Bell.

Mr. Mike Josephsin was the guest of his daughter, Miss Jispehsin, in Baltimore.

Mrs. Harry Vatz and children of Newbern spent the week-end with her mother, Mrs. Rosa Freid and family.

Mrs. Ida Josephson and Mrs. Sarah Rosenfeld visited relatives and friends in Richmond and Petersburg.

Henry Farber and Ben Kittner attended the convention of the North Carolina B'nai B'rith Youth organization in Greensboro.

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Hickory — Roy Neulicht Pride of Local Jewry



ROY NEULICHT

Roy Neulicht, son of Mr. and Mrs. Albert J. Neulicht of Dogwood Hills, Newton, N. C., attained the second highest grade academically of the Newton-Conover High School. Roy represented Newton-Conover High School at Boys State last year, was a Junior Marshall. He is a member of the Beta Club, editor of the year book, *The Cardinal*, member of the Student Council, business manager of the school paper, *The Hi-Life*, and member of the Physics Club. He was selected the Senior Superlative, as the most likely to succeed. Roy plans to attend North Carolina State University at Raleigh and will study engineering. He is also the beau for the year 1967-68 of the Ra-Ha-Hah-Aviv Chapter of the Statesville-Hickory B B Y O.

Lumberton — Sisterhood Sponsors Second Community Seder

The Sisterhood of Temple Beth-El sponsored their second community Passover Seder for the Lumberton Jewish community. The affair was well attended and enjoyed by all. Spiritual leader Reuben Kesner conducted the Seder service.

The Sisterhood held its last meeting for the year and officers for the 1968-69 year were elected. They are: co-presidents, Mrs. Arthur Shain, Mrs. Israel Weinstein; secretary, Mrs. Stanley Sugar, and treasurer, Mrs. David Levinson.

Mrs. Harry Freedman of Savannah, Ga. visited her family, Mr. and Mrs. Alan Sugar and granddaughter, Elizabeth. . . . Mr. and Mrs. David Kulbrish of Columbus, Georgia were also in Lumberton visiting their family, Mr. and Mrs. David Weinstein and grandchildren, Aaron and Melinda. . . . Dr. and Mrs. George Silverton visited family and friends in Baltimore during the Passover holiday.

MRS. GUY OSTERNECK

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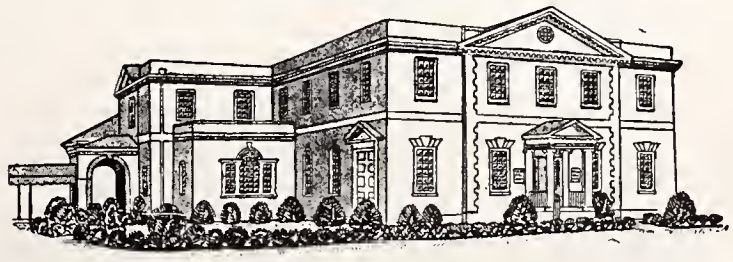
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FROM PAGE 5

That He may be near,
Their prayer to hear,
For always wear will He
As diadem fair
His people's prayer
In His phylactery,

Wherein is told of Israel's fame
Who oft God's unity proclaim.

'Tis also meet God's praise to sing
In presence of both prince and king.

With tempestuous glee,
Like a stormy sea,
They surge and ask: "Who, then,
Is the Friend of thy heart,
For whom thou art
Cast in the lions' den?
How fairer wilt thou be to sight,
If thou with us in faith unite;
Thy favor we shall always seek."

But Israel's sons with wisdom speak:
"O ye, who are wise
In your own eyes,
How can your trumpery
At all compare
With our great share
When God proclaims us free."
And shines on us in glorious light,
While you are wrapped in gloom of night?
His glory then will shine and gleam—
Almighty God, o'er all supreme!
His enemies,
On isles and seas,
Will suffering endure;
But He'll increase
Abundant peace
To upright men and pure.

Then perfect joy will bring our Lord,
The sacrde vessels will be restored;
The exiles, He will gather them
Into rebuilt Jerusalem;
Day and night
Shall be His light
A canopy of splendor;
A crown of praise
His people will raise
To crown their Lord and Defender.

With brilliant clouds He'll ornament
Each deserving festive tent;
The pure, on stools with gold inlaid,

Before the Lord shall be arrayed;
Their countenance bright,
With sevenfold light,
Will dim the heavenly sheen;
Such beauty rare
None can declare,
No prophet's eye has seen.
The joy and bliss of Paradise
Have not been seen by human eyes;

There the pure rejoice and dance
In the light of His countenance;
And point: "'Tis He,
We patiently
Have hoped and waited for,
To set us free
From captivity
And guide us as of yore."

* * *

You upright who heard the voice on my song,
May you merit to join this glorious throng;
In heavenly halls you shall meet them in time,
If you hearken His Words, melodious, subline.
Exalted on high,
For e'er and aye,
Our Lord in glory and awe!
We are His choice,
Then let us rejoice
That He blessed us and gave us the Law.

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How To Have Your Picture Taken with Eugene McCarthy, Etc.

by Anita Goldstein



PHYLLIS KURTZ AND AUTHOR GOLDSTEIN — THEY LIKED WASHINGTON AND VICE VERSA

Touring the White House and Capitol, sitting in on Congressional committee meetings, and even "bumping into" a very famous Senator on his way to the Chambers is enough to fill up anybody's week. But these were only part of three eventful days for 20 students representing Southeastern colleges and universities.

Displaying their regard for and interest in today's youth, the John F. Kennedy Lodge No. 2484 of B'nai B'rith in Washington, D. C. sponsored the 1968 Federal Careers Seminar April 28-30.

The participants included college undergraduates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, and the District of Columbia. They had been informed of the seminar through their college Hillel Foundation or, in some cases, through the B'nai B'rith Lodge in their hometown.

The seminar began on a beautiful Washington Sunday afternoon, with sightseeing and lunch at the Smithsonian Institute cafeteria. Registration and opening remarks by Lodge President Sigmund Liberman and Seminar Chairman Philip Bennet followed, at the B'nai B'rith National Headquarters.

Later that afternoon the guests heard a panel of five young professionals associated with government agencies, along with a discussion of opportunities for graduate education in the Washington area while employed in Federal work.

A reception honoring the seminar participants, speakers and students, was held Sunday evening at Washington's beautiful Tifereth Israel Synagogue. Each student was made to feel very much welcome by the Lodge members and their wives and by the government officials who would be addressing the group during the 3-day session.

Monday's agenda included a private (very "V.I.P.") tour of the magnificent White House and a meeting with Ernest Goldstein, Special Assistant to President Johnson; lunch with Federal Power Commission Chairman and former Special Counsel to President Kennedy, Lee White, and an afternoon at the Internal Revenue Building to hear a panel of government agency officials discuss their "View from the Top"— and how they made it that far.

The congenial group of fun-loving students used their free time Monday nite to rent a car and check out the scene in Georgetown. After a big nite on the town, there were several sleepy faces at the Capitol Building Tuesday morning.

The Capitol tour was followed by Congressional hearings and free time to stroll around the historic corridors of the Old Senate Office Building (where a group of the boys met Senator Eugene McCarthy and cornered him for some photographs!).

During lunch, the group heard from Lodge member Mace Broide, Administrative Assistant to Indiana Senator Vance Hartke. West Virginia Senator Randolph and New York Congressmen also dropped by to meet the delegation and answer questions ranging from their personal experiences in entering the political realm to their political views. One thing the students discovered was that these top officials are "real" people — and very nice ones at that!



IS THERE A FUTURE PRESIDENT IN THE PICTURE?

The Civil Service Commission hosted the final seminar session, Tuesday afternoon. Talks by top agency and Civil Service Chairman John W. Macy, Jr. informed the students as to what government jobs were available and how to apply for the innumerable positions offered to well-educated young people.

Flight time back to school for Wednesday's classes arrived much too soon for the small group who had enjoyed three very full, very educational, and very exciting days in what they all agreed was the country's most fascinating city.

Washington is not only "where it's happening" — it's where it has been happening for centuries and where it will continue to happen. The John F. Kennedy B'nai B'rith Lodge gave a sample of tomorrow's leaders an introduction to the exciting, challenging, and fulfilling futures they might have in Federal careers. For, it was emphasized throughout the seminar, in no other field of employment does one who gives of his knowledge, his training, his skills, get so much in return.

Our nation's capitol looked serene and mignificent from the Whisperjet in the evening twilight.

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One hundred and forty women gathered at Temple Emanuel on Monday, May 6, in observance of the founding of the National organization 75 years ago, and to close the current Council year of the Greensboro Section. Special guests honored at the luncheon-meeting were charter members and past presidents of the local group, who were introduced by the president, Mrs. Philip M. Segal, Jr. and presented with certificates of accomplishment for the work they had done in helping to bring the Greensboro Section to the place of honor it occupies among other Sections, in recognition of its efforts toward carrying out the national motto, in serving *"For Faith And Humanity."* Charter members present were Mrs. Eli M. Oettinger and Mrs. Charles L. Weill, Sr. who was first president of Greensboro Section.

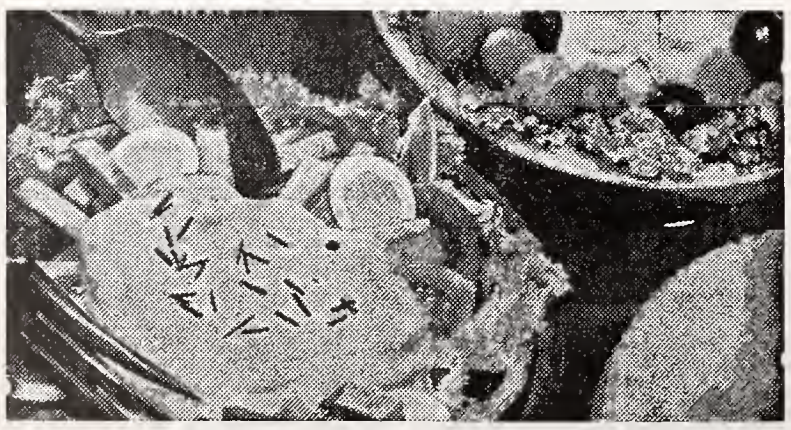
Presidents on the honor list, in addition to Mrs. Weill, and in the order in which they served were Mrs. Sidner J. Stern, Sr.,* Mrs. J. W. Cone,* Mrs. Benjamin Marks, Sr., Mrs. Mrs. F I. Supins,* Mrs. Al Klein, Mrs. Herbert S. Falk, Sr.,* Mrs. Bertram H. Block, Mrs. Raymond Farber, Mrs. A. J. Tannenbaum, Mrs. Marc Friedlaender, Mrs. Milton Weinstein, Mrs. George Blankstein, Mrs. Henry Lavietes, Mrs. Arthur Bluethenthal, Mrs. Harold Sachs, Mrs. Samuel Richman, Mrs. M. Harvey Rubin, Mrs. William H. Miller, and Mrs. Henry Isaacson. Mesdames Block, Friedlaender and Weinstein have moved away and were not able to be here but sent messages. Those marked (*) were not present at the meeting.

A film, *Heritage 75*, showing the 75 years of Council's accomplishment in the field of social service, was narrated by Mr. and Mrs. Richard Forman and Mr. and Mrs. David Zuber, with guitar accompaniment by O. K. Barnes, III. A book published last year and distributed to Sections all over the country was presented to Miss Olivia Burwell, retiring librarian of the Greensboro Public Library, who complimented the members for their fine contribution to the work of the local library.

The Greensboro Section has a proud record of service and growth through two world wars, an ever-changing world of social, religious and economic needs, and their ready response, in the spirit of Judaism, to the well-being of Jews and their neighbors of all

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National Council Women Jubilee



faiths. In service to immigrants, during the early years, the Greensboro Section contributed their energy. time and funds, and when the Service to New Americans, following World War II brought large numbers of refugees to the city, the Section never wavered when called upon. During the wars, whenever Council could serve, the Greensboro Section helped. The city of Greensboro has long been conscious of and often given recognition to the local group for their sustained efforts in community needs — the library, work with the underprivileged, and perhaps its largest local undertaking, the Council House Day Care Center, as well as with the Head Start program. Along with other women's organizations, the Job Corps office is manned by a number of Council women.

Helping to establish the John Dewey School of Education and the Hebrew University High School in Israel, contributing towards Fellowships for Israeli and other worthy students, sending toys annually in large quantities to Israeli children, conducting United Nations Institutes, and various other educational programs, are a major part of the local Section's volunteer services.

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CRISIS

FROM PAGE 9

officials. In addition, Highway Patrolmen evaluated situations in 40 other cities and towns and stood by to be of any necessary assistance. SBI agents rendered every assistance to local law enforcement people in investigations as did representatives of the License and Theft Division of the Department of Motor Vehicles. Representatives of the Good Neighbor Council also worked in a number of communities with local officials and community leaders. Every possible State assistance was given local officials in this period of emergency.

Prior preparation and training enabled us to deal effectively and swiftly with the situation.

In August of 1967, my office informed all city and county officials of the procedure to be used in an emergency situation in calling for State assistance.

A model agreement of providing mutual law enforcement assistance among units of local government in time of emergency was distributed.

The Institute of Government distributed a digest of laws relating to riot control and has presented seminars dealing with local government emergencies.

Our State and local law enforcement agencies have given their men extensive training in riot control. Since September of last year, each member of the National Guard has completed the required training in riot control tactics. All Highway Patrolmen, as well as many deputy sheriffs and city policemen, have received similar training.

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I want to commend the mayors and other city officials with whom we had contact during the six days of tension. They showed an awareness of the limitations on State assistance and demonstrated a willingness to rely principally on their own law enforcement personnel for the maintenance of law and order in their communities. We tried to cooperate with them and they cooperated with us.

North Carolina has no State police force. Thus, the first line of defense against lawlessness is provided by local law enforcement personnel — the city police and the county sheriffs.

I offer my most sincere gratitude and commendation for the courage and skill which they displayed in the hours of challenge which confronted them and all of us. They met this challenge with bravery and with a great dedication to the duty which was principally theirs. The people of North Carolina owe them much and I hope the opportunity to express their appreciation in a tangible way will be found.

No one can say enough about the Highway Patrol and the National Guard. They forsook regular hours and meals; they went without sleep; they left their homes and families to help restore and preserve the peace; and I commend them for courage under fire and for their judgment under stress. They are without peer, and I am proud of them. I hope they will feel the deep sincerity of our thanks for meeting the challenge of these times with supreme fortitude and with skill born of much training. They answered my call with dispatch, and they executed their duties in the most splendid manner. They forsook home and hearth to come to the defense of their fellowmen and I congratulate each and every one of them for a job well done.

The State Bureau of Investigation and Civil Defense agencies remained on duty with us around the clock and made a significant contribution to the collection of information so vital to every decision. State ABC officers acted swiftly to establish and en-

force the ban on sales of alcoholic beverages.

The Good Neighbor Council maintained a constant vigil and helped promote the reestablishment of a dialogue between the factions which viewed each other with suspicion and distrust.

All of these men, and many hundreds more, brought credit to themselves for the manner in which they discharged their duties. Due to them, not a single life was lost in North Carolina. I thank them one and all, and I commend them for a job well done.

abiding citizens of North Carolina. We moved forcefully against these persons.

These acts of violence did not advance the cause of the Negro people, and did not enrich the heritage of Martin Luther King.

We will make every effort; we will make any sacrifice; we will brave any peril to preserve the peace and dignity of the people of North Carolina.

I do not believe that the ends of justice can be advanced by burning the homes and businesses of innocent people, or by lighting the fires of terror and hatred in the hearts of children.

"I do not believe that the ends of justice can be advanced by burning the homes and businesses of innocent people, or by lighting the fires of terror and hatred in the hearts of children. . . ."

Finally, I commend the calm and restraint exercised by the overwhelming majority of the citizens of North Carolina. They showed true fiber of a great people in keeping calm in the face of grave danger.

On Friday, I issued a statement again expressing condolences to the family of Dr. King. In that statement, I said: "For violence to surround the death of Dr. King is a denial of his life's work. Those who honor his memory and mourn his passing should pay their tribute by keeping the peace." On Saturday, I sent a telegram to clergymen of every faith and every denomination in North Carolina, asking them and members of their congregations to use their influence to help restore peace and order once again to North Carolina.

The death of Dr. Martin Luther King, Jr. was used by some misguided youths and by hoodlums and criminals as an excuse to riot and destroy property and threaten the lives and safety of the law-

We cannot prosper when the business of our daily lives must be attended by the presence of armed soldiers.

We cannot live in fear—and we will not.

But we must look ahead. The normalcy of life must be restored. It is the responsibility of every citizen to help in the restoration.

We must continue to build a better North Carolina for all races and all people.

We must, and we can, and we will.

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Winston-Salem — Temple Emanuel Holds Annual Closing Luncheon

Sisterhood of Temple Emanuel held its annual closing luncheon on Wednesday, May 8, at the Town Steak House. Toastmistress for the occasion was Mrs. Richard Backer (Faela). The invocation was given by Mrs. David Rose. A delicious luncheon was then served.

Mrs. Richard Backer presented the president, Mrs. Herbert Brenner (Ann) with a beautiful kiddush cup for her first term as president. Mrs. Brenner then gave a brief report of the past year and her hopes for sisterhood next year and in the future.

Mrs. Ben Clein (Rose) was then called upon to install the incoming officers, a job she has so ably done for several years. The incoming officers are: president, Mrs. Herbert Brenner (Ann); vice presidents, Mrs. Isadore Shaffer (Bessie), Mrs. Stewart Kasen (Sandy), Mrs. Richard Backer (Faela); recording secretary, Mrs. Ellis Berlin (Ellen); corresponding secretary, Mrs. Henry Carlton (Pat); financial secretary, Mrs. Harris Clein (Ann); treasurer, Mrs. Charles Sosnik (Lil), and advisors, Mrs. Max Wainer (Rose) and Mrs Norman Sulkin (Dorothy).

We were then all treated to a delightful review of the book, "Elegance," by Mrs. Robert Sosnik (Marge). By the time she was through we had all decided to either go home and throw away our entire wardrobes and start over or else be content to spend our lives as "country bumpkins".

Those in charge of the delightful afternoon were: co-chairman, Mrs. Leonard Clein (Sue) and Mrs. Alan Dairs (Elaine). The committee working with them were: Mrs. Richard Backer (Faela), Mrs. Louis Gottlieb (Marsha), Mrs. Mark Hess (Bunny), Mrs. Myron Wagmeister (Judy), Mrs. Ted Wainer Sandra), and Mrs. Murray Politis (Kay).

Mr. and Mrs. Phil Robin became grandparents again when their daughter gave birth to her second daughter. Mrs. Max Herman became a grandmother again when her daughter gave birth to her first daughter and second child.

Sally Beth Brenner became a Bas Mitzvah on April 26 making her parents, Mr. and Mrs. Herbert Brenner, and grandmother Mrs. Jenny Brenner very proud and happy.

Bruce Kenneth Simons, son of Mr. and Mrs. Harold Simons, observed his Bar Mitzvah on May 10. He made his parents very proud and happy.

B'nai B'rith Girls held their installation of officers on Sunday, May 5 at Temple Emanuel.

B'nai B'rith held its annual Monte Carlo on Saturday, May 4. It was a big success with a large attendance.

MRS. DAVID H. ROSE

Williamston — Holiday Season Brings Lots of Traveling

During the Passover Holiday:

Mr. and Mrs. Harry B. Reeder and children, Lori, Susan, Wendy and Erica Jill, spent a long weekend with their families in Philadelphia. It was Erica Jill's first visit to her grandparents: Mr. and Mrs. Ellis Kaplan and Mr. and Mrs. Simon Reeder.

Mr. and Mrs. Frank J. Margolis visited her brother and sister-in-law, Mr. and Mrs. Milton Bloom, at Virginia Beach.

Mr. and Mrs. Irving M. Margolis had an over-night's stay with their family in Chapel Hill.

Mr. and Mrs. C. D. Pittman were in Williamston for a few days.

Mrs. Paul Pulver and daughter Suzanne joined Mr. Pulver in Williamston.

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At Charlotte's Temple Israel — Many Mazel Tovs For Many People

Mazel Tov to Mr. and Mrs. Manny Eisenberg on the marriage of their daughter, Jerrie Lynn to Mr. Raymond Schild, which took place at the Amity Country Club, on April 7. After honeymooning in Jamaica the couple will make their home at Myrtle Beach, South Carolina.

Mrs. Emanuel Guller announces the engagement of her daughter Lois to Barry Jacobs of New Orleans, Louisiana. The wedding is to be in June, 1969. Barry, a graduate of Tulane, with a Master's in Journalism from the University of North Carolina at Chapel Hill, works with a newspaper in New Orleans.

We are happy to welcome new members into the Temple Family: Mr. and Mrs. Joseph N. Belack, Mr. and Mrs. Hyman Bruck, Mr. and Mrs. Harry Lerner, Mr. and Mrs. Robert Papier, Mr. and Mrs. Max Rosenbaum and Dr. and Mrs. Arnold Shapiro.

Mazel Tov to Mr. and Mrs. Frank Silber on the birth of a son to their children, Mr. and Mrs. Edward Silber of Raleigh. Best wishes go to the grandparents.

On Saturday, May 11, Robert Scott Valenstein, son of Mr. and Mrs. Theodore Valenstein, became Bar Mitzvah. . . . Ted Sheppard Shapiro was called to the Torah on May 18. He is the son of Mr. and Mrs. Walter Shapiro.

Temple Israel had the opportunity to show their grattiude for the leadership and service of Mr. Ben Jaffa, Sr. on Sunday, May 26, when Mr. Jaffa was installed as Honorary Life President of Temple Israel. The impressive program featured as the main speaker Rabbi William Greenburg of Allentown, Pennsylvania. Rabbi Greenburg was Rabbi of Temple Israel until 1943. Mr. Jaffa was president of the Temple 1956-58, and for 35 years has participated in every facet of Temple life.

This month Charlotte has been busy getting ready for a new season by installing new leaders for the coming organizational year. On Wednesday, May 8, the Temple Sisterhood had their installation luncheon. Mrs. Jerome Madans was the installing officer. The new officers are: president, Mrs. Alan Goldberg; vice presidents, Mrs. Stanley Deckelbaum, Mrs. Ralph Kier and Mrs. Rael Grosswald; recording secretary, Mrs. E. J. Fisher; corresponding secretary, Mrs. Melvin Solomon; treasurer, Mrs. Earnest Friedman; financial secretary, Mrs. Robert Shapiro, and temple board representative, Mrs. Sol Shapiro.

The Men's Club have elected Shai Richardson, president; Ed Mottsman, first vice president; Isaac Luski, second vice president; Warren Brill, third vice president; John Pransky, recording secretary; Sam Kaplan corresponding secretary, and Abe Wasserman, treasurer.

At its annual Congregational meeting, Temple Israel elected Sol Jaffa president; Sam Strause, vice president; Leonard Slesinger, secretary, and Stanley Kornfeld, treasurer.

Everyone had a wonderful time at Sisterhood's annual Mother - Daughter Dinner. Delicious food, favors, games, and a grand talent show made the evening a great success.

We record with sorrow the passing of Md. Edward Goldberg of McKeesport, Pennsylvania, brother of Mrs. David Goldberg; of Mrs. William Swink of Greensboro, mother of Mrs. Elliott Woller. We also received the news this month that Mrs. I. Glotzer, an active member of our Congregation for many years, passed away. She will be missed by all of us. We also record the passing of Mrs. Alwyn Goldstein of Georgetown, South Carolina, mother of Mrs. Stanley Greenspon. Our svmpathy goes to all the bereaved families.

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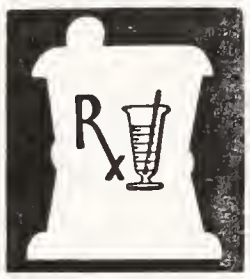
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KING ON ISRAEL

The Rev. Martin Luther King, Jr. was a foe of violence and, consistent with this doctrine, he spoke out against the Arab-Israel war and called for peace and cooperation between the peoples of the area. Ten days before he was murdered, he delivered an address before the annual convention of the Rabbinical Assembly, and this is what he said:

"Let me say on the Middle East crisis, there again, we have had various responses. The response of some of the so-called young militants does not represent the position of the vast majority of Negroes. There are some who are color-consumed and they see a kind of mystique in blackness or in being colered, and anything non-colored is condemned. We do not follow that course in the Southern Christian Leadership Conference, and certainly most of the organizations of the civil rights movement do not follow that course.

"I think it is necessary to say that what is basic and what is needed in the Middle East is peace. Peace for Israel is one thing, peace for the Arab side of that world is another thing.

"Peace for Israel means security, and we must stand with all our might to protect its right to exist, its territorial integrity and the right to use whatever sea lanes it needs. Israel is one of the great outposts of democracy in the world, and a marvelous example of what can be done, how desert land can be transformed into an oasis of brotherhood and democracy. Peace for Israel means security and that security must be a reality.

●

"On the other hand, we must see that peace for the Arab means, in a real sense, security on another level. Peace for the Arabs means a kind of economic security that they so desperately need. These nations, as you know, ar a part of that third world of hunger, of disease, of illiteracy. I think that as long as these eonditions exist there will be tensions, there will be the endless quest to find scapegoats.

"So there is a need for a Marshall Plan for the Middle East where we lift those who are at the bottom of the economic ladder and bring them into the mainstream of economic security.

"This is how we have tried to answer the question and deal with the problem in the Southern Christian Leadership Conference, and I think that represents the thinking of all those in the Negro community, by and large, who have been thinking about this issue in the Middle East."

Dr. King never hesitated to speak out in times of crisis. Thus, on June 4, 1967, on the eve of the six-day war, he was one of 12 prominent Christian clergymen and religious editors who called on the United States to honor its commitment to the freedom of international waterways and to support the independence, integrity and freedom of Israel. This was published as an advertisement in the *New York Times*.

Later, in October, Dr. King published a letter deploring the anti-Israel and anti-Semitic views expressed in the "irrational" anti-Israel New Left resolution adopted at the New Politics convention in Chicago. And he spoke out forthrightly and vigorously in cendemnation of anti-Semitism in the Soviet Union.

THE KING IS DEAD

FROM PAGE 10

RABBI KAPLAN

Dr. King asks what he required of us while alive—seek not for thyself, seek for the Nation. He would have us walk again in pride—in a merited pride.

Such a pride as comes to men who are energetic in the relief of human need.

Such a pride as comes to men who are dedicated to the Holy cause of freedom.

Such a pride as comes to men who establish justice in the gates.

Such a pride as comes to men who are the bearers in the dark loneliness of stricken lives.

Such a pride as comes to those who stand fast against the whirlwind of preiudice and violence and who will not compromise with indignity. Let us each make his memorial promise.

RABBI WERB

twice as hard to make it for all. We must work possible for all people to work together and live together in harmony and peace within our cities. We must not let Martin Luther King's supreme sacrifice be in vain. We must write letters to our Congressmen voicing our support for the current civil rights legislation that is before the Congress of the United States. We who are businessmen must become equal opportunity employers, hiring people without regard to color of skin, we must become color-blind in this area.

The Bible says over and over: "You shall not wrong the stranger. The stranger who resides among you shall be to you as one of your own citiens. You shall love him as yourself, for you were

Statesville — Kahn Named Dean of N. C. School of Architecture

Charles H. Kahn, professor of Architecture at N. C. State University has been named dean of the new School of Architecture and Urban Design at the University of Kansas. Dr. Kahn, a graduate of the School of Design at N. C. State University, has been a faculty member since 1952. He holds degrees in architecture, civil engineering and mathematics from NCSU, UNC at Chapel Hill and Massachusetts Institute of Technology.

Married to the former Annette Lee of Arapohoe (the couple have three children). He is the son of Mr. Dot Kahn of Salisbury, N. C.

The engagement of Miss Michele Wendy Hyman to Mr. Thomas Jay Lobl had been announced by the prospective bride's parents, Mr. and Mrs. Herman Hyman of Salisbury. Mr. Lobl is the son of Mr. and Mrs. Victor Lobl of Danville, Virginia. A September wedding is planned.

Miss Hyman graduated from the University of N. C. at Chapel Hill and is now doing graduate work in psychology at Johns Hopkins University in Baltimore, Maryland. Mr. Lobl, also a graduate of the University of N. C., is working on his doctorate in Chemistry at Johns Hopkins University.

Mrs. Morton S. Lerner will be among the participants of the annual meeting of the Duke University Alumnae Association in Durham. A member of The Woman's College Alumnae Council, Mrs. Lerner will join scores of other women from throughout the country for a gathering which will focus on "New Dimensions in Learning."

Congratulations to Mr. and Mrs. Leon Stein on the birth of their first grandchild, a son, Jonothan Asher, born to Diana (Stein) and Harvey Morgan of Greensboro . . . and to Mr. and Mrs. Al Rabhan on the birth of their sixth grandchild, a son, Michael Adam, born to Pat (Rabhan) and Jack Balser, their third, Atlanta, Georgia.

Salisbury-Statesville Lodge No. 1962 of B'nai B'rith held its regular meeting at the Salisbury Country Club. After dinner, there was a short business meeting, and then the meeting was turned over to the BBYO members.

strangers in the land of Egypt."

In our society the Negro is the stranger, the one who is estranged from his white brethren, and it is we as Jews, the people who first taught the lofty principle of God's Torah to the world, if we are to be worthy of the great mission that has been entrusted to us, we must be in the forefront of the Civil Rights Movement. We must work shoulder to shoulder, heart to heart, with our Negro brethren in their struggle for freedom and equality. Martin Luther King in a talk before the Rabbinical Assembly which I was privileged to attend two weeks ago, said that "the Jew is the most consistant ally that the Negro has in his fight for human dignity." I pray that we may continue to live up to this praise by the late Dr. Martin Luther King.

It has been said, "To labor and not to see the ends of our labor, to sow and not to reap, is common to the lightest characters of history." Although Martin Luther King did not live to see the ends of his labor, he said in his last public appearance in Memphis that he had been to the top of the mountain and had seen the promised land." This modern day Moses saw the goals that he had decidated his life to about to be reached: his hopes, his dreams about to be fulfilled.

Although Martin Luther King is physically dead he is still here, still alive in spirit. Let us pray that his teachings of non-violence will serve as the beacon light to bring his people into the promised land.

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Love Thy Neighbor

RIOTS AND JEWS

FROM PAGE 7

"forcefully request" the President to declare Washington a "disaster area", and thus make available from the Office of Emergency Planning the substantial sums of money needed to help cope with the disaster.

Other Council requests involved the availability of funds from the Office of Housing and Urban Development for the demolition of burned out properties, and the acquisition of land available for sale in the destroyed areas. A provision also asked for protection of riot victims with such relief measures as indemnification payments, moratorium on rents, taxes and credit payments, and relocation assistance.

The Council further urged that the Small Business Administration advance the required loans for the reconstruction and reopening of businesses. Government financing is available up to $100,000 for as long as 15 years to affected businesses. However, few applications for loans have been received, according to the regional director of the Small Business Administration.

"I believe it is because most people are not sure of their plans," he said. "They are considering whether they want to go back into business, and some are considering whether they want to relocate. Many are waiting to see what they can obtain in insurance settlements."

Generally speaking, the Washington Jewish community has rallied behind its business people. Area synagogues were quick to offer aid to distressed members of their congregations. The National Capital Association of B'nai B'rith Lodges passed a quick resolution to aid businessmen in need. Washington's Hebrew Free Loan Society issued a reminder that loans at no interest could be obtained from the society, and the Jewish Social Service Agency filled a number of requests for help, including that of an elderly retired couple whose apartment was burned and a 78-year-old man whose part-time employer's business was destroyed by fire.

The urban crisis is not exclusively the problem of any one religious, racial, or civic group, the Jewish Community Council feels. Instead, the problems are "a major indication of a malfunctioning of our democratic system, and are therefore the problem of all of us."

Members of the Council feel both Negro and white racists are trying to use the current ferment as a device to establish an apartheid system in America, and this must be opposed. Unlike Baltimore, which has launched a joint public-private effort to turn over small businesses in Negro areas to the people who live in those areas, the Washington group feels it must not acquiesce to 'separatists and segregationists who want to make our city black and the suburbs white".

The local Washington area unit of the B'nai B'rith Anti-Defamation League has appealed to Mayor Washington to avoid a segregationist pattern in D. C. business life. The regional ADL board also petitioned the Mayor to form an advisory board that would include synagogue and human rights groups as well as Negro organizations.

Meanwhile, Jews, afraid and often embittered, come together at the synagogue, the supermarket, the beauty shop, the delicatessen, and the conversation inevitably centers around the riot aftermath. Feeling still runs high. Immediately after the disturbances in April a meeting of the community relations committee of the Jewish Community Council, attracting over 1200 anxious Jews, erupted in name calling and near physical violence.



JEWISH OWNED STORE IN BALTIMORE — AFTER THE RIOT.

And at every social gathering the talk returns again and again to the April civil disturbances . . . how people felt and how they got home that Friday, the traffic jams, the heroics, the tragedies. A businessman, urged by a Negro employee to chalk "soul brother" on the company truck, did so and left the riot area quickly. After the owner returned the next day to claim his untouched truck and drive it home, he found stashed away inside dozens of once-frozen chickens, completely thawed. Another store owner tells of watching a TV news program at home and seeing arsonists throw a Molotov cocktail into his store. ("Thirty years of hard work went up in flames before my eyes.")

Downtown Washington stores, Jewish and non-Jewish, are hurting. Sales have fallen off. Washington newspapers run editorials entitled "Stop the Violence". A Senator asks for armed GIs to patrol city streets.

And caught right smack in the middle of it is the Jewish business man. Certain Jewish civic leaders are suggesting that many burned out merchants, unethical and grasping, received what was coming to them. Rabbis deliver sermons about Jews being morally obligated to support the underprivileged and poor. Property owners brace themselves for the Poor People's March on Washington and more possible violence.

Recently a Jewish liquor store owner was shot down by hoodlums while defending his store. A full page black-bordered ad appeared in the Washington papers bearing the man's obituary notice and the heading "Ben Brown is Dead. Is Law Enforcement also Dead?"

The ad, signed by the Washington, D. C. Retail Liquor Dealers Association, finished with the explanation, "Published because some of us have lost our lives, many of us have lost our property, and all of us want to preserve law and order for all residents of the Washington area and for the United States we love."

In the midst of flaring tempers, one small voice is heard, that of a burned out Jewish businessman from 7th Street. An unshakable believer in the American dream, he says he will do anything to bring whites and blacks together

Recently a Jewish liquor store owner was shot while defending his store. A full page black-bordered ad appeared in the Washington papers bearing the man's obituary notice and the heading "Ben Brown is Dead. Is Law Enforcement Also Dead?"

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to help restore order. He does not put the blame for what happened during the riots on the police. "Not one business is worth a human life," he says. "The police did a commendable job."

Instead, the businessman puts the blame on fear, and on blacks and whites who cannot come to a common recognition of their problems and struggle with it together. "The city should be rebuilt by all Americans," he says. "If it is done by all whites or all blacks, it is not the American way."

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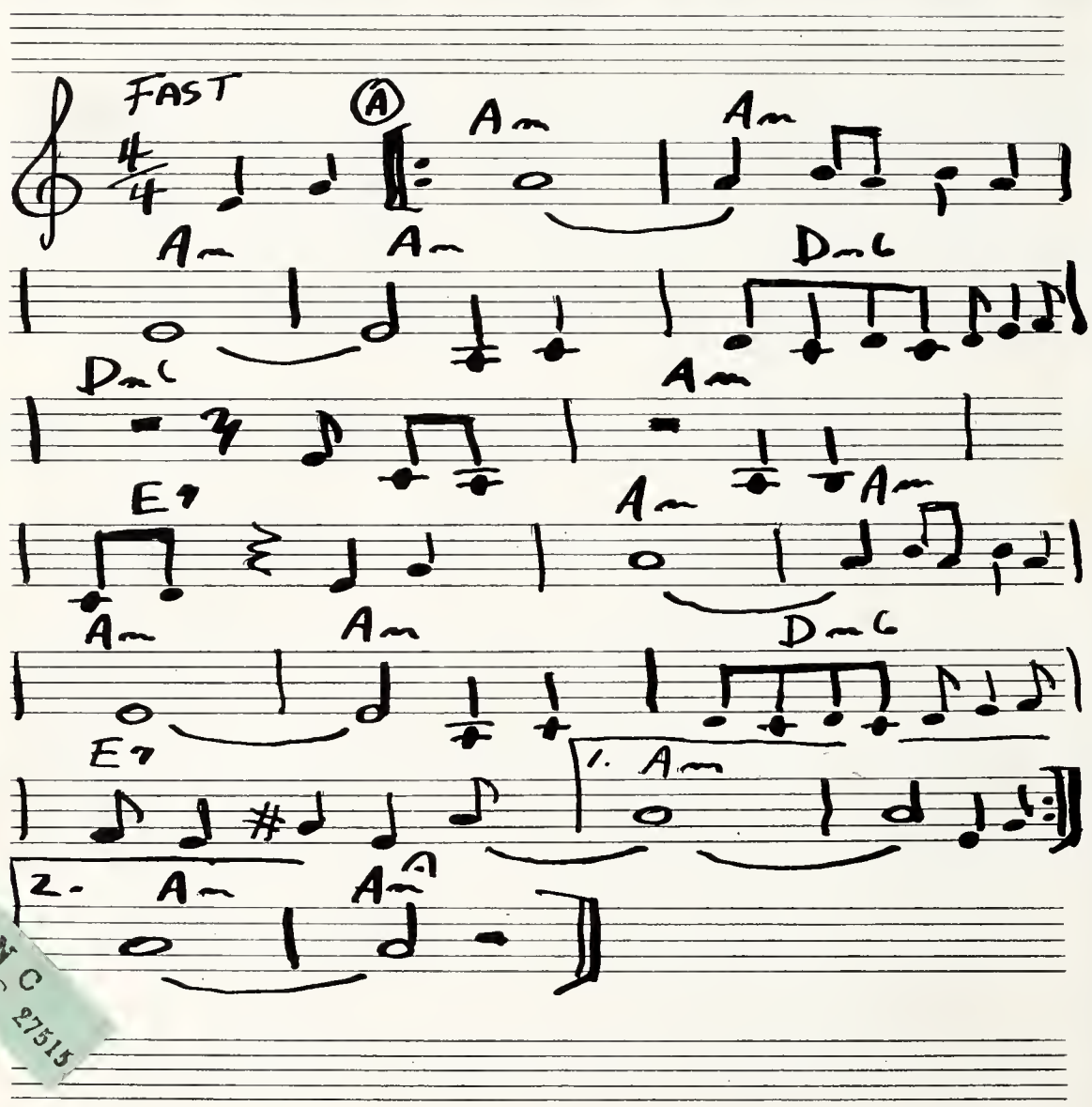
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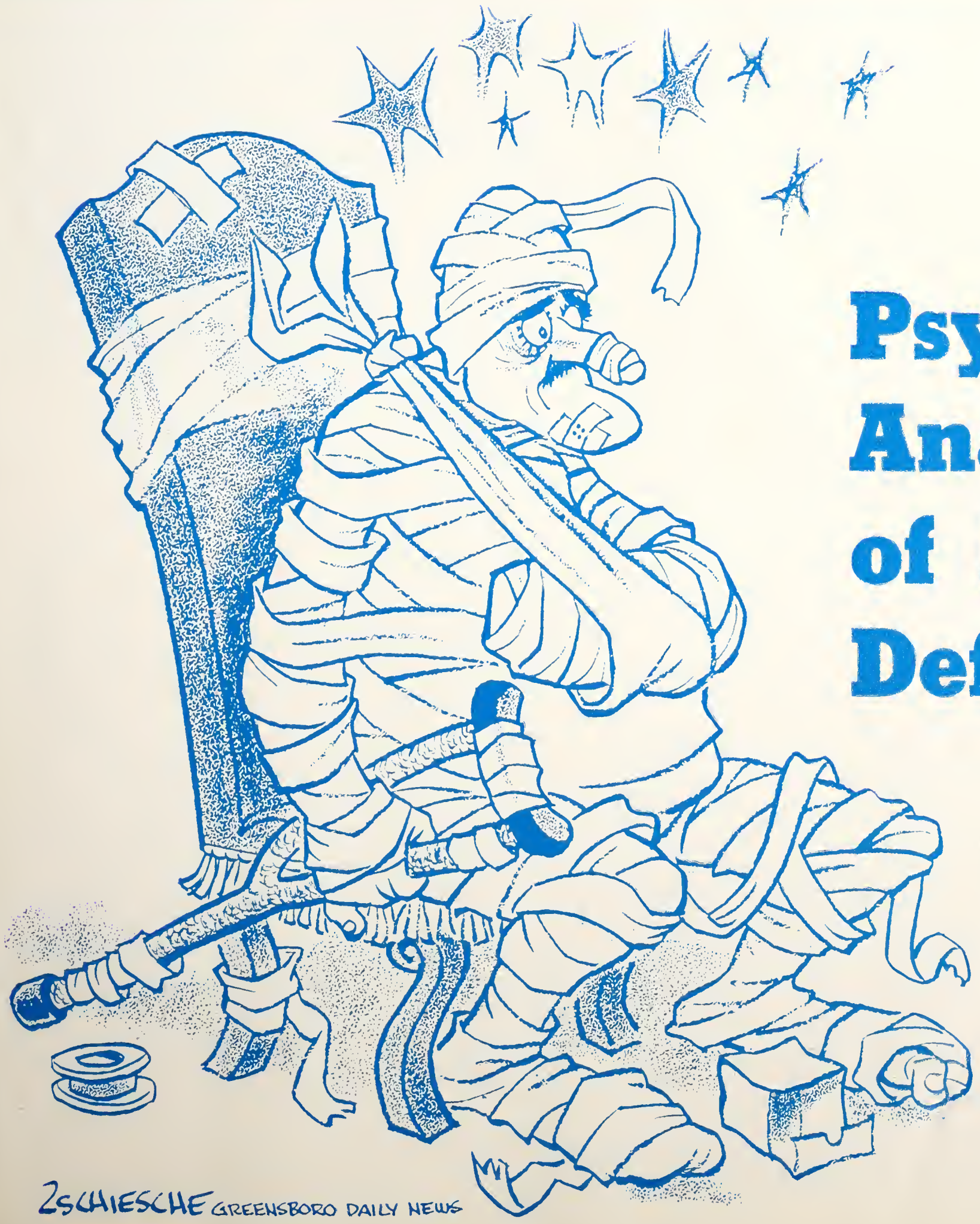
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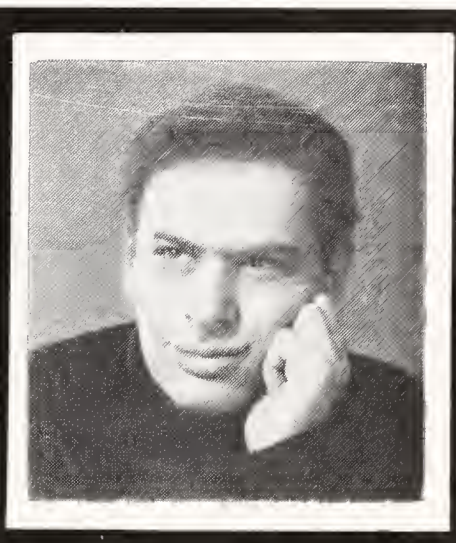
THE BATTERED FELLOW IN THE COVER DRAWING IS A MAN NAMED NASSER WHO, IF GIVEN A CHANCE, WOULD LIKE TO FINISH HITLER'S WORK BY SLAUGHTERING ALL THE JEWS IN ISRAEL. FORTUNATELY HE WILL NEVER SUCCEED BECAUSE THE JEWS WON'T LET HIM. BUT AS THE STARTLING STUDY BY ISRAELI SCHOLAR AND GENERAL, Y. HARKABI, REVEALS, THE ARAB DEFEAT TO A GREAT DEAL WAS DUE TO THE ARAB PSYCHOLOGY AND WAY OF LIFE ITSELF. ARAB DREAMS OF CONQUEST STAND ON THE SHAKY FOUNDATION OF SELF-DELUSION. THE SIX-DAY WAR MAY BE A YEAR OLD, BUT ITS LESSONS STILL LINGER.

(Cover sketch by Bob Zschiesche.)

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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

DIAMONDS



Four kids from North Carolina have made me want to be a rabbi again.

They are four youngsters who I was asked to prepare for bar-mitzvah. We sat and learned from each other, they how to chant the **Haftorah,** and I, what a tremendous, tremendous need there is to teach these youngsters what it means to be a Jew.

I believe that the chief duty of a rabbi is with the young. Unlike us old people, they can change. You and I both, are what we are — for better or for worse. We can still grow, but basically we have fallen into that pattern of thought which will not change. I know in myself that despite all the metamorphoses of thought and belief that I constantly struggle through, I still recognize one me. But not young people. Their outlook is not yet solidified. They are open to new ideas. They can be led — easily, too easily. It is our duty as adults to see that they are led the right way.

First, we must understand what we are dealing with when we discuss our Jewish children. They are diamonds. They are pure gold. They are worth more than all the money of the Rockefellers and Rothschilds and Gettys and Fords and Onassis put together. They are a treasure, a delicate treasure, that must be carefully tended.

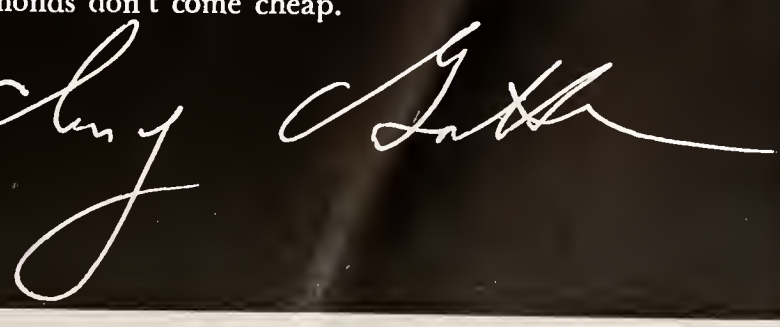
In olden times, when a Jewish child came to study the Torah for the first time, the rabbis began with the teaching of the sacred rites of the Temple. "Let those who are holy study the laws of greatest holiness", was their reasoning. "A child's prayer," they said, "often can accomplish what a saint's cannot."

Many of our Jewish children are underprivileged. Many of our children are not truly learning what it means to be a Jew. Many of our children will never have the opportunity to recall their parents and say, "They were real Jews" — and bring up their children in the light of that ideal. How important is it for a child to sing his Haftorah beautifully on his bar-mitzvah week when he doesn't attend synagogue the next week?

We are entering now the summer months. School is out. Hebrew classes are finished. Children have more time on their hands than they know what to do with. They will rush from baseball field to swimming pool to television set to bicycle, to a million other things. They will eat well and sleep well and grow tanned and healthy. This is the way it should be. But what about inside? How much will they grow inside? How much time will they spend reviewing their year's school work and how much time will they spend studying and learning about our Jewish heritage?

We who are old know that time is precious, and the time of our youth most precious. It is the duty of every parent to sit down a few times a week with his child and discuss and review his Jewish studies. We must set standards for our children — with words, and above all by our own example.

Diamonds don't come cheap.



That's What's Happening . . .

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★

Arab Defeat-Why?

THE Arabs have begun to analyze their defeat and to seek reasons for it. Perhaps it is because their defeat is of such grave import to their national life that the prevailing Arab tendency is to present it more as a mere incident or a transient episode. This is evident from the way they have described it. While they called their defeat in 1948 a "disaster" or "calamity," they have bestowed upon their much more crushing defeat in 1967 the term *naksa* which means "setback," a temporary failure, or a relapse following an apparent recovery from an illness. Abdel Nasser used this expression in his resignation speech of June 9. The gravity of defeat was lessened by contending that the principal blow against the Egyptian Air Force was delivered by U.S. and British air strikes. This was not a one-time slip due to a misreading of radar screens. For weeks the Arab press was full of hundreds of articles to substantiate the allegation. This explanation has not been only a convenient political device, it also alleviates self-reproach: defeat was brought about by mighty powers and not by tiny Israel. Such an explanation satisfies a psychological need; it is hardly susceptible to reasoning and factual proof. Against the argument that Arab forces took no precautions against surprise attack, they hold up the very element of surprise as a shameful example of treachery on the part of Israel and the imperialists, fully in keeping with the image the Arabs have of both.

However, it is man's nature not to be satisfied by explanations, the purpose of which is less to explain than to excuse. The Arabs continue to grapple with these complexities, attempting to diagnose their failure. Yet here, too, one notes a tendency to divert the search for explanations from the fundamental characteristics of the Arab and his society to more marginal and superficial traits. For example, Sadik Jalal Al-Azm, a Professor of Philosophy at the American University of Beirut, explains that the main reason for the Arab defeat is the technological and scientific gap between Israel and the Arab countries. Dean Constantin Zuraiq, who published the first book examining the lessons to be drawn from the Arab defeat in 1948, is once again the first to publish a new book on the 1967defeat. In it he echoes Professor Al-Azm's opinion: it was the Arabs' lack of "scientific" outlook and the technological gap which were at the roots of the 1967 debacle. It is certainly true that, in order to derive full advantage from modern aircraft and tanks, high technological proficiency is mandatory. However, it is doubtful whether a technological gap alone is a sufficient explanation. Zuraiq himself raises and leaves unanswered the question why a technological gap was not the edcisive factor in the Algerian and Vietnamese conflicts. Other Arabs similar to the way they explained the defeat of 1948 and drew lessons from it, suggest various factors: lack of genuine unity among the Arabs; absence of a supreme military command to coordinate operations; the betrayal of the Arabs belief in the existence of an international order which guarantees peace and justice (here, too, the sincerity and simple trust of the Arab self-image are juxtaposed to treachery associated with the image of the Jews); failure to evaluate accurately Israel's capabilities; a restrictive spiritual tradition; bad luck; linguistic exuberance; lack of social justice; and others.

However, it appears to me that the crucially important factor in the Arab defeat must be sought in the weakness of the social links which join Arab to Arab. Because of this defeat in the social fabric, each Arab soldier, in the critical moments of combat, finds himself fighting not as a member of a team, but as an abandoned individual. Consequently, each individual tends primarily to look after himself, and the unit disintegrates. This explanation is submitted as a hypothesis for further examination.

We must be cautious when generalizing about national character; the ground beneath our feet is often shaky and we run the risk of generalizations based on prejudices. However, in discussing social groups and peoples, there is no escape from assigning a collective personality to the group under discussion. It should be emphasized that the characteristics ascribed to social groups are not peculiar to them, but in general apply to all people. They might be more salient in specific groups. The degree of intensity and frequency of these characteristics, however, are always relative, and it is precisely this relativity that creates distinctive differences between groups. Furthermore, it should be borne in mind that not every individual in the group need possess these characteristics.

TURN TO NEXT PAGE

"Egyptian company commanders, when asked the names of the men in their companies, will tell you they do not know them by name. For them it is sufficient to know the names of the platoon commanders"

ARAB DEFEAT

FROM PRECEDING PAGE

Fighting is a collective activity based on cooperation: it always involves mutual support. With armour, one tank advances while the second gives it cover, thereby exposing itself. The advancing tank storms ahead, for its crew knows that the other tanks are covering it. This applies to all kinds of fighting, on different levels and scales. Readiness for a daring operation is predicated on the knowledge that one's audacity is not a desperate adventure. You are sent on a dangerous task not through indifference to your fate, but because the operation is necessary and everything will be done to help you or, if necessary, to rescue you.

"One is amazed at by the frequent use of falsehood in public life One example was the allegation that American and British attacks had been responsible for the destruction of the Egyptian Air Force."

In the Israel Defence Forces the sense of mutual responsibility and devotion attains a very high level and accounts for the high combat standards of the Israeli fighting man. One illustration is the way pilots risked danger to rescue comrades who were forced to bail out deep in enemy territory. The same devotion has been manifested in the evacuation of wounded soldiers under dangerous circumstances, and in the general readiness to accept dangerous assignments. The awareness that the very existence of the nation and the individual and his family hinged on the outcome of the conflict—this consciousness of a common destiny—has had a unifying effect and has been at the root of that common readiness of Israeli military units to press forward despite danger.

The decisive role of social ties and comradeship in war has already been established by research in social psychology. After World War II, the U.S. Army sponsored a research project in which soldiers were asked what had supported them in moments of danger and what had driven them on. Only a small minority of answers mentioned hatred as a motivating factor; fost of the soldiers stressed the need to fulfill an obligation toward their conrades—the "affiliative motive," as it has been called.

The sociologist Morroe Berger mentions a number of studies on Arab society that indicate the weakness of the social bonds and the high degree of distrust and hostility between men. Gillespie and Allport describe a survey in which students from different countries were asked to list three main events that influenced their lives. Egyptian students, to a far greater extent than their American and European counterparts, described disagreeable experiences, incidents in which they had put their trust in others and had been



let down. The lesson they learned was that people should not be trusted, but should be treated with suspicion.

The findings of other research projects show that a greater degree of reservation, suspicion and hostility exists among Arabs than among individuals in other ethnic groups. Professor Berger has concluded that in Arab society there exists what social psychologists cal "free-floating hostility," in other words, a potentiality for hostility or a hostility that is not focussed on a particular enemy. This distrust is apparently based on the experience that people are acting in their own interest and will not help others. Such bitterness, emanating from disappointment in others, instills a degree of indifference toward other people's troubles.

Father Ayrout, in his classic work on the village in Egypt, describes the life of the peasant: "Although living in a herd, he remains at bottom isolated and solitary." Berger stresses the general phenomenon of Arab "negative individualism" and points out that there is a contradiction in the Arab family, which is ostensibly closely knit but at the same time ridden with rivalries, quarrels and ambivalent attitudes. He ventures the explanation that Arab courtesy and hospitality are partially a means for neutralizing or ritualizing hostility by creating a distance between people. He says: "Exaggerated (Arab) hospitality and politeness are reactions to exaggerated hostility, at least in part." If so, this phenomenon of internal hostility may be profound and bound up with Arab culture.

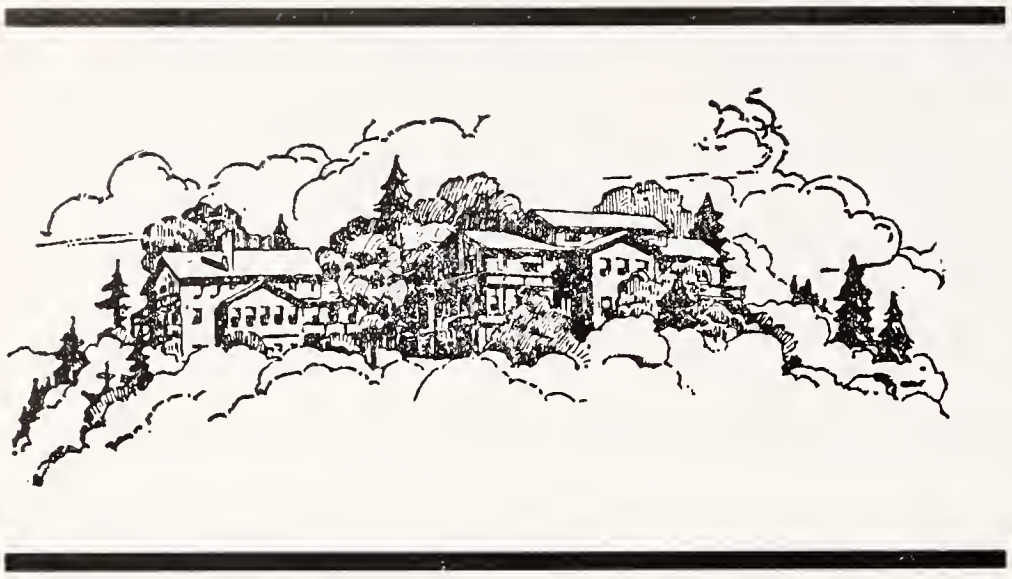
Miss Sania Hamady, a Lebanese, has written: "In their social relations the Arabs show a great deal of hostility . . . as a rule, their aggressive feelings are not turned inward, but are directed towards others." In another context: "Mistrust is another form in which Arab individualism is realized. . . The Arabs so far have demonstrated an incapacity for disciplined and abiding unity. . . A quarrelsome atmosphere is typical of Arab homes. . . They experience collective outbursts of enthusiasm but do not pursue patiently collective endeavours which are usually embraced half-heartedly."

In descriptions of Arabs emphasis is given to their exaggerated ego, inflated individualism and general self-exaltation. These are reflected in

TURN TO PAGE 22



June 6, 1967 — Fires of war in Sinai desert.



About Wildacres

Wildacres is 18 miles from Marion, N. C., on the road to Little Switzerland. Leaving Marion, take U.S. 70 West for 2 miles; then North on N. C. 226 for about 8 miles; turn left onto N. C. 226A for about 7 miles until you see the sign "Wildacres" on the camp road on the left. If traveling Blue Ridge Parkway, turn off at intersection road marked by sign "Gooch Gap" between mileposts 336 and 337 and bear right to Wildacres. For those arriving by air or railroad, Charlotte, N. C. is the closest terminal. Letters and telegrams (there is no telephone) should be sent c/ of Wildacres, Little Switzerland, N. C.

The facilities at Wildacres are limited to the first 80 persons applying which makes for a group small enough for pleasant sociability and full participation by everyone. The total charge for the Institute is $50.00 per person for tuition, room and food. There is a canteen open evenings for the purchase of cigarettes, cokes, etc., and the cost of the various recreational facilities — golf, arts and crafts — is nominal. There is no charge for swimming, hiking, and the most beautiful scenery in the Eastern United States. A deposit of $20.00 must accompany each reservation.

Reservations will be accepted and rooms assigned in order received. Most rooms have twin beds and share adjoining bath with one other room. Sport clothing is customary; evenings often cool. Delicious food is served family style; dietary laws observed. *If you need specific accommodations because of age or infirmity, please request them when making reservations, as due to limited facilities these will be impossible to honor unless made in advance.* No refund unless cancellation is made one week before the date of the Institute.

Newsweek

AUGUST 7, 1967

Kosher Retreat

The nearest phone was 3½ miles away down a winding mountain road. There were no newspapers and no one bothered to turn on the small-screen television set. For the 87 Jewish men and women who had come to Wildacres—a comfortable retreat in the Blue Ridge Mountains near Little Switzerland, N.C. —it was a rare opportunity to turn away from the world and back to the religious tradition that many of them had almost forgotten. "You come up here," said Harold Pollard, a businessman from Charlotte, N.C., "to get a mental workout in an atmosphere of relaxation."

For twenty years adult Jews have been making retreats at Wildacres and, under the direction of B'nai B'rith, the national Jewish service organization, the idea has blossomed into a national movement. Every year some 1,000 laymen spend a week in retreat at one of a dozen or more Institutes of Judaism throughout the U.S. In turn, these brief reintroductions to the faith have stimulated B'nai B'rith to create a broad series of programs in adult education to supplement the retreats. Among the most successful: Living Room Learning, a series of study guides for at-home discussion groups; the Visiting Scholars Program, which sponsors lecture tours for foreign scholars; and Jewish Heritage Quarterly, a literary magazine for laymen.

But the thrust of the movement lies in the institute retreats—particularly at Wildacres, which has become something of a shrine. "I feel that God planned Wildacres," says I.D. Blumenthal, the 73-year-old owner of the 1,400-acre campsite. "I am only his servant, the custodian of this place."

Golf: Wildacres combines the best features of the seminary and the spa. The day begins and ends in prayer and all the meals are strictly kosher. Participants can play golf, swim, meditate among the wild flowers or watch informal entertainment such as folk dancing provided by nearby Jewish campers. They also can browse through commentaries on the Torah, Jewish histories and novels like Saul Bellows's "Herzog." Yet within this relaxed atmosphere, Jewish laymen from Atlanta to New York City are gently nudged toward common reflection on what it means to be a Jew. The greatest stimulant comes from daily lectures by leading Jewish thinkers.

Last week, for instance, a team of three scholars, including Dr. Mordecai Kaplan, founder of the Society for the Advancement of Judaism, spoke daily on the problems of Jewish belief "in an age of doubt." Discussion ranged from Descartes to Darwin, from LSD to William James's analysis of religious experience. For many of the listeners, it was the first time they had tried to think systematically about religion and, naturally enough, the ideas were difficult to digest. "I listen until my head hurts," admitted one matron. Few of the participants, however, leave Wildacres without a packet of books in their luggage and a vow to look deeper into their faith.

"The fundamental thing is to shake them up, not hand out pat answers," sums up Dr. Harold Weisberg, chairman of B'nai B'rith's Commission on Adult Jewish Education. "We want to introduce them to a world that is more complicated than their own."



William O. McCollister

Wildacres: Shake-up at the spa

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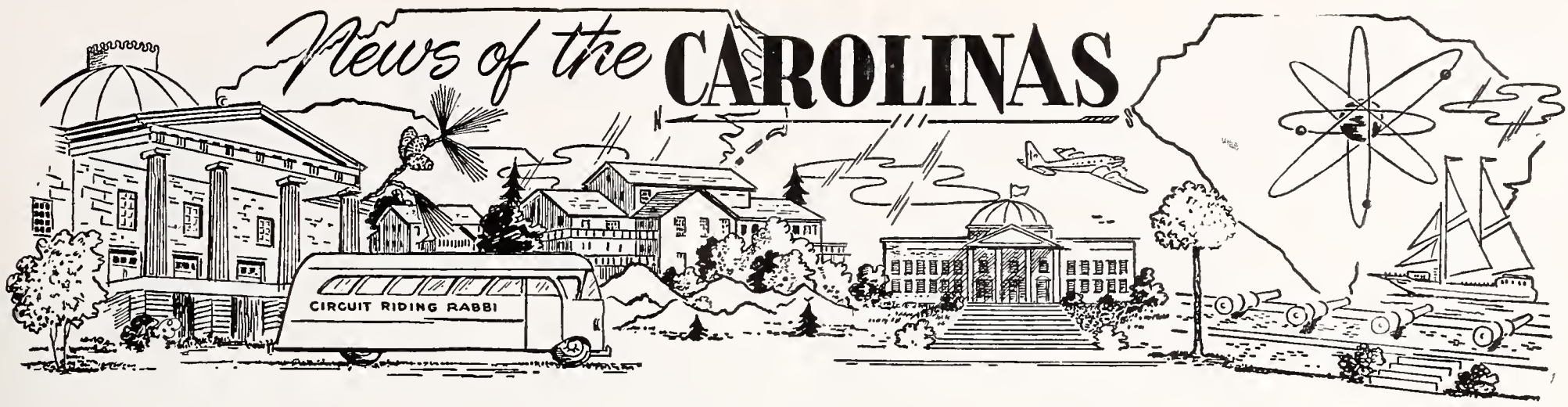
RESERVATIONS

TO: G. E. Ackerman

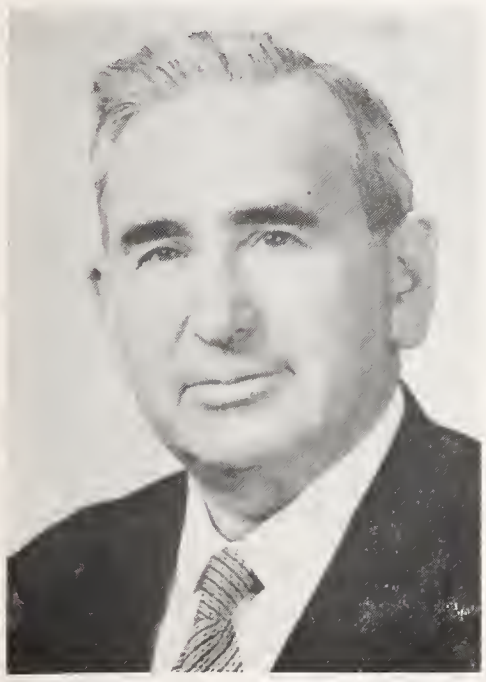
Fort Mill, So. Car. 29715

302 Banks St.

Please list names of persons for whom reservations are being made. Make checks payable to N. C. Institute of Judaism.



The Men of Wildacres 1968---



DAVID HOROWITZ

"The State of Israel on Its 20th Anniversary" will be the theme of this year's Wildacres Institute of Judaism, August 4-8. The Institute which has made headlines throughout the country (see box on opposite page) is located on facilities made available at less than cost of operation by its owners, Mr. and Mrs. I. D. Blumenthal, publishers of the American Jewish Times Outlook. George E. Ackerman, noted Fort Mill merchant, has been named national chairman.

The four-day institute is sponsored by B'nai B'rith and the District Grand Lodge No. 5. Mr. Ackerman was in charge of all arrangements for speakers, lecturers and discussions. He is also accepting reservations.

The institute will feature discussions of its world-wide influences on religion, politics and culture.

Speakers will include two world famous Jewish theologians, Rabbi Chaim Pearl of England and Rabbi Richard J. Israel of Yale University. Also veteran United Nations correspondent Horowitz.

Rabbi Chaim Pearl came to America three years ago from England where he was one of that country's outstanding spiritual leaders, having served as the rabbi of two of the largest and most important communities in Anglo-Jewry.

He received his rabbinic training in Liverpool and Jews College in London. Rabbi Pearl earned his B. A., M. A., and Ph. D. at the Universities of London and Birmingham, and went on to become the Chief Rabbi of Birmingham, and later, the spiritual leader of the New West End Synagogue of London.



RABBI RICHARD ISRAEL

Mr. David Horowitz, a veteran U.N. correspondent who covered the world organization since its inception and who has written extensively on Israel's con-Agency serving English-Jewish publications in the U. S. and abroad. His feature articles have appeared in several national magazines.

In 1966, after having served as General Secretary and Vice President, Mr. Horowitz was unanimously elected President of the Foreign Press Association which is currently celebrating its 50th anniversary of which Committee he serves as Chairman.

A graduate of the University of Chicago, Rabbi Israel also received his B. H. L. and M. A. (with honors) from the Hebrew Union College in Cincinnati, Ohio and has studied over a year and a half at several Israeli rabbinic academies and the Hebrew University.



RABBI CHAIM PEARL

Rabbi Israel is presently chairman of the Yale Religious Ministry and president of National Association of Hillel Directors.

WILDACRES — ADVENTURE IN THOUGHT

WILDACRES — 1968

MAY 31-JUNE 2	—CENTRAL PIEDMONT INDUSTRIES (High School Boys)
JUNE 2-8	—CIVITAN YOUTH CONFERENCE (Rising High School Seniors)
JUNE 9-15	—CIVITAN YOUTH CONFERENCE (Rising High School Seniors)
JUNE 16-21	—CIVITAN YOUTH CONFERENCE (Rising High School Seniors)
JUNE 21-23	—PHILLIPS FIDELIS CLASS (Adults)
JUNE 24-28	—MINISTERS FELLOWSHIP WEEK (Family Group)
JUNE 28-30	—RADIATOR SPECIALTY CO. HOUSE PARTY (Family Group)
JUNE 30-JULY 6	—PLYMOUTH CONGREGATIONAL CHURCH, MIAMI, FLA. (Family)
JULY 7-13	—ST. MARKS EPISCOPAL CHURCH (Family)
JULY 14-20	—ST. MARTINS EPISCOPAL CHURCH (Family)
JULY 21-26	—COVENANT PRESBYTERIAN CHURCH (Family Group)
JULY 26-28	—RADIATOR SPECIALTY CO. HOUSE PARTY (Family)
JULY 29-AUG. 2	—MINISTERS FELLOWSHIP WEEK (Family Group)
AUGUST 3	—KOSHER CHANGEOVER
AUGUST 4-8	—B'NAI B'RITH INSTITUTE OF JUDAISM (Adults)
AUGUST 9-15	—RABBIS KALLAH (Rabbis and their families)
AUGUST 16-18	—TEMPLE BETH EL, CHARLOTTE (Family Group)
AUGUST 18-24	—ORATORIO SINGERS OF CHARLOTTE (Family Group)
AUGUST 25-30	—NATIONAL CONFERENCE OF CHRISTIANS AND JEWS (Adults)
AUG. 30-SEPT. 1	—CIVITAN GOVERNING BOARD (Family Group)
SEPTEMBER 2 (Labor Day)	—LOCAL FRIENDS DINNER (Adults)

Picture of The Month . . .



The newly elected executive committee of the North Carolina Association of Jewish Youth plan their annual August Blue Ridge Mountains Retreat.

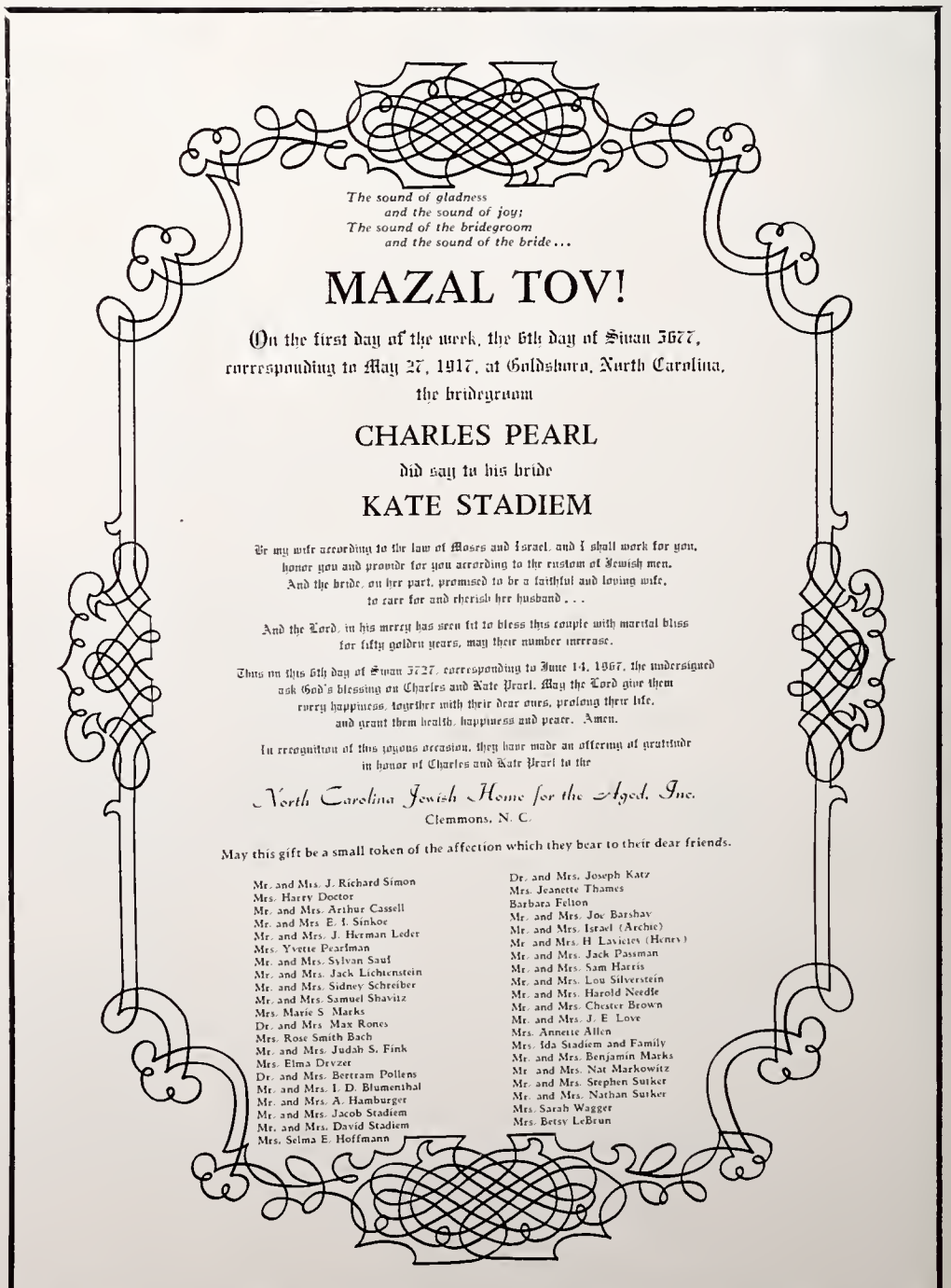
Home Honors Charles Pearls On Golden Anniversary

A golden anniversary is always a wonderful event. But for Mr. and Mrs. Charles Pearl (she is the former Kate Stadiem), the event took on special significance — with an act of thoughtfulness that is typical of this Greensboro couple.

The Pearls told their many friends that the best way to honor them on their fiftieth anniversary would be to make a contribution in their behalf to the North Carolina Jewish Home. Thus, an act of friendship was raised into a meaningful act of friendship that will prove a blessing to many oldsters.

Said a spokesman for the Home: "I can think of no better way to honor anyone in the spirit of Jewish tradition than by a gracious act of giving such as this. We hope this wonderful gesture by Charles and Kate Pearl will be emulated by many people throughout the state."

In a moving ceremony witnessed by more than 250 guests at the annual luncheon of the North Carolina Jewish Associations, the Pearls were given a special plaque by the home in honor of their anniversary — and heartfelt best wishes for the next 50 years.



The sound of gladness
and the sound of joy;
The sound of the bridegroom
and the sound of the bride...

MAZAL TOV!

On the first day of the week, the 6th day of Siwan 5677, corresponding to May 27, 1917, at Goldsboro, North Carolina, the bridegroom

CHARLES PEARL

did say to his bride

KATE STADIEM

Be my wife according to the law of Moses and Israel, and I shall work for you, honor you and provide for you according to the custom of Jewish men. And the bride, on her part, promised to be a faithful and loving wife, to care for and cherish her husband . . .

And the Lord, in his mercy has seen fit to bless this couple with marital bliss for fifty golden years, may their number increase.

Thus on this 6th day of Siwan 5727, corresponding to June 14, 1967, the undersigned ask God's blessing on Charles and Kate Pearl. May the Lord give them every happiness, together with their dear ones, prolong their life, and grant them health, happiness and peace. Amen.

In recognition of this joyous occasion, they have made an offering of gratitude in honor of Charles and Kate Pearl to the

North Carolina Jewish Home for the Aged, Inc.
Clemmons, N. C.

May this gift be a small token of the affection which they bear to their dear friends.

Mr. and Mrs. J. Richard Simon
Mrs. Harry Doctor
Mr. and Mrs. Arthur Cassell
Mr. and Mrs. E. I. Sinkoe
Mr. and Mrs. J. Herman Leder
Mrs. Yvette Pearlman
Mr. and Mrs. Sylvan Saul
Mr. and Mrs. Jack Lichtenstein
Mr. and Mrs. Sidney Schreiber
Mr. and Mrs. Samuel Shavitz
Mrs. Marie S. Marks
Dr. and Mrs. Max Rones
Mrs. Rose Smith Bach
Mr. and Mrs. Judah S. Fink
Mrs. Elma Dreyer
Dr. and Mrs. Bertram Pollens
Mr. and Mrs. I. D. Blumenthal
Mr. and Mrs. A. Hamburger
Mr. and Mrs. Jacob Stadiem
Mr. and Mrs. David Stadiem
Mrs. Selma E. Hoffmann
Dr. and Mrs. Joseph Katz
Mrs. Jeanette Thames
Barbara Felton
Mr. and Mrs. Joe Barshay
Mr. and Mrs. Israel (Archie)
Mr. and Mrs. H. Lavicles (Henry)
Mr. and Mrs. Jack Passman
Mr. and Mrs. Sam Harris
Mr. and Mrs. Lou Silverstein
Mr. and Mrs. Harold Needle
Mr. and Mrs. Chester Brown
Mr. and Mrs. J. E. Love
Mrs. Annette Allen
Mrs. Ida Stadiem and Family
Mr. and Mrs. Benjamin Marks
Mr. and Mrs. Nat Markowitz
Mr. and Mrs. Stephen Sutker
Mr. and Mrs. Nathan Sutker
Mrs. Sarah Wagger
Mrs. Betsy LeBrun



RICHMOND:

Two Retiring Teachers Feted By Beth Ahaba

At our closing exercises on May 12, 1968, two of our dedicated faculty members were feted. After 17 years of religious school teaching, Mrs. Marrin (Shirley) Arenstein has decided that it would be best for her to leave our faculty. The rabbis as well as the children shall miss her excellent instruction and gracious charm. Shirley is irreplaceable and shall be truly missed.

Mrs. Irving Derfel has dedicated herself for nine years to teaching our youngsters. In her sincere and enthusiastic manner, she has imparted knowledge as few teachers can.

Plaques were presented to the retiring faculty members inscribed as follows: "In deep appreciation for many years of dedicated service to Beth Ahabah Religious School".

The conclavette with Washington Hebrew Congregation was a most marvelous success in which about 70 youngsters took part. Following the teen get-together, our J.Y.G.'S elected their slate of officers for the coming year: Tommy Rosenthal, president; Sally Jo Vitsky, first vice-president; Donald Mann, second vice-president; Barry Eisenberg, third vice-president; Nancy Rosenthal and Bobby Klein, seventh grade representatives; Debbie Hoffman, secretary; Beth Dessin, treasurer, and Jane Kastenbaum and Kenny Ingram, historians.

We wish them all much success for the coming season!

On Saturday, May 4, this group sponsored the annual Sunday school picnic with the Temple Brotherhood. Imaginative booths and games were provided and prizes given to the winners.

The group's final activity was the May 25 performance of Camelot at the Virginia Museum.

We wish to sincerely thank Rabbi Saul J. Rubin and our adult advisor, Mrs. Herman Eisenberg, for their continued efforts toward making the Junior Youth Group so successful and meaningful.

In May, Troop 734 was represented at the 1968 Robert E. Lee Scout-O-Rama. Over 100 troops attended. There were games, food and recreation. There were also rides like ferris wheels, other games and important events. Our exhibitions were Indian lore and rope-making. Pictures were in the newspapers. This show is held every four years at the State Fair Grounds, and we won a merit award.

The month's advancements go to Bill Nemuth, who passed his second class and Chuck Brown, who passed his Star Requirements Congratulations to Bill and a special one to Chuck.



TEEPEE GOES UP AT FAIRGROUNDS
Bill Nemuth and Jeff Marks prepare exhibit

If you would like to join Scouting's wonderful world come to the Temple Social Hall Monday nights at 7:30 p. m.

Roanoke: Beth Israel USY'ers Win National Award

The confirmation of Karen Wynne Fox, Martin Floyd Katz, Karen Levine, Neil David Lutins, Gary Alan Manko, Linda Ann Raflo, Sarajane Sacks and Philip Trompeter was held Friday evening, May 31 at the synagogue. The confirmands conducted Friday evening services, presenting their own creative interpretation of the prayers.

We are very proud of our USY ers for winning first place award for their USY Scrapbook and second place award for the USY Newspaper at the USY Seaboard Region Convention in Baltimore. Special congratulations go to Andy Kaplan, who was elected first vice-president of the Region.

Larry Paul Levin and Barry Lee Perelman were Bar Mitzvahed and Brenda Denise Katz was Bat Mitzvahed.

Mr. Morton Honeyman was elected vice-president of the Roanoke Bar Association and vice president of the Beth Sholom Home in Richmond, Virginia.

Mrs. oseph E. Brumberg was elected vice-president of the Seaboard Region National Women's League.

The Sunday School classes held their annual Lag Ba'Omer picnic at Green Hill Country Club on May 12.

Congratulations to Mr. Herbert Kurshan on receiving the Brotherhood Citation of the National Conference of Christians and Jews at their 40th Anniversary Brotherhood Citation Dinner, which was held at the Hotel Roanoke on May 15, 1968.

MRS. MORTON HONEYMAN

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Asheville—Cadet Maj. Leo Finkelstein Wins Air Force Times Award



CADET MAJ. LEO FINKELSTEIN JR., SON OF LEO FINKELSTEIN SR. OF ASHEVILLE, RECEIVED THE AIR FORCE TIMES AWARD DURING THE ANNUAL AWARDS DAY CELEBRATION OF THE AIR FORCE ROTC DETACHMENT AT THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL RECENTLY. LT. COL. RALPH B. HEMMING MADE THE PRESENTATION. FINKELSTEIN WAS RECOGNIZED FOR A FILM DOCUMENTARY OF THE DETACHMENT'S ACTIVITIES OF THE YEAR.

Lawrence Allen Greenberg, son of Mr. and Mrs. Joseph Greenberg, received his Bachelor of Arts degree from Duke University on June 3 and was elected to the Phi Beta Kappa Society.

Mrs. Karen Roth Linsky has been elected Phi Beta Kappa at Emory University in Atlanta, Georgia. Mrs. Linsky is the daughter of Mr. and Mrs. Ralph Roth of 85 Wembly Road.

David A. Teller is another one of our youngsters of whom we are very proud. He was one of 60 of over 150 finalists from North Carolina and other states chosen for the Gifted Child classes at Western Carolina College at Cullowhee this summer. Before children are nominated, they are carefully screened by group intelligence tests, grades, standardized achievement tests, social development, emotional development and health.

Congratulations to Jacqueline Hoffman. Jackie, who is a student at Guilford College in Greensboro has been awarded a $500.00 Hadassah Israel Scholarship and will spend her junior year at Hebrew University in Jerusalem. She is a graduate of Lee H. Edwards High School and is the daughter of Mr. and Mrs. Fred Hoffman of 101 Lakeshore Drive. She has also been very active in the work of Young Judaea of Asheville.

On Friday evening, May 24, the Sisterhood of the Beth Israel Congregation decided to give Rabbi Friedman a real *Shabbos* rest and they conducted the entire service. Those taking part were Mrs. Jerry Sternberg, Mrs. Lou Dubinsky and Mrs. Mayo Tell Mrs. Leonard Lyons gave a very inspiring sermon.

Robert Pozner, son of Mr. and Mrs. George Pozner; Eugene Sher, son of Mr. and Mrs. John Sher and Marla Dubinsky, daughter of Mr. and Mrs. Lou Dubinsky, made the honor roll at David Millard Junior High School. We are very proud of these young people.

MRS. MORRIS FOX

THE NO. 1 NAME IN

MILK



COTTAGE CHEESE



ICE CREAM



Sealtest
TRADE MARK

High Point—Rose Bernard Graduates With Highest Academic Honors

Rose Bernard, 17, daughter of Mr. and Mrs. Herman W. Bernard, 304 Edgedale Dr., High Point, was first among 431 seniors graduating from High Point Central High School Miss Bernard, who plans to attend Emory University in Atlanta, Georgia, was chosen as class valedictorian.



ROSE BERNARD

Despite her high academic standing, Rose also found time to serve as Sunday school teacher for two years, past president of the High Point B'nai B'rith Girls, immediate past BBG Vice President of the North Carolina Council of B.B.Y.O., sing in the A Capella Choir, act as secretary of the school French Club, business manager of the high school literary magazaine, **Opus**, as well as being named to the National Honor Society, Who's Who, a National Merit Scholarship Finalist, win the DAR History Award, belong to the French Honor Society, the Future Teachers of America, as well as fulfill a host of other tasks!

She has one brother, Steven, 21, who is a second-year student of the University of Pennsylvania's School of Veterinary Medicine.

Lumberton Pays Last Homage To Mrs. Annie Sugar, OBM

It is with much sympathy that the Lumberton community reports its great loss in the death of Mrs. Annie Irene Sugar on May 15. Mrs. Sugar was the matriarch of our Jewish community and will long be remembered by all of us. She was an active member of our congregation and always enjoyed working for any Jewish cause. She was a lady of kindness and generosity. To her children and their families, Mrs. Ernest Fleishman of Lumberton, Mr. Stanley Sugar of St. Pauls and Mr. Leon Sugar of Fayetteville we extend our deepest sympathy. We also extend our condolences to her brothers and sisters. Mrs. Edna Mevers, Mrs. Celia Kravitz, Mrs. Rose Taylor, Mr. Simon Levitan of Baltimore, Maryland, and Mr. Sidney Levitan of Washington, D. C.

Congratulations to: Miss Marjorie Silverton upon her graduation from Lumberton High School and on her acceptance to Duke University.

. . .

Mr. Bart Meyer on his confirmation from the Circuit Hebrew School. Bart's grandparents, Mr. and Mrs. Hobart Meyer, Sr. of New York City, came down for this special occasion which was conducted by the circuit rider Reuben Kesner in the Jacksonville synagogue.

Mr. and Mrs. Guy Osterneck vacationed in New Orleans and attended the graduation exercises of Miss Brenda Leder from Sophie Newcomb College.

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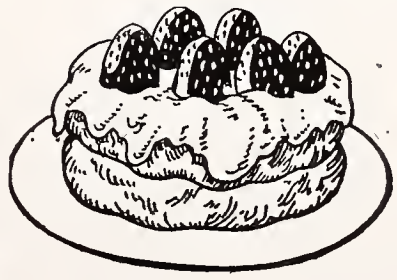
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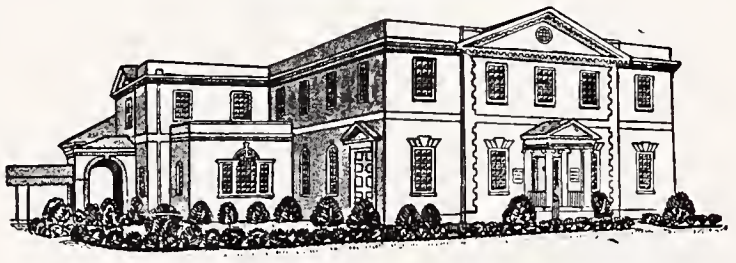
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Roanoke — Herbert Kurshan Honored By Christians and Jews

Dr. T. Marshall Hahn, Jr. was the speaker at the Roanoke Valley Brotherhood Citation Dinner, marking the 40th Anniversary of the National Conference of Christians and Jews. The dinner was held at the Hotel Roanoke, May 15.

National Brotherhood Citations were presented to three outstanding Roanoke Valley citizens for lifetime devotion to the ideals of the Brotherhood of man under the Fatherhood of God as well as dedication and service to each's religious group and civic leadership. The three were Francis X. Carroll, president of Virginia Iron, Coal and Coke Company; Donald L. Jordan, chairman of the board, Johnson-Carper Furniture Company, and Herbert S. Kurshan, president of Halmode Apparel, Inc. Some 130 leading citizens served on the dinner committee.

Francis X. Carroll, native of New York, educated in local schools, entered U.S. Army as a private and rose to a Captain in World War II, moved to Roanoke in 1960 from Westwood, N. J. to become president of Virginia Iron, Coal and Coke Company, a leader in many businesses, civic and cultural affairs including the Chamber of Commerce, Roanoke Symphony Society and the city's Airport Committee, served as 1967 area chairman of Radio-Free Europe and 1968 Roanoke Valley Brotherhood -Week Chairman, active member of St. Andrews Catholic Church.

Donald L. Jordan, native of Halifax, Virginia, moved to Roanoke in 1913, became associated with John-Carper Furniture Company in 1927, elected chairman of the board in 1964, has served his community, state and nation in many businesses, cultural and civic capacities, a member of the National War Production Board during World War II, elected chairman of the board of NAM in 1965, service on numerous boards including Boy Scouts, YMCA, Junior Achievement, Community Hospital among others,

Herbert S. Kurshan, native of New York, graduate of its City College, moved to Roanoke in 1943 as Manager of Kenrose Manufacturing Company, currently serves as president of Halmode Apparel, Inc. formed some years later, a leader in many business, civic and cultural causes including the board of directors of the Chamber of Commerce, Junior Achievement, the United Fund, and the Community Hospital among others, has served as head of the Goodwill Industries and the Roanoke United Jewish Appeal, for 20 years a member of the board of directors of Beth Israel Synagogue.

Southwest Virginia B'Nai B'Rith Elects New Officers

At the May meeting of B'nai B'rith, held at the home of Mrs. Joe Goldstein in Galax, new officers were installed. Mrs. Go'dstein installed the following women: Mrs. Seymour Kalison, president; Mrs. Sandy Holzweig, vice-president; Mrs. David Siglin, secretary, and Mrs. Marvin Lenett, treasurer.

At the men's meeting, the following were installed by Dr. Seymour Kalison: Sandy Holzweig, president; Leo Shankman, president - elect; Casper Perelman, vice-president; Nathan Potolsky, secretary-treasurer, and Marvin Lenett, chap'ain.

Board of Directors elected for the coming year was Dave Siglin, Max Schloss, Seymour Kalison and B. D. Lenett.

Miss Carol Siglin, daughter of Mr. and Mrs. David Siglin of Pulaski, Virginia, graduated from Pulaski High School in June, and was the salutatorian at the graduation exercises.

Steve Lenett and Dan Carp of Wytheville will spend their summer vacation from college as counselors at Camp Blue Star in Hendersonville, North Carolina.

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FIRST GOLDEN AGE CLUB!

The Jewish Home is the first Home in this area to organize a Golden Age Club. At a recent meeting the residents elected Mr. Harry Isaacson, President; Mrs. Sadie Rosenfield, Vice-President; and Miss Esther Stein, Secretary-Treasurer.

This new activity is not to be confused with the Residents Club which is an integral part of the Home and has several committees that meet with the Executive Director and staff to plan and discuss activities and Home progress. The annual County Craft Show saw residents of the Home "walk off" with 14 ribbon awards for outstanding craft projects completed at the Home Occupation Therapy Craft Shop.

Residents Enjoy Cocktail Party

The first resident cocktail party was recently held in the main lounge at the Home. Practically all the residents attended. Highballs, sweet and dry wines, as well as soft drinks (for the more conservative party goers) were available together with hors d'oeuvres and canapes. The resident/patients of the Home found this a most exciting activity since it didn't involve a special occasion and was strictly for sociability. Those who attended dressed especially for the occasion and were able to socialize in a relaxed atmosphere. Many new friends were created within the "little village" of residents. The success of the party was measured by the groups of residents who staved in the indoor and outdoor patios and in the main lounge long after the party was over.

This activity was heartily approved by the Medical Committee and will now become a regular activity at the Home.

Games Equipment To Be Installed

Ho! Ho! A ringer — This will be heard soon at the Home as the more enterprising men use the horseshoe pits. This, together with the shuffle board courts and the croquet fairway, will provide additional outlets for the residents; thus enabling them to utilize their time outside on the greens surrounding this North Carolina Geriopolus, thus proving that the following poem, author unknown, does not always apply to the youngster of 80 years experience.

MY GET UP AND GO
HAS GOT UP AND WENT

How do I know my youth is all spent?
Well, my get up and go has got up and went.
But in spite of it all — I'm able to grin
When I think of where my get up has been.

Old age is golden, so I've heard it said.
But sometimes I wonder as I get into bed
With my ears in a drawer, my teeth in a cup,
My eyes on the table until I wake up.
Ere sleep dims my eyes, I say to myself,
Is there anything else I should have laid on the shelf?

I'm happy to say as I close my door —
My friends are the same, only perhaps even more.
When I was young, my slippers were red,

TURN TO PAGE 18

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

MEMORIALS and CONTRIBUTIONS

IN MEMORY OF FRIENDS & RELATIVES:

The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from May 6, 1968 to June 6, 1968.

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The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships.

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CHAPLAIN'S CORNER

Among the brightest chapters in American history is the hospitality extended to the refugees and homeless. A well known poem is the one by Emma Lazarus in which the Statue Of Liberty declares: "Give me the homeless, the poor." And the numerous stories of how the beginnings of some of the most distinguished Americans are to be found in the opportunities made possible by democracy testify to the blessings of our social system. It should therefore not be surprising that American leaders have been discussing the possibility that America take care of the oppressed Jews made so miserable in Poland. Homelessness, the hatred many have to experience in lands where Jews are an unwanted minority, and the pleas to the humane feelings of mankind should result in measures to alleviate the sufferings of the disadvantaged multitudes of uprooted due to wars today as well as the persecuted people among the sufferers of injustice and hate which characterize Polish Jews. And this applies also to people without homes because of the exigencies of circumstances so often beyond their control. Those who can call the places where they dwell their home are indeed among the most blessed of mankind. And the support of generous minded friends of humanity for the institutions that afford homes for the homeless is an example of the progress made by civilization in conformity with the biblical command: "Love thy neighbor as thyself".

RABBI ISRAEL J. SARASHON,

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ENDOWMENTS

Moses Richter and Alex Shuford—$30,-00r; Mr. and Mrs. Robert M. Silver, High Point—$25,000; Mr. and Mrs. Herman Bernard, High Point—$10,000; Mr. and Mrs. Harry E. Kramer, Wallace—$10,000; Mr. and Mrs. J. Herman Leder, Whiteville—$10,000; Mr. and Mrs. Joe Leder, Clinton—$10,000; Mr. and Mrs. Sam Leder, Jacksonville—$10,-000; Mr. and Mrs. David Osterneck, Lumberton—$10,000; Mr. and Mrs. Jack Schulman, Hendersonville — $10,000; National Council Jewish Women, High Point—$5,000; Mrs. Bessie M. Schilds—$2,500.

GET UP AND GO
FROM PAGE 15

I could kick my heels right over my head.
When I grew older, my slippers were blue,
But still I could dance the whole night through.

ELBERT E. LEVY
Executive Director
N. C. Jewish Home

Lynchburg Hadassah Officers Attend Seaboard Conference

Mrs. Ralph Stern, president-elect of Lynchburg Hadassah, Mrs. Eugen King, Mrs. Alex Latker, Mrs. David Levin and myself had the honor and tremendous pleasure of attending the annual Hadassah Northern Seaboard Regional Conference in Annapolis, May 7-9. We listened to three of the best informed and most inspiring session of American and Zionist Affairs, Dr. I. L. Kennen, editor of the Near East Report spoke "The Pressures on United States Policy". Other speakers were Mrs. Henry Goldman, national advisor to the conference, and Mr. Bernad Avital, first secretary to the Israeli Embassy. We sincerely wish you could have been with us to hear what marvelous goals our work in Hadassah is achieving, and if you had, we would never again have any trouble raising quotas.

Our local delegates took an active part in the conference. Mrs. Alex Latker, Wills and Bequests chairman, took part in a session on fund-raising. Mrs. King directed a discussion on the relationship of National to Chapters and Groups. Mrs. Eisler presented awards at the Delegate Supper to all groups who had filled their quotas. Lynchburg proudly returned with ribbons for fund-raising and membership.

The closing luncheon was an installation. Mrs. Philip Golomb will begin her second term as president. Installed with her were Mrs. Bert Eisler, area vice president; Mrs. David Levin, administrative secretary, and Mrs. Eugene King, elected board member. Mrs. Alex Latker was re-appointed regional chairman for Wills and Bequests.

SISTERHOOD NEWS—A most delightful event took place May 14 at the Boonsboro Country Club. Fifty-year members, Mrs. Anna Schewell, Rae Schewell, Rae Finkel and Fannie Adler were honored at our annual Donor Luncheon and Mrs. Rose Lichtenstein, now of Roanoke, was honored with a Giant Uniongram. Her devotion to Sisterhood is far greater than any of us can surmise. The standing ovation which followed was a moving experience to those of us near enough to see her expression.

MRS. MARILYN BELKIN,
PRESIDENT HADASSAH

Welcome To A New Correspondent Ohav Sholom — Joins Times-Outlook

Shavuos was celebrated June 2 at the synagogue in Dillon with the religious services; installation of both Congregational and Sisterhood officers culminated in a traditional *milchig* brunch sponsored by the Sisterhood.

New officers of the Congregation are: A. Reimer, president, Clio, S. C.; M. Bernanke, vice-president, Dillon, S. C.; Moses Kornblutt, secretary, Latta, S. C.; Mrs. R. Goldman, Dillon, treasurer. Holdover trustees: A. Schaffer, Dillon, S. C., L. Fields, Clio, S. C. Sisterhood officers: President, Mrs. Moses Kornblutt, Latta, S. C.; vice-president, Mrs. Harry Epstein, Raeford, N. C.; secretary, Mrs. S. Kornblutt, Dillon, S. C., and treasurer, Mrs. E. Greene, Clio, S. C. All will take office in the fall following Simchat Torah. The entire installation service was composed by a young man of the congregation who has taught Sunday School and been more than active throughout the years ever since his Bar Mitzvah . . . Nathan Goldman. He will enter the University of South Carolina in Columbia this fall.

A check was presented to the congregation by the Sisterhood for the expenses incurred during the year for the maintenance of the *schul*. This check was part of proceeds of the one yearly fund-raising project sponsored by the sisterhood . . . the Golf Tournament and All-Day Get-Together at the "South of the Border."

In the interest of Brotherhood, a group of youngsters of kindergarten ages from Mullins were taken on a tour of the synagogue by yours truly, your correspondent, who explained the symbols and customs of synagogue rituals.

Mr. and Mrs. Robert Dubroff have returned to the States from Belgium, where they were stationed with NATO. Mrs. Dubroff is the former Miss Gail Weintraub of Florence, S. C., only daughter of Mr. and Mrs. L. Weintraub.

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RABBI JOSEPH ASHER TO LEAV

Rabbi Joseph Asher of Temple Emanual here has announced his resignation so he may serve as senior rabbi of Temple Emanue-El congregation in San Francisco, the second largest Reformed Jewish congregation in the United States.

Rabbi Asher, who came here in 1958, announced his resignation in a letter to members of the local congregation but no date for his departure was given.

Native of Germany. Rabbi Asher received his secular and rabbinic training at the University of London and the Jews' College in London. During World War II he served in the Australian army and later with the Army of Occupation in Germany. He also served Temple Beth Israel in Melbourne.



RABBI JOSEPH ASHER

He came to the United States in 1948 on a fel-

Greensboro's Temple Emanuel Celebrates Confirmands, Graduations

Congratulations to Mr. and Mrs. Jack Africk on the Bar Mitzvah of their son, Steven Brian on May 17.

Congratulations to Mr. and Mrs. S. George Barth on the Bar Mitzvah of their son, David, on May 24. Also, best wishes to Mr. and Mrs. Abe Blumenthal, the grandparents.

Rabbi Asher gave a report on his recent visit to Israel at the Israel Bond Dinner on May 19.

The Greensboro Hadassah held their final meeting on May 20th. The new officers installed were: Mrs. Carl Scheer, president; Mrs. Irving Berkelhammer, fund raising vice-president; Mrs. Michael Falk, membership vice-president; Mrs. Stanley Dolin, program vice-president; Mrs. Alfred Gilman, education vice-president; Mrs.



DAVID BARTH

Robert Scheer, treasurer; Mrs. Gerald Singer, financial secretary; Mrs. Murray Silfen, recording secretary; Mrs. Earl Peters, corresponding secretary.

Mrs. Joel Fleishman, outgoing president, conducted

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lowship to the University of Cincinnati and the Hebrew Union College there. He served congregations in Florida and Alabama before coming here.

Rabbi Asher received national attention through a feature story which appeared in Look Magazine in April, 1965. It suggested a reappraisal of Jewish attitudes to the new German generation.

The first half of the article described the humiliation and suffering under which Rabbi Asher lived until he and his parents and sister were allowed to take refuge in England. His father, also a rabbi, had been in Buchenwald concentration camp.

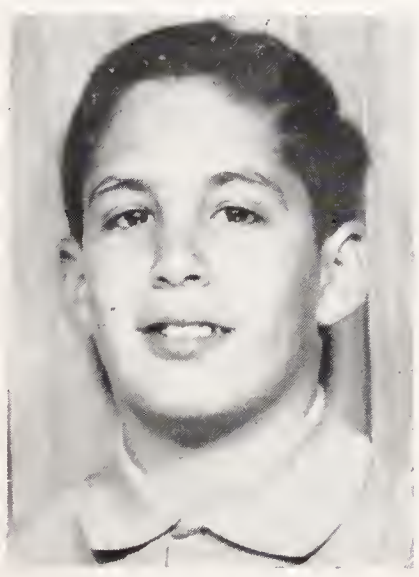
The second half of the article dealt with forgiveness and his own attitudes toward Germans he had known as a boy in Weisbaden. As a result of the article Rabbi Asher made a number of public appearances.

Rabbi Asher has been in great demand as a speaker for school and college programs. He and Mrs. Asher have been active in many community organizations. They have two sons.

the very meaningful meeting. Her mothers, Lillian Elfman and Dora Fleishman, visited our chapter from Fayetteville.

The charter members of the organization were honored. They are: Mrs. Victor Bates, Mrs. Walter Bernstein, Mrs. George Carp, Mrs. Herman Davidson, Mrs. Raymond Farber, Mrs. Adolph Guyes, Mrs. Aaron Hyman, Mrs. Cyril Jacobs, Mrs. I. M. Karesh, Mrs. Max Klein, Mrs. Sidney Lebauer, Mrs. C. Melvin Licht, Mrs. J. E. Love, Mrs. Sam Lyon, Mrs. Nat Markowitz, Mrs. Ben Marks, Sr., Mrs. Oliver Massel, Mrs. Philip Michalove, Mrs. Lewis Myers, Mrs. Charles Pearl, Mrs. Sam Prago, Mrs. Lewis Rosenberg, Mrs. Fred Rypins, Mrs. Max Sands, Mrs. Philip Segal, Sr., Mrs. Lou Silverstein, Mrs. Morris Stadiem, Mrs. Sam Stein, Mrs. Meyer Sternberger, Mrs. Sol Weinstein, Mrs. Max Zager, Mrs. Ike Zuckerman.

Also at this gala event was a fashion show from Prago-Guyes in which the four and five year old children of the members modeled. They were: Masters Craig Fleishman, Bobby Scheer, Paul Segal, Jonathon Green, Mark



STEVEN AFRICK

Abrahams, and Misses Julia Pearlman, Linda Hyman, Sheryl Falk, Ann Marks, Merissa Barker, Jo Ann Engle, and Carol Dolin.

Congratulations to: Mr. and Mrs. Ned W. Cohen, on the birth of their grandson, born on May 13 to Mr. and Mrs. Richard Wrubel in Demarest, New Jersey.

Congratulations to Mr. and Mrs. Charles Pearl who were presented a special plaque by members of the North Carolina Association at their annual meeting in High Point

CONTINUED PAGE 30

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ARAB DEFEAT

FROM PAGE 7

their interpersonal relationships and contribute to estrangement and enmity. The attitude of estrangement is also present in the relations between rulers and ruled. This distrust is probably based on a long history of arbitrary behaviour on the part of the various rulers and their bureaucracies. Dr. Hamady states that "Their public-mindedness is not developed and their social consciousness is weak. The allegiance towards the state is shaky and identification with leaders is not strong. Rarely does the Arab set his goal in the interest of his nation." Thus the government does not represent a collective effort to improve the lot of all, but an agency where the few can obtain favours from those in power.

This weakness of the bonds linking man to his fellows must, of necessity, manifest itself in battle. Instead of becoming part of a team and deriving confidence from it, the Arab soldier turns into a lonely and isolated individual. The Israeli soldier is confident that he will not be forsaken: Arab soldiers, it seems, frequently harbour such forebodings. Since the social bonds are weak, the formal framewirk holding the unit together breaks down under the pressure of battle.

The anomaly of the Egyptian Army is illustrated by the following incident: Two Egyptian officers were found in a communication wagon in the middle of Sinai without their unit. When asked where their unit was, they explained that they had only a small amount of food and water so they thought it best to keep it for themselves, await captivity, and order the rest of the unit to retreat. These Egyptian officers revealed little concern for their unit, and it may be assumed that the feeling was mutual—their men certainly reciprocated in returning the same disinterest. The desertion of units by officers, a common occurrence on all fronts, is evidence of a lack of bravery and an absence of a sense of responsibility towards the men under their command. There is truth in the criticism voiced in the USSR which placed the blame for defeat on the Egyptian officers and the lack of communication between them and the enlisted men. However, the Soviet explanation distorts the picture when it ascribes this separation to the growth of middle-class bourgeois values.

The two officers, and many others also, must have been aware of their duty toward their units. On this subject they certainly heard numerous lectures and read training manuals and pamphlets of indoctrination. No doubt they themselves could lecture on the commander's obligations toward his men. However, their words were merely recited; they did not spring from inner conviction due to the social climate. It is difficult to change such a situation by means of instructions and regulations. The Egyptian Army certainly knew that Israeli military doctrine calls upon officers to lead their men into battle by the words of command: "Follow me." Egyptian officers were probably instructed to act likewise. But obedience to such instructions depends on the social milieu; in the absence of the proper environment, instructions remain a dead letter.

Egyptian company commanders, when asked the names of the men in their companies, will tell you that they do not know them by name. For them it is sufficient to know the names of the pla-

toon commanders, and they appear to be insulted when asked if they know the names of some of the soldiers serving under them. An order to company commanders to learn their soldiers' names would be useless; it would treat the outward symptoms without dealing with the cause.

Israelis are shocked at the wide distance separating Egyptian officers from each other and in some cases with their mutual hatred even in captivity. Each one blames the others for not doing their duty, as though only he had behaved properly. When confronted with these mutual accusations, one is inclined to accept all of them: this makes it appear that most of the officers did not acquit themselves well in battle. Perhaps because of this awareness of the shortcomings latent in all of them the Egyptians went out of their way to findfind japologies for themselves and to place the blame on others.

The contrast between the Israeli and the Egyptian armies is obvious. For Israelis, experiences in army life and war tend to break down barriers, while the reverse, up to now has been true for the Egyptians. The National Charter of the United Arab Republic, the official document formulating social and political ideology, emphasizes the notion of populism, which is so much eulogized in the UAR; the Israeli Army is of the people. We Israelis are much more heterogeneous, speak many languages and possess different traditions and customs; yet, we are united in war. The Arabs are mire homogeneous, particularly in a country like Egypt where they have had many generations to coalesce, and yet they are not united.

If this explanation of the Arab collapse is correct, the conclusions to be drawn do not relate only to the military domain but are pertinent also to an evaluation of Arab society and the achievements of Abdul Nasser. The total and immediate collapse of the Arabs came as a surprise to most people, including myself. Students of the Middle East may have to revise their evaluation of the extent of Arab national integration. The low level of internal integration in the Arab countries will influence their internal political developments and stability.

Theories of political development and of camparative politics stress the process of *integration*—the creation of a spirit of cooperation among citizens, which implants in them the feeling of belonging. This process has a number of aspects. It flows, on the one hand, from the individuals toward the centre, the state, the regime; on the other hand, from individuals to other individuals. The former process influences *state building*, whereas the latter conditions *nation building*. The formation of the nation involves the creation of bonds between citizens leading to a feeling of brotherhood, solidarity and unity. This devotion is not merely an abstraction, but is tested by how consequential it is, by the readiness of individuals to cooperate for the general good and to subordinate their private interests to it. This feeling of belonging cannot be imposed from above since the more a person considers his commitment to be freely chosen, the stronger will be his attachment toward it.

Many Middle East experts have praised Nasser's achievements. Yet his defeat, if the explanation proposed here is correct, shows the extent to which he did not succeed in forging a nation and in implanting a feeling of responsibility and readiness for sacrifice.

(Reprinted from the Fall issue of "Orbis" by the Foreign Policy Research Institute of the University of Pennsylvania. See page 3 for author's biography.)

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Statesville — Laura Lipshitz Conducts Outstanding Bas Mitzvah Services

The week-end of June 7-9 was the last of Rabbi Selwyn Geller's visits to our community, but the Bat Mitzvah of Laura Lipshitz made it the most gala of all. This poised young lady brought admiration from her teachers, Rabbi Geller and Mrs. Leonard Polk, as well as joy and delight from the family, friends and other relatives who had gathered for this most *simcha* of occasions to listen while she led the Friday evening services, chanted the *Maftir* from the portion of the week, *Naso*, and then proceeded with the *Haftorah*, Judges, 13:2-25.

Laura included a sermonette based on the *Parsha* of the week. She sang the Hebrew portions with ease and proceeded with English passages, asking the congregation to join with her, all in addition to the regular songs and chants that are the familiar part of the Friday service. Mr. and Mrs. Nathan Lipshitz were hosts for the delightful Oneg Shabbat which followed the service. Out of town guests included Mrs. Ruth Price, mother of Mrs. Lipshitz and Mrs. Benjamin Krugman, sister of Mr. Lipshitz.

Saturday morning saw closing exercises for the Religious School. The regular Saturday service was well attended by children and their parents and included the noting of progress reports on the various classes by principal, Mrs. Solomon Ludwig, the distribution of Jewish National Fund Tree Certificates and gifts to the faculty, closing remarks on behalf of Rabbi Geller and Mrs. Ludwig. Thanks to all was extended and the hope and prayer for the continued growth of this school for next year.

The Ladies Auxiliary noted the installation of new officers at the closing meeting and luncheon on May 22 at the Statesville Country Club. In the absence of President Mrs. Ellis Gordon, Vice-President Mrs. Saul Walsh conducted the business meeting held prior to lunch at which time all matters pertaining to the year 1967-68 were discussed and closed. The installation followed a luncheon chaired by Mrs. Solomon Ludwig and Mrs. Benjamin Katz. The new officers were installed by Mrs. Howard Adler. Also present at lunch were guests, Mrs. Sara Adler, mother-in-law of Mrs. Adler here for the graduation exercises of her grandson, Mark Adler, and Dr. Eva S. Katz, mother-in-law of Mrs. Katz, also here for the festivities of her granddaughter, Gerry Katz, and grandson, Jeffrey Katz.

Statesville also entertained other visitors for the many graduation activities and these included Mr. Paul H. Kaplan, father of Mrs. Katz and Mr. Harry C. Robinson, a very dear and old friend of the Katz family.

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Rocky Mt. — Local Residents Return From Visits To Israel And Europe

Welcome home to Mr. and Mrs. Harry Kornfeld of Rocky Mount, who with their in-laws, Mr. and Mrs. Louis Greenberg of High Point, toured Israel in depth.

Welcome home to Mrs. Ruth Epstein who with her sister-in-law and brother, Mr. and Mrs. Tobias of High Point, toured through Israel, Paris and England.

A speedy recovery to Mrs. Larry Diamond of Pinetops who is now recuperating at home after an operation.

Congratulations to the following students who have graduated from high school and are now entering college: Allen Benns (son of Mr. and Mrs. Israel Benns) entering University of North Carolina; Michelle Gold (daughter of Mr. Francis Gold)entering Pembroke State College; Mary and Herbert Greenberg (son and daughter of Mr. and Mrs. Ben Greenberg) entering Weslyan College; Marcia Hammell (niece of Mr. and Mrs. Sidney Meritt) entering Richmond Professional Institute; Edward Levy (son of Mr. and Mrs. Ted Levy) entering Chowan College; Robert Meritt (son of Mr. and Mrs. Sidney Meritt) entering Atlantic Christian College.

Arthur Marcus (son of Mr. and Mrs. Gerald Marcus) and Joel Meyer (son of Mr. and Mrs. Max Meyer of Enfield) have joined the Z.B.T. Fraternity of North Carolina.

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Wilmington—July Wedding Planned For Marilyn Plisco, David Pinsky

Mr. and Mrs. Leo Plisco, of Wilmington, have announced the engagement of their daughter, Marilyn Zena, of Randallstown, Maryland, to David Louis Pinsky, of Baltimore, Maryland. Mr. Pinsky is the son of Mrs. Bernard Pinsky and the late Mr. Pinsky. Miss Plisco is an employee at Sinai Hospital Department of Pathology as a medical secretary. Mr. Pinsky is attending the University of Baltimore and is employed by Baltimore County. A July wedding is planned.

The Bar Mitzvah of Neal Fleishman, son of Mr. and Mrs. Milton Fleishman, was celebrated on June 8 at B'nai Israel Synagogue in Wilmington. The celebrant conducted the service beautifully. An especially touching moment for the guests was the presentation and blessing of the Bar Mitzvah by his father, who is president of the Synagogue. Mrs. Sidney Shapiro, president of Sisterhood, presented the Bible. Rabbi Shmuel Tokayer officiated.

Mr. and Mrs. Fleishman entertained their many out-of-town guests at a Sabbath dinner at the Synagogue Friday evening after services and hosted a luncheon following services Saturday. Saturday evening they honored their son at a cocktail buffet and dance at the Blockade Runner Motel.

Congratulations to . . . Mr. and Mrs. Rickie Berman andand Mr. and Mrs. Hank Blaustein. Both couples were married on June 9th. . . . the following high school graduates: Leonard May, Howard Neuwirth, Lee Greene and Sheldon Retchin. . . . and our college graduates: Randy May, Marilyn Alper Davidson, Vickie Alpern Scott, Howard Stein, Michael Blakeman, Hank Blaustein, and Mary Block. . . .

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Durham — Community Celebrates Engagement Of Gladstein, Grossman

A "simcha" in our community! The entire congregation joined Mr. and Mrs. Melvin Gladstein on the joyous occasion when they entertained in honor of the engagement of their daughter, Lynne Susan, to Willy Grossman, at an Oneg Shabbat on Friday, June 7, at the Beth El Synagogue.

Mr. Grossman is the son of Mr. and Mrs. Julius Grossman of Brooklyn, New York.

The worshippers were ushered into the sanctuary by Mr. Michael Gladstein, brother of the bride-elect and Mr. David Grossman, brother of the prospective bridegroom.

A large topiarie tree trimed with stephonotis pink roses and green velvet bows decorated the front of the altar.

Rabbi M. Herbert Berger offered a special prayer for the betrothed and spoke on "What Keeps a Family Together". The Ark was opened by Melvin Gladstein, father of the bride-elect.

After the services, Mr. and Mrs. Gladstein were hosts at an Oneg Shabbat in the social hall.

In the receiving line, greeting their guests and receiving the good wishes from their many friends were the hosts, Mr. and Mrs. Gladstein, Lynne and Willy, Mr. and Mrs. Julius Grossman, Michael Gladstein and David Grossman, Mrs. Hyman Dryzer, aunt of the bride-elect, and Rabbi M. Herbert Berger.

Lynne attended the University of Florida and was graduated from N. C. State University. She is a candidate for a master's degree in social work at Smith College.

Willy, the prespective bridegroom, attended Brooklyn College and the University of Colorado. He is stationed with the U. S. Army at Fitzsimmons General Hospital in Denver, Colo.

A September wedding is planned.

MRS. SAM FREEDMAN

Columbia — Bat Mitzvahs, Brisim, Bring Many Mazel Tovs

The Bat Mitzvah of Laurie Baker, Paula Kahn, Cathy Kline, Jill Mitchell and Sharon Perloff took place on Shavouth morning at Beth Shalom Synagogue.

There were three *brisims* recently and mazel tovs go to Mr. and Mrs. Barnett Goldberg, Mr. and Mrs. Isidore Lourie and Mr. and Mrs. Harvey Golden.

Also one daughter for Mr. and Mrs. Milton Safran. Congratulations to proud grandparents Mr. and Mrs. Sam Wengrow for a son born to Mr. and Mrs. Henry Ray Wengrow of Jacksonville, Fla.

Beverly Laden, Eric Marcus, Henry Eneman, and Barbara Yelman will be attending USY or Ramah camps this summer. Barbara will be a counselor.

Our deepest sympathy goes to Mrs. Nathan Sanborn upon the loss of a brother and to Mrs. Leon Ritter upon the loss of a sister.

Our wishes for a speedy recovery go to Hy Rosen, Dr. Louis Birch and Mrs. Ethel Lubovsky.

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Charlotte Sweeps

In what seemed like a clean sweep, Charlotte AZA and BBG copped many honors at the recent North Carolina Council Convention. These members are all students from Temple Israel. Steven Kridel is the North Carolina president; Isaac Kier, treasurer; Ellen Roberts, Best All-Around BBG in the state for 1968; Phillip Kridel, Best All-Around AZA; Cathy Slesinger, N. C. Council Sweetheart; and Paul Spil State Beau. Mrs. Arnold Kridel is Charlotte's Chairman for BBYO. We congratulate all of them.

Ted Sheppard Shapiro, son of Mr. and Mrs. Walter Shapiro, became Bar Mitzvah on Saturday morning, May 18. Mr. and Mrs. Louis W. Silver happily celebrated the Bar Mitzvah of their son, Robert Hillel, on Saturday, May 24. Also called to the Torah for his Bar Mitzvah was Stewart Fred Roberts, on June 15. He is the son of Mr. and Mrs. Nat H. Roberts. Mazal Tov to all these families.

Craig Madans is the new Aleph Godol of Charlotte AZA. Maxine Madans and Cathy Slesinger are presidents of their respective chapters. Temple Israel is well represented!

Glenn Pransky and Michael Kastan were elected to the Beta Club, an honor group at McClintock Junior High School.

Temple Israel Men's Club Sabbath was observed on Friday night, June 7. Participants in the service were Al Rousso, Al Rosen, Dov Kentof, Nat Roberts, Morris Speizman, Marvin Baron, Abe Luski, John Kornfeld, Arthur Pressman, Morton Turk, George Ackerman, Dr. Al Kossove. The new officers were also installed.

We welcome the following new members into the Temple Family: Mr. and Mrs. Max Berenson, Mr. and Mrs. Jerry M. Goodman, Dr.



The Confirmation of the Hebrew High School of Temple Israel was on the first evening of Shavuot.

The graduates were: Lisa Faye Bayer, daughter of Mr. and Mrs. Milton J. Bayer; Jenny Berman, daughter of Mr. and Mrs. Melvin Berman; Melanie Rochelle Berson, daughter of Mr. and Mrs. David Berson; David Myron Binnick, son of Mr. and Mrs. Alex Binnick; Michael Boxer, son

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and Mrs. Ivan Myers and Miss Joyce Marie Jones. We hope that their membership will be a spiritually rewarding one.

The 30th anniversary of Drs. Albert and Irene Kossove was observed at the Friday evening service on June 7. Mazel Tov also goes to Mr. and Mrs. Al Rosen, whose 35th wedding anniversary was June 3.

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FROM PAGE 21

on May 19. The plaque was presented in honor of the 50th wedding anniversary of Mr. and Mrs. Pearl, and in recognition of their work in connection with the North Carolina Jewish Home.

Congratulations to Cathy Rogers, daughter of Dr. and Mrs. Seymour S. Rogers, who was elected AZA Sweetheart at the recent AZA-BBG Sweetheart Dance. Congratulations to Cathy, also, for her election as first vice-president of the Etta Spier BBG chapter.

Congratulations to Brenda Rothschild who was elected second vice-president of BBG; Paula Solomon who was elected MIT mother; and to Cathy Magid, historian. Also, congratulations to Dan Marks who was elected Sopher of the Sigmund Selig Pearl chapter of AZA.

Congratulations to the confirmands of Temple Emanuel, for their lovely service on the Eve of Shavuous, June 1, 1968. They are: Brenda Gail Rothschild, president of the class, daughter of Mr. and Mrs. Henry Rothschild; Richard Stephen Barth, son of Mr. and Mrs. S. George Barth; Patricia Ann Colchamiro, daughter of Mr. and Mrs. Harvey Colchamiro; Frederick Gene Fishman, son of Mr. and Mrs. Maurice Fishman; Steven Paul Goldfarb, son of Mr. and Mrs. Leo Goldfarb; Betty Hoopes Goodes, daughter of Mr. and Mrs. Benjamin Goodes; Mark P. Klauber, son of Mr. and Mrs. Morton L. Klauber; Susan Elizabeth Levy, daughter of Mr. and Mrs. Bertram Levy; Daniel Spear Marks, son of Dr. and Mrs. Edgar Marks; Stephen Howard Marks, son of Mr. and Mrs. Arnold Marks; Robert William Moss, son of Mr. and Mrs. Morris S. Moss; Henry Lewis Needle, son of Mr. and Mrs. Harold Needle; Lowell J. Rauch, son of Mr. and Mrs. Al Rauch; Cathy Jane Rogers, daughter of Dr. and Mrs. S. S. Rogers; Russell Lawrence Cohen, son of Mr. and Mrs. Lawrence M. Cohen, and Robert Clarence Cone, son of Mr. and Mrs. Herman Cone, Jr.

College graduates are: David Rubin, son of Dr. and Mrs. Adrian Rubin, from the University of North Carolina Medical School; Steven Cooper, son of Mr. and Mrs. David Cooper, from the University of North Carolina at Chapel Hill, and Martin Goldfarb, son of Mr. and Mrs. Leo Goldfarb, from East Carolina University.

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The American Jewish

Times-Outlook

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Inside Story:

The American Council For Judaism...

Thalhimers

THE FASHION STORES



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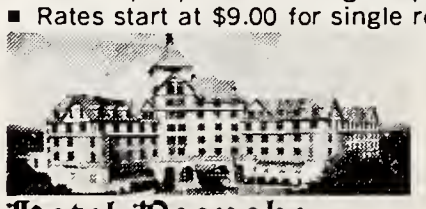
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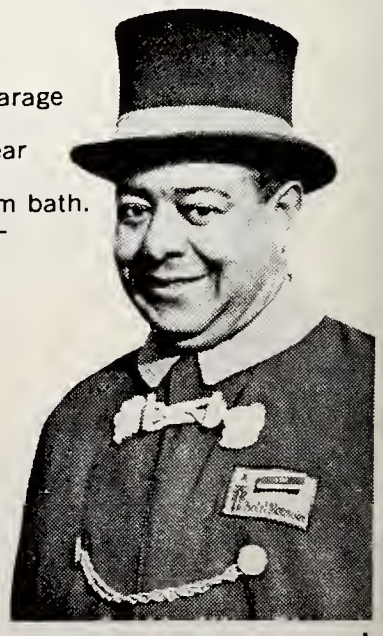
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The American Jewish TIMES-OUTLOOK

VOL XXXII • AUGUST, 1968 NUMBER 12

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IN A SCATHING ATTACK ON THE AMERICAN COUNCIL FOR JUDAISM WHICH APPEARS IN THIS ISSUE, NORTON MEZVINSKY, FORMER EXECUTIVE DIRECTOR OF THE CONTROVERSIAL JEWISH ANTI-ZIONIST ORGANIZATION, ACCUSES THE COUNCIL OF RACISM, DELIBERATE REFUSAL TO USE ITS ANTI-ZIONIST CREDIBILITY WITH ARAB REPRESENTATIVES TO HELP DISTRESSED JEWS IN ARAB COUNTRIES FOLLOWING THE ARAB-ISRAELI WAR AND ACTUAL PREJUDICE AGAINST JEWS WHO SOME OF ITS LEADERSHIP CONSIDERS "NOT OUR KIND OF JEW." AMONG THE CHARGES LEVELED BY MEZVINSKY ARE: 1) THE COUNCIL'S NATIONAL EXECUTIVE COMMITTEE IN FEBRUARY REFUSED TO ALLOW ANY NEGRO TO SPEAK AT A FORTHCOMING ANNUAL CONFERENCE; 2) "WILLFUL FAILURE" AND DELIBERATE REFUSAL TO CONCERN ITSELF WITH THE PLIGHT OF JEWS IN ARAB COUNTRIES FOLLOWING LAST YEAR'S ARAB-ISRAELI WAR; SIMILARLY, IT HAS NEVER ATTEMPTED TO AID JEWS IN COMMUNIST COUNTRIES; 3) ATTEMPTS TO REJUVENATE THE ORGANIZATION BY APPEALING TO A YOUNGER AUDIENCE WERE CONSTANTLY REBUFFED. MEZVINSKY REPORTS THAT AMONG THE BIZARRE RESPONSES HE RECEIVED FROM SOME OF THE LEADERSHIP INCLUDED COMMENTS, "THEY ARE NOT OUR KIND OF JEWS. . . I AM NOT SURE WE WANT SUCH JEWS"; 4) THE AMERICAN COUNCIL FOR JUDAISM GENERALLY OPPOSED EFFORTS TO ENHANCE AND REVIVE PART OF THE JEWISH RELIGIO-CULTURAL HERITAGE. THE DIRECTOR OF THE A C J RELIGIOUS DEVELOPMENT PROGRAM IS AN AVOWED ATHEIST — AS WELL AS BEING TOTALLY ILLITERATE IN HEBREW.

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The American Jewish Times-Outlook is published monthly at 530 Southeastern Building, Greensboro, N. C. Subscription is $3.00 per year, $5.00 per two years, payable in advance. Second class postage paid at Greensboro, N. C.

DAY-DREAMS



The biggest decision most people my age face is marriage. At night, when I can't sleep, the day-dreams and hopes shimmer and dance, vaguely and frighteningly. I ask myself, we ask ourselves—what am I looking for? What do I want?

For us young people the world has changed. Our way of life is different. It is a free country. Young people do what they want, feel what they want. There is nothing forbidden, there are no guidelines.

I and a million other girls and boys have been brought up in this uninhibited society for years. We have been told not to be afraid, to enjoy—above all to enjoy, to let ourselves have whatever we want. Everything we see in the movies and everything we read in books and magazines have set the stage.

Our rabbis called this world an **alma d'shikra**, a false world. We are living in day dreams. But even the day-dreams are not real. They are all made up, all artificial. We are living day-dreams that people are being paid to make up for us.

I can day-dream up a marriage that would make Madison Avenue envy me. A tall, blond haired, blue-eyed girl, with strong white teeth and a warm smile and dimples and wealthy parents. And a cottage by the sea and a sailboat and a wind blowing against tender faces. And a good car to drive in and a big house filled with exquisite furniture. And other, more intimate things.

Well, I do want all this. Why not? And the girls want these things also. Why not? But there must be one qualification, one understanding. All these things are secondary to the true meaning of marriage.

We are Jews, and must marry as Jews. We must enter marriage as we enter a synagogue. It is not just a bond, it is a service. Marriage is the creation of a new world, a world dedicated to serving our mate, making him and her a better person, a person who can do great things in the world and who finds new strength and new encouragement through our mutual understanding.

It is a service dedicated to the raising of a family, of children who will grow not just to be doctors and lawyers, but true servants and blessings to mankind. It is a service not of our mouths but of our every being and fiber. It is a service of love and of heat.

We day-dream of marriage and ask what do we want? Who shall I choose? But the real question must be, who am I, what am I, and will this marriage make me someone better?

You can dye your hair but not your heart.

The American Council

Being a report by its former Executive Director • of a Jewish organization • supported by some of America's wealthiest Jews • that he describes as racist, un-Jewish, pro-Arab and anti-Israel • Snobbish about those described as "Not Our Type Of Jews" • and other interesting things. . . .

The American Council for Judaism has long been the most controversial Jewish organization in America. Its consistent anti-Israel and pro-Arab stance has earned the wrath of the vast majority of American Jews. But what, exactly, is the American Council? Who are its leaders? What motivates them? In an exclusive article, written especially for the American Jewish Times-Outlook, *Dr. Norton Mezvinsky, former executive director of the American Council for Judaism, reveals the inner-workings of the organization, including decisive sections of the leadership who "still wish to preserve the ACJ as an exclusive club for wealthy and aging Jews . . . and still regard their Jewishness as a source of embarrassment rather than pride. . . ."*

On April 1, 1968, after some serious ideological disputes with a majority of the organization's leadership, I was dismissed as executive director of the American Council for Judaism (ACJ). Less than three weeks, thereafter, Michael Selzer, quondam assistant executive director and, subsequently, fellow in Jewish studies, was dismissed from the ACJ staff. I now wish to comment publicly and in print on the ACJ, not because I am vindictive but rather because I believe that the ACJ cannot be regarded as giving serious expression to what I believe to be an authentic and integrally Jewish rejection of the postures of Jewish nationalists. In a sense, the essay below is a type of personal testimony.

In making this statement, I shall not comment on the recent visit of Moscow Chief Rabbi Yehuda Leib Levin to the United States. Rabbi Levin's visit to the United States, initiated and planned by me together with Michael Selzer and Bill Gottlieb, ACJ public relations director, overlaps with Selzer's and my dismissals in many ways. Yet, that visit, as important as it was, is not of primary importance in my comments on the ACJ. I wish to observe only that the visit was turned into a positive happening when certain Orthodox rabbis, laymen and organizations took over the planning of the visit from the ACJ once Rabbi Levin had arrived in the United States.

I joined the ACJ staff in March, 1967. I did not join it because I approved totally of either the policies, practices or postures adopted by the ACJ's leadership and administration. I joined it, rather, because I believed that the monolithic organizational consensus in American Jewish life needed to be challenged. Although I believe the evidence for this consensus is clear, I shall not go into that in this essay. What is important here is that I believed the consensus existed and needed to be challenged. I felt that the challenge should be made by facilitating free and unrestricted spiritual and intellectual inquiry on the part of individual Jews. I believed that in so challenging, an American Jewish organization offering alternatives to Zionist nationalism was essential and should exist. I do not believe that the ACJ was as yet the positive Jewish organization that I had in mind. Yet, I had hopes that I, together with some others, would be able to make it into such. These hopes were encouraged by some of the ACJ leadership. With Michael Selzer, whom I brought to the ACJ staff in the summer of 1967, I postulated, and this postulation was to a large extent accepted by those responsible, that it was not by fighting Zionism on its own terms, but only by encouraging and enabling the untrammeled pursuit by individual Jews of their individual consciences, informed by an ever-growing knowledge and

AMERICAN COUNCIL FOR JUDAISM'S ELMER BERGER, LEFT, GREETS MOSCOW'S CHIEF RABBI YEHUDA LEIB LEVIN ON THE PATRIARCH'S ARRIVAL IN NEW YORK. RABBI LEVIN CAME AT THE INVITATION OF THE COUNCIL BUT, SAYS AUTHOR MEZVINSKY, "THE VISIT WAS TURNED INTO A POSITIVE HAPPENING WHEN CERTAIN ORTHODOX RABBIS, LAYMEN AND ORGANIZATIONS TOOK OVER THE PLANNING OF THE VISIT."



For Judaism

understanding of the religio-cultural heritage of Judaism, that this Jewish alternative could be developed and a return to the genuine spirit and practices of Judaism be achieved. To this end, and without in any significant sense departing from the bases on which the ACJ had originally been constituted, and on which it formally rested, I proposed that under my administration the ACJ would endeavor to become a truly independent Jewish organization: by which I had in mind not only that it should continue to be independent of other ideologies and their organizations, but that it should also become independent of its own axioms as well. I hoped that the ACJ could thus become the vehicle for a vitally needed and authentic questioning of the monolithic tendencies in the Jewish world—tendencies to which I objected not only because of their anti-democratic nature but, no less markedly, because of their fundamental irrelevance to Judaism itself.

"The reactionary, dogmatic and actually un-Jewish tendencies of large sections of the leadership . . . must unfortunately be regarded as conclusive indications of that organization's failure and lack of integrity. . . ."

I intended to proceed towards the fulfillment of this task in the following ways: by attracting new and hopefully vigorous and creative thinkers to the Council staff; by broadening the Judaic perspectives of the organization; by moving the ACJ members into more meaningful relationships with other Jews; by convincing the ACJ Philanthropic Fund to expand the scope and purpose of the activities; by making our criticisms of Zionist nationalism stem primarily from Jewish perspectives; and by tempering the often simplistic and overly harsh tone of previous ACJ public relations activity. In a word, I wished to make the ACJ more creative, more restrained and dignified, and, above all, more positively Jewish.

I emphasize that the ACJ leadership seemed at first to accept the need for such a reorientation. In practice, however, this leadership unfortunately showed itself incapable of understanding or appreciating the need for these proposed steps. An irrational, almost obsessive, and certainly un-Jewish preoccupation of a most negative kind with the state of Israel was one reason for this. No less decisive was the fact that this leadership was to reveal itself as even more reactionary, dogmatic and untrue to the essences and purposes of Judaism than those whom it accused of these selfsame failings.

ACJ preoccupations with the state of Israel were grouped into two separate and to a considerable extent mutually antagonistic factions. On the one extreme there was the camp led by Rabbi Elmer Berger, until June 30, 1968, the ACJ's executive vice president. Berger was and still is immensely preoccupied with the Middle East question. In this preoccupation, he has been sincerely committed to the Arab cause and deeply committed against the Israeli cause. His bias is evident in his writings, speeches, associations with Arab leaders and with pro-Arab organizations such as the American Friends of the Middle East (AFME) and the Holy Land Center here in New York. (Berger is a director of both organizations. AFME is well known. The Holy Land Center, located at 225 E. 19th Street in New York City supposedly promotes the Holy Land but in almost all ways excludes the state of Israel in its concern. A 1958 map of the Middle East, displayed in the center's major meeting room, for example, includes mention and notation of Palestine but neglects mention and/or notation of the state of Israel. The kingdom of Jordan is the largest single contributor to the Holy Land Center. Of all American Jewish organizations and Jews only the ACJ and some of its members have worked together with the Holy Land Center.) Berger's pro-Arab bias is also evidenced by his freely-given speechwriting assistance to certain Arab representatives at the United Nations, notably George Tomeh of Syria. In reprinting for public distribution a speech on the Middle East given last year by Berger, the Arabian American Oil Company (ARAMCO) correctly stated in an introduction: "A leading anti-Zionist Jew, he (Berger has been prominent among those Americans writing and lecturing in behalf of the Arabs."

Berger is knowledgeable and sincere in his advocacy of Arab interests; but he is also biased and narrow in his approach. Most notable, however, is the fact that his intense preoccupation with the Middle East conflict reveals virtually no concern for the Jewish dimensions or significances of the problem. Berger seems not to approach this conflict primarily as a Jew. . .

Those ACJ members who opposed Berger's stand on the Middle East did not do so because they were or are favorably inclined towards Israel or concerned with the Jewish potential of that country. They opposed Berger rather, because they felt that his ideas and his advocacy of the Arab cause were somehow bad for the Council's image. Their concern

TURN TO PAGE 16



U. N. SYRIAN AMBASSADOR GEORGE TOMEH. SOME OF THE EXTREMIST ARAB'S SPEECHES WERE WRITTEN BY AMERICAN COUNCIL FOR JUDAISM'S FORMER EXECUTIVE VICE-PRESIDENT ELMER BERGER.

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Paul Klein, Formerly of Greensboro, Receives Walter Reed Medal and Promotion

S. Paul Klein, son of Mr. and Mrs. A. F. Klein, was recently cited by the Department of the Army for meritorious performance of duty as assistant Chief of the Motion Picture Services branch at Walter Reed Army Institute of Research, Washington, D. C. Mr. Klein received a special medal and the certificate of commendation. Standing with him as he was presented the citation are his wife, Diane and their daughter, Lisa, who attended the special ceremony of presentation. Soon after he received this citation, Mr. Klein was promoted to chief of the Motion Picture Service Branch of Walter Reed Hospital.

A member of the staff of the Walter Reed Army Institute of Motion Picture Services for the past four years, Mr. Klein has received recognition for his work with medical research films on several previous occasions. Before being assigned to Walter Reed, he was with the Department of Agriculture and the Department of Commerce, where he was also presented with various citations for similar work.



PAUL KLEIN RECEIVES MEDAL AND CITATION

PICTURES OF THE MONTH...



PICTURE TO CHERISH — CONFIRMATION CLASS OF TEMPLE EMANUEL, GREENSBORO, POSES WITH RABBI JOSEPH ASHER.



CIRCUIT RIDER REUBEN KESNER IS NOW IN ISRAEL WITH A NUMBER OF NORTH CAROLINA YOUNGSTERS. HE SENDS HIS REGARDS AND WILL REPORT HIS EXPERIENCES IN THE AJTO'S ROSH HASHONO ISSUE.

BETH ISRAEL CENTER, WHITEVILLE, ELECTS NEW OFFICERS. LEFT TO RIGHT: ROBERT LEDER, VICE PRESIDENT; SOL MANN, PRESIDENT; IRVING MANN, IMMEDIATE PAST PRESIDENT, AND MARTIN A. BERNSTEIN, SECRETARY-TREASURER. ABSENT, ROBERT WOLPERT, VICE PRESIDENT.

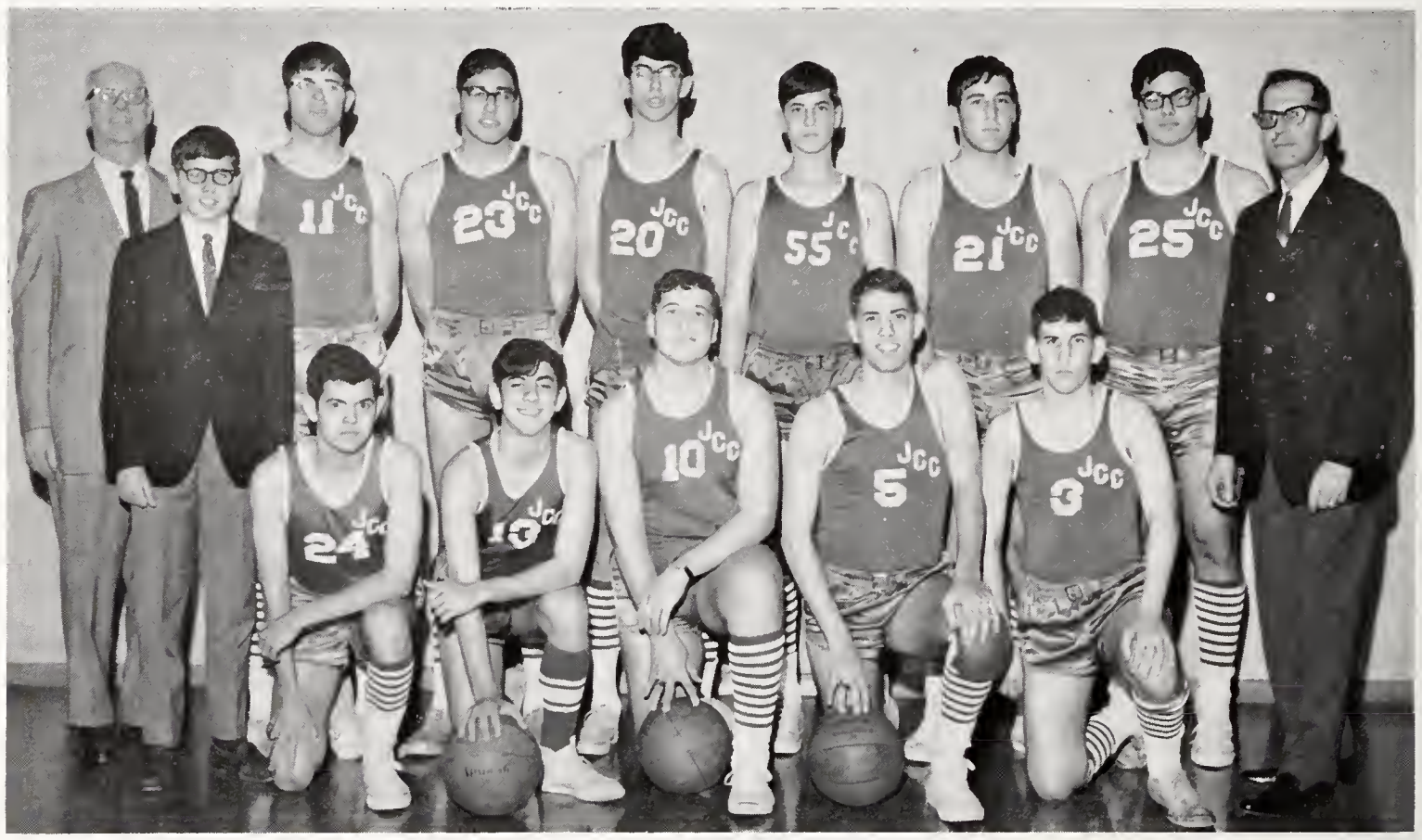




NEWPORT NEWS APPEAL RAISES $260,000

Mr. Philip Moonves, 1968 Allied Jewish Appeal Campaign chairman, announced that one of the finest fund raising experiences that the Jewish community has had was achieved this past month when $260,000.00 was raised for the regular Allied Jewish Appeal and Israel Emergency. Mr. Moonves praised all of the contributors, chairmen and workers who have shown our fellow brethren in Israel and here at home that they care for those less fortunate. He expressed thanks to the hundreds of people within the Jewish and general community who graciously rallied around the leaders and conducted one of the finest campaigns in the country.

Mrs. Marvin Mazur, chairman of the Day Camp committee, announced that Mr. Lawrence Paffrath, a teacher at Ferguson High School, will serve as the Director of the Day Camp. For many years Mr. Paffrath has been identified in youth work. He is a graduate of the College of William and Mary where he excelled as a member of the varsity team. The Camp initiated its program July 8 and will continue until August 16.



A series of teen-age parties have been arranged at the new site of the Jewish Community Center with special events featuring programs for teen-agers from Philadelphia, Pa. and Nassau County, New York.

The opening ceremonies and dedication of the new Jewish Community Center facilities were held Sunday, June 30. Many distinguished guests were present and Mr. Moe Hoffman of the National Jewish Welfare Board extended greetings in behalf of his organization.

MRS. MARTHA B. SHAPIRO

NEWPORT NEWS JEWISH COMMUNITY CENTER BASKETBALL WINNERS OF THE SOUTHERN TIER, MIDDLE ATLANTIC SECTION JEWISH WELFARE BOARD BASKETBALL TOURNAMENT. THE TEAM PARTICIPATED IN THE NATIONAL TOURNAMENT HELD AT ALLENTOWN, PA. THE TEAM WAS COACHED BY MR. HANK FINEMAN (STANDING RIGHT) AND MR. GEORGE BREAULT (STANDING LEFT).

Roanoke-- Beth Israel Celebrates Simchas

Mr. and Mrs. Sheldon Martin celebrated the Bar Mitzvah of their son, Clifford Wayne.

Beth Israel Synagogue members enjoyed many Simchas. Congratulations to . . . Ida Bieler, who won a scholarship to Temple University for the summer, where she will study under Professor Canin. Ida also won a scholarship to the Music Festival at Marlboro, Vermont, where she will study under Rudolph Serkin. . .

Suri Bieler, who was honored by being accepted to the Drama School at the Gateway Playhouse in Bellport, Long Island. . .

Harold and Buddy Brownstein on the birth of a grandson, Jeffrey Stephen Leiken, son of Larry and Gail Leiken, of Peoria, Illinois. . .

Marcus Kaplan on being chosen "Father of the Year" in Religious Activities. . .

Marcus and Sylvia Kaplan on the marriage of their son, David, to Miss Cheryl Greenberg, of Philadelphia, on July 3rd. . .

Cindy Levin, on making the Dean's List at George Washington University. . .

Artie Levin on the marriage of his daughter, Cindy, to Mr. Larry Goldstein of Great Neck, New York, on July 3rd. . .

Dave and Sarah Silverman on the forthcoming marriage of their daughter, Lynn Ellen, to Mr. William J. Rubin, of Baltimore, on August 11th. . .

Terry and Laura Brenner, on their marriage at the Synagogue, Roanoke, Virginia, on June 9.

MRS. MORTON HONEYMAN

Alexandria — Michael Barker To Spend Summer in Israeli Kibbutz

Michael Barker, son of Lieutenant Colonel and Mrs. Irving O. Barker, is spending the summer working on Kibbutz Kefar Menahem in Israel. Michael will be a Junior at Rutgers University this Fall and is majoring in Political Science. If all goes as planned, Michael hopes to have as visitors to Kefar Menahem on August 1st, his cousin, Miss Michelle Leder of Goldsboro and his long-time friend and teacher, Rabbi Jerome Tolochko of Kinston.



MICHAEL BARKER

Asheville — Diamond-Goldstein Vows Solemnized in Temple

Miss Meridy Gayle Diamond and Steven Ira Goldstein were married Sunday at 12:30 p. m. in Temple Beth Ha Tephila by Rabbi Stanley Funston. Mrs. Charles Glass was organist.

The bride, daughter of Mr. and Mrs. Alfred L. Diamond of 22 Jarnaul Ave., is a student at Asheville-Biltmore College. Given in marriage by her father, she wore a full length karate gown trimmed in Venise lace, a shoulder length veil falling from a pillbox of illusion and pearls and carried a cascade bouquet of carnations around an orchid.

Her sister, Miss Jill Diamond, was maid of honor. She was attired in a pastel blue silk floor length dress, a circular veil attached to a Dior bow and carried a colonial bouquet of white roses and Marguerite daisies.

Mrs. Jerry Pakula of Kansas City, Mo., another sister; Miss Harriet Boozer and Miss Sally Erichson were bridesmaids, dressed like the honor attendants.

The bridegroom's father served as best man and Samuel Shaw, both cousins of Bronx, N. Y., and John D. Church of Shelby ushered.

A luncheon followed in Bucks Red Carpet Room.

For their wedding trip to Atlanta, Ga., the bride changed to an ivory linen dress and coat trimmed with black and black patent accessories. Upon their return they will live in Gracelyn Garden Apartments.

Mr. Goldstein has an A. B. degree from University of North Carolina and is a graduate of UNC Law School. He is an attorney with Lee, Lee & Cogburn on Church Street.

Installation of new officers of the Asheville Lions Club was held Saturday night, June 22, at a dinner meeting in Battery Park Hotel. Among the new officers elected was Dr. Joseph Schandler, second vice president. Dr. Lewis R. Rothstein was elected as a director for two years.

Miss Ellen Resnikoff, daughter of Mr. and Mrs. Louis Resnikoff of 15 Kingwood Place, has been named to the Dean's List at Emerson College, Boston, Massachusetts. Miss Resnikoff is a rising senior with a radio and broadcasting major.

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Hendersonville — Camp Blue Star Hosts Rabbi Charles Mantinband



RABBI AND MRS. CHARLES MANTINBAND

Blue Star Camps of Hendersonville, N. C. had the delightful honor of being host to Rabbi and Mrs. Charles Mantinband for two weeks, June 9 to 23 during the opening of its 21st camping season deep in the Blue Ridge Mountains.

The 73-year-old Rabbi met Herman and Harry Popkin, directors and founders of Blue Star Camps, in 1946 when Rabbi Mantinband was a chaplain at Oliver General Hospital in Augusta, Ga. From then until now the Rabbi has maintained contact with the Popkins and their friendship and admiration has remained strong for 22 years and over hundreds of miles.

Rabbi Mantinband, spending two weeks of his summer vacation away from his pulpit, Temple Emanu-El in Longview, Texas, served as consultant to Blue Star's Living and Loving Judaism program. He met with counselors and campers always expressing his favorite prayer: "Dear God, please make this a better world starting with me". Even though on vacation the Rabbi spent many hours sitting in front of his cottage away from his reading to council with staff on personal matters as well as programming ideas discussed during the pre-camp staff training period for Blue Star's 200 counselors.

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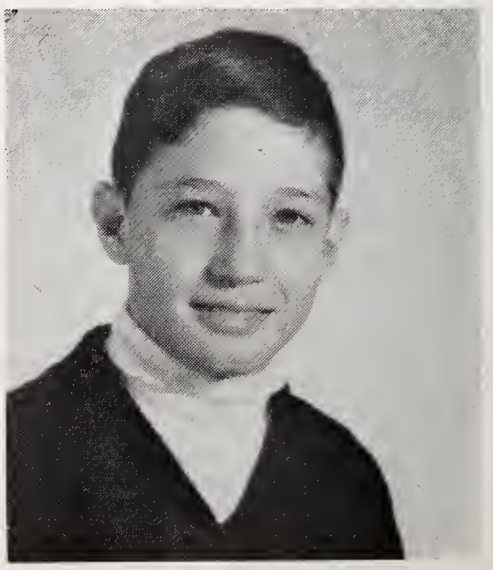
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High Point — Jeffrey Cohen Celebrates Bar-Mitzvah Ceremony

Jeffrey Mark Cohen, son of Mr. and Mrs. Morris Cohen, celebrated his Bar Mitzvah on Saturday, June 15, 1968 at B'nai Israel Synagogue in High Point.

Joining Rabbi Irving Gottesman on the pulpit for the Saturday morning service, Jeffrey read his Haftorah.



JEFFREY COHEN

Following the service, Mr. and Mrs. Cohen were hosts at a luncheon in the Social Hall of the synagogue.

On Saturday evening, Mr. and Mrs. Cohen entertained the out-of-town guests, family and a few close friends at a cocktail hour, buffet dinner and dance.

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VOLUNTEER CORPS GROWS!

Will you be responsible for the North Carolina Jewish Home becoming an island in itself — a Siberia? Or will you be one of those selfless individuals who brings life and the community to those unable to visit the community? The original nucleus of Volunteers from Greensboro, High Point, and Winston-Salem are forming the basis of a state wide Volunteer for the Home. Mrs. Sam Freedman of Durham is chairman of the eastern section of the state and Mrs. Harry Schaeffer of Charlotte is chairman of the western section. The community of Greensboro is chaired by Mrs. Marian Silvers; High Point by Mrs. Lillian Greenberg; and Winston-Salem by Mrs. George Green and Mrs. Phil Robin.

The growth of the Corps will bring additional faces. new programs and activities, plus many personal services over and beyond those provided by the professional staff, thus bringing a segment of the community to the Home. Your help is solicited. If you are unable to contact your local chairman, a note or call to Mrs. Mary Grace, Socio-Recreation Director of the Home, will get you "on the bandwagon" of this Labor of Love, thus taking another preventive step against the formation of a Siberia.

Your Next Twelve Hours— Just For Today

JUST FOR TODAY: I will try to live through this day only and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

JUST FOR TODAY: I will be happy. This assumes to be true what Abraham Lincoln said, that "Most folks are as happy as they make up their minds to be."

JUST FOR TODAY: I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

JUST FOR TODAY: I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my luck as it comes, and fit myself to it.

JUST FOR TODAY: I will exercise my soul in three ways: I will do somebody a good turn, and not get found out. I will do at least two things I don't want to do—just for exercise. I will not show anyone that my feelings are hurt, but today I will not show that they may be hurt.

JUST FOR TODAY: I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, and find fault with anything and not try to improve or regulate anybody but myself.

JUST FOR TODAY: I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests: hurry and indecision.

JUST FOR TODAY: I will have a quiet half hour all myself, and relax. During this half hour, sometime, I will try to get a better perspective of life.

JUST FOR TODAY: I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

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Names of "The Thousand Grand Builders" will be placed on a big bronze plaque to be erected on the east wall of the Home when completed, that future generations will know who stood up to be counted when the N. C. Jewish Home was built. If each person listed would get a friend, whose name does not appear, to pledge and become a GRAND BUILDER (like himself) we would go "over the top".

MEMORIALS and CONTRIBUTIONS

IN MEMORY OF FRIENDS & RELATIVES:
The Prayers and Thanks of our Residents are expressed for the contributions made to the Home from June 5, 1968 to July 5, 1968.

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MEMBERSHIP APPLICATION FOR 1968

The North Carolina Jewish Home cannot hope to render the services necessary for our aged residents, and meet its deficit unless it can raise an estimated $30,000 through the medium of individual memberships.

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ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

CHAPLAIN'S CORNER

In his recent visit to this country Chief Rabbi Jehudah Levin of Moscow expressed his admiration frequently for the active Jewish life and religious consciousness of American Jewry, specifically in the cities of New York and Montreal which thronged to do him honor. It is not altogether beside the point to stress that his denial of ovet anti-semitism is in accord with the expectations of his Soviet chief who made his trip possible. Nor does it matter too much that his initial hosts are not popular with the vast majority of the American Jewish community. What is of the utmost importance is that the efforts to bring a better understanding between the communities of the United States and the Soviet Union may contribute to the lessening of the tensions between the two countries and to the furthering of world peace. In this context it is to be hoped that the projects to strengthen the friendly spirit between east and west as shown in the mutual attitudes between the religious leaders of the two countries will increasingly serve the ultimate goals of world peace common to all peace loving people.

RABBI ISRAEL J. SARASOHN
CHAPLAIN JEWISH HOME

ENDOWMENTS

Moses Richter and Alex Shuford—$30,000; Mr. and Mrs. Robert M. Silver, High Point—$25,000; Mr. and Mrs. Herman Bernard, High Point—$10,000; Mr. and Mrs. Harry E. Kramer, Wallace—$10,000; Mr. and Mrs. J. Herman Leder, Whiteville—$10,000; Mr. and Mrs. Joe Leder, Clinton—$10,000; Mr. and Mrs. Sam Leder, Jacksonville—$10,000; Mr. and Mrs. David Osterneck, Lumberton—$10,000; Mr. and Mrs. Jack Schulman, Hendersonville—$10,000; National Council Jewish Women, High Point—$5,000; Mrs. Bessie M. Schilds—$2,500.

VOLUNTEER CORPS GROWS

FROM PAGE 11

already underway to implement the Holy Day schedules at the Home. Rabbi Sarasohn will officiate at all the services and will be assisted by Mr. Herman Bernard and Mr. Sam Jacobson, co-chairmen of the Religious Committee. "The Days of Awe" will commence with Rosh Hashonah at sundown, Sunday, Sept. 22, and go through Wednesday, Oct. 2. This period will be followed by the Festivals. More information will be forthcoming at a later date.

PIANIST ENTERTAINS RESIDENTS

Mr. Harvey Jacobson, piano instructor at the North Carolina School of the Arts, gave two wonderful programs at the Home. His program opened with popular songs of the 20's and followed through with Israeli and Hebrew folk dances and songs. Many of the residents joined in song to his accompaniment.

Elbert E. Levy, Executive Director
North Carolina Jewish Home

Newport News Host Soldiers



FT. EUSTIS, VA.—VISITING BEFORE A SPECIAL LUNCHEON HONORING JEWISH MEMBERS OF THE 1175TH ARMY TERMINAL AND OTHER UNITS FROM THE PHILADELPHIA AREA ARE (LEFT TO RIGHT) RABBI HERSCHEL HOROWITZ OF NEWPORT NEWS, COL. SOPHIE PODELL AND MAJ. LENORA FINE OF PHILADELPHIA, CAPT. LAWRENCE WEISMAN OF FT. EUSTIS AND CHAPLAIN (COL.) W. G. SUGG JR., FT. EUSTIS POST CHAPLAIN. THE JEWISH COMMUNITY HOLDS LUNCHEONS EACH THURSDAY. (OFFICIAL US ARMY PHOTOGRAPH)

Statesville — Community Members Enjoy Summer Trips to Spas and Relatives

The summer has made its inroads on the community and everyone seems to be taking advantage in one way or the other. The Saul Gordons and family made their trip to Canada to see Expo while the Katz family started in Boone, went through to Atlanta for sightseeing and the wedding of the daughter of a dear friend. The Leonard Polks and the Saul Walshes went to Florida during the week of the Fourth to attend the District Convention of B'nai Brith and take advantage of the sun and surf at the same time. Mrs. Albert Gruent also hit the trail for a short visit with her son Stephen and family in Atlanta over the Fourth. The early part of the month saw the Sol Ludwigs at Asbury Park and a few days in New York to start the summer off in style.

Mrs. Joseph Jay went to New York to attend the graduation of her grandson Barry and the Howard Adlers headed for the South Carolina beaches for their week of vacation. Enjoying the summer free-time will be campers at Blue Star, Barry Gordon, Rhonda Lerner and Barbi Polk. Also seen this summer at this camp are counselors Meredith Ludwig, Paul Polk and training in the CIT program, Edward Polk. Attending camp was Jennifer Schneider and seeing the United States on an extended tour is Cissie Schneider.

We extend the wishes of the community for a speedy recovery to Mrs. S. Wallace Hoffman after a cataract operation in Winston-Salem Baptist Hospital.

The Nathan Lipshitz family went to New York to attend the wedding of Mr. L's niece and working in and around Statesville for the summer are Donna Lipshitz, Martha Lipshitz, Mark Adler and Jeff Katz.

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American Council For Judaism

FROM PAGE 5

vis a vis Israel stemmed primarily from their fear that Zionism sought to undermine their exclusive loyalty as citizens of the United States, and sought, equally, to secure the large-scale migration of Jews from the U. S. to Israel. With neither group, therefore, were or are Jewish considerations of paramount relevance in their perception of the state of Israel.

The anti-Berger faction was led by Clarence Coleman, Jr., a millionaire from the northern suburban area of Chicago who was formerly ACJ president and is now the Chairman of the Board; and Lessing Rosenwald, the Sears-Roebuck multi-millionaire and also a former ACJ president. Within the past year, they stated that if Berger did not retire, relinquish his leadership, and vacate the Council's national offices, they would themselves resign from the organization.

The conflict between the Berger and anti-Berger factions climaxed at a meeting of the ACJ National Executive Committee on June 30, 1968. At this meeting Berger was charged with arguing on BBC television on June 16, 1968, that the Arab cause in the Middle East was superior to the Israeli cause. Having done this, Berger could not even maintain the full support of his faction. Hence, the anti-Berger faction forced Berger to resign. The staunch Berger supporters among the ACJ leadership and membership reacted negatively. Many have threatened to resign from the ACJ. Berger is now away on a vacation. When he returns to New York, he may well lead a movement out of the ACJ.

Disruptive and frustrating as these conflicts within the Council's leadership were, they did not disqualify the ACJ from the role it sought to assume. Rather, the reactionary, dogmatic and actually un-Jewish tendencies of large sections of the leadership, of which I shall now give some examples, must unfortunately be regarded as conclusive indications of that organization's failure and lack of integrity.

1) The ACJ leadership has vied with some of the more bigoted circles in this country in its approach to the race problem. It refused, for example, at a National Executive Committee meeting in early February, 1968, to permit me to invite any Negro, no matter what his outlook, to speak at the forthcoming annual conference originally planned for late May, 1968. With rather lame excuses, therefore, I was obliged to disinvite Louis Lomax and President Cheek of Shaw University, who had originally accepted invitations I had, on behalf of the ACJ, proferred to them. The ACJ leadership has consistently refused to sustain even the most general discussion of civil rights. The ACJ leadership studiously avoided taking any stand whatsoever on the Kerner report; the ACJ leadership decided **against** issuing any statement or making any gesture on the death of Dr. Martin Luther King, Jr. I was regarded as something of a radical for opposing such stances and for suggesting civil rights action. One ACJ leader from New York City, who is on the ACJ National Executive Committee, told me frankly that he "did'nt like too many of those niggers." Clarence Coleman, Jr., representing a large segment of ACJ leadership wrote to me on March 1, 1968, while I was still ACJ executive director: "If the Council (ACJ) is going to become involved in the Negro problem—civil rights—and if this involvement is believed by the intellectuals to be conducive to wider

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respect and support—I will not be remaining longer as a member of the leadership group or the organization."

2) The ACJ has a ludicrously small philanthropic fund: a token organization that disburses about $125,000 each year despite the fact that some of its contributors are among the richest Jews in the country. The administration of the fund is sluggish, lethargic, unimaginative and even irresponsible. I applaud its token help for Jewish displaced persons and its small contributions to Arab refugee projects; yet, I abhor its willful failure and its deliberate refusal to enter two important areas, namely the assistance of Jews in communist and Arab countries, where an anti-Zionist fund might have better access than any other Jewish fund. More generally, the failure of the ACJ leadership, despite my and Michael Selzer's urging, to concern itself with the plight of Jews in Arab countries last summer, to use its credibility with the representatives of the Arab states to this end, and similarly to use its philanthropic fund to this end are characteristic. The situation of the Jews in Arab countries may not be quite as it has been depicted by some Zionist groups, but it is serious in some places, and the ACJ has had the duty, in my opinion, to use its resources to help these Jews.

3) The ACJ leadership generally opposed Michael Selzer's and my efforts to enhance and revive parts of the Jewish religio-cultural heritage. Antagonism, for example, was expressed to the proposal that Michael Selzer's new translation of the **Book of Amos** be published in the ACJ publication, **Issues**. Characteristically, the director of the ACJ religious development program for the past few years is not only an avowed nonbeliever in God or theism (who nevertheless refers to himself as an "American of the Jewish faith") but is incapable of reading a word in Hebrew and lacks even the semblance of a solid Jewish education. When I strongly urged his replacement, I merely increased resentment towards myself.

4) The ACJ has an exceptionally old membership. Attempts to rejuvenate the organization by appealing to a younger audience were, in a variety of ways, constantly rebuffed. "I am not sure that we want such Jews," "They are not our kind of Jews" are some of the bizarre responses, by certain ACJ leaders, which greeted my attempts to attract new and younger members. Decisive sections of the leadership wished, and still wish, to preserve the ACJ as a kind of exclusive club for wealthy and aging Jews of German extraction who, on the whole, regarded, and still regard, their Jewishness as a source of embarrassment rather than of pride.

Despite the leadership obstacles, I had, together with one or two others, for a time begun to move the ACJ forward. Not being able to replace the director of religious development, for instance, Michael Selzer and I, nevertheless initiated some new projects of vital religious concern. We began to demonstrate that the rejection of Zionist nationalism can and should be an affirmation rather than a renunciation of Judaism itself. We were not always successful, but we were making a beginning. More and more, we talked to and with segments of the American Jewish community at large rather than only to our own membership, to Arabs, and to pro-Arab Americans. Many ACJ members in various parts of the country responded positively. Yet, our seemingly successful beginning was short-lived.

Michael Selzer's and my dismissals now mean that the ACJ will sink back into its former crude, ineffective, and even potentially dangerous postures. I note this development with sorrow! The need for Jews to question, indeed I believe to reject the axioms of Zionist nationalism, while yet acknowledging the ties to and accepting the historical responsibilities for their fellow Jews, is as

Turn to Page 18

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FROM PAGE 17

acute as ever. Of equal importance is the need to create, within the context of the Jewish tradition, viable and authentic alternatives to Zionist nationalism as modes of modern Jewish living. It is a matter of deepest regret to me that the ACJ will now, under its old-new leadership and administration, once again betray those imperatives.

Yet, it may come to pass that the ACJ will collapse internally. Berger may lead an exodus out of the ACJ. Many members may resign, even if Berger does not lead them out. Since the ACJ has an actual present membership of only 5000 to 6000, as opposed to the falsely claimed 20,000 membership figure, the organization could not stand numerous resignations. If many members do not resign, they will cause further internal conflict. The ACJ professional staff presently includes no one with solid Judaic knowledge or creative ability. No replacements for Selzer, Berger, or Mezvinsky have been made. Good replacements will be difficult—probably impossible—to acquire. The ACJ presently has no positive plans or programs. Even if some ideas were forthcoming, they could not be implemented because of the lack of talented staff members. At best, the future of the ACJ (if indeed any future exists for it at all) would seem to lie in a rather sterile hinterland of a council bound together solely in its total isolation and alienation from all the rich and vital heritage to be found in both Judaic and American ideologies.

(Editor's note: the views expressed by the contributor are not necessarily those of the publishers, but are published in the interest of freedom of the press.)

Weldon — David Bloom Gives Talk About Inspiring Visit to Israel

Mr. Dave Bloom recently returned from a visit to Israel. He gave up his visits to other countries and concentrated his travels on Israel. He brought back to us an intense love, inspiration and enthusiasm for the people, the land, hopes and desires for this new nation. He gave our Temple Emanu-El congregants an inspiring talk on what he saw.

Mrs. Rosa Kittner is visiting relatives in Bethesda, Philadelphia and Kingston.

Mrs. Rosa Marks is now recuperating after undergoing surgery at the Roanoke Rapids Hospital. Our congregation wishes her a complete recovery.

Mrs. Fillmore Coblenz is visiting Dr. Coblenz at the North Carolina Home at Clemmons.

Betty Kittner recently returned from a two week stay at Camp Blue Star.

Mrs. Morton Farber recently visited her mother, Mrs. Annie Abrams, in Richmond. Maralyn Farber is visiting relatives in Silver Springs and Washington.

MISS LOUISE FARBER

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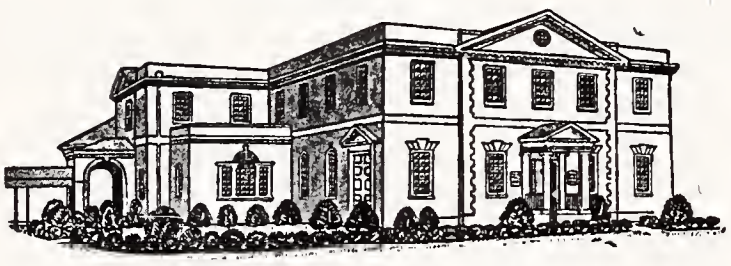
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Norfolk — Earnest Siegel Elected

Earnest Siegel, executive director of the Norfolk, Virginia Jewish Community Center, was elected chairman of the 1969 Intermediate City Center Executives Seminar which was held in New York.

The annual Intermediate City Center Executives Seminar brings together executive directors of Intermediate Jewish Community Centers from all parts of the country for professional education related to their Jewish Community Center administrative and leadership responsibilities.

The seminar's curriculum is developed each year by a planning committee of Center executives who select the faculty from their own group, from staff members of the National Jewish Welfare Board, from university faculty and from other professional people from related professional fields.

Gastonia — Leon Schneider, Civic Leader Passes Away at 65



LEON SCHNEIDER

Death came unexpectedly Saturday, May 4, to Leon Irvin Schneider, civic leader, former merchant, and one of Gaston County's leading residents.

Schneider, 65, died at 11 a. m. in Duke Hospital, where he underwent heart surgery. Doctors had considered the operation successful, and Schneider seemed to be making a good recovery in the hospital's intensive care unit.

His death came as a shock to the community to whom the name "Schneider" was almost a household word.

Manager of Leon I. Schneider, Inc., since 1948, he served as the city's mayor 1955-57. He was a chairman of the steering committee for the organization of Gaston County YMCA in 1958, as well as chairman of the steering committee for establishing Gaston College in 1961.

Schneider was vice president of Radio Station WLTC, serving as a director of Gaston County Cancer Association, Gaston County Heart Association, Gaston College, Gaston County Mental Health Association, and the North Carolina Fund.

President of the Gaston County Merchants Association in 1952-53, he was one of its directors for 16 years. For eight years he was a director of the Gastonia Chamber of Commerce, which he served as president 1960-61. From 1950-55 he was a member of the Gastonia School Board.

Schneider was one of the organizers of the local United Fund, serving many years as a director. He also helped organize the Gastonia Parking Commission and served as a director 1955-64, during which the customer parking lot was built on Marietta Street between Main and Airline.

The retired merchant was 1960-61 chairman of the Mayor's Commission on Human Rights, and from 1957-62 was chairman of the Mayor's Commission section for outside industry and off-street parking. He was a committeeman in 1955-56 for the Gaston County Health Department.

Director of the Gastonia Baseball Club 1952-54, he was a founder of Little League baseball here in 1951 and was president of the United Service Little League 1952-56.

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Greensboro — Congregation Proud of Rabbi Asher Appointment

It is with both joy and sadness that the Congregation has greeted the news of Rabbi Joseph Asher's acceptance of the pulpit of Temple Emanuel in San Francisco. Dr. Marshall Solomon, president of the Temple, commented, "He has been a good friend, spiritual leader and an excellent representative of our community in the nearly ten years he has been with us in Greensboro. I know that you (the members of the congregation) join me in wishing for him and his family continued good health, happiness, and prosperity."

Congratulations to Mr. and Mrs. Steve Horowitz who held the Oneg Shabbat on June 4 in honor of the naming of their daughter and first child, Lisa Rochelle, who was born on May 20.

Congratulations to Mr. and Mrs. Arthur Bernholz on the birth of their grandson, Adam, born on June 7 to Mr. and Mrs. Steven Bernholz of Chapel Hill. Also, Steven was appointed solicitor of Chapel Hill on that same day.

Our best wishes to Henry Bear Hofbauer, son of Mrs. Annette Hofbauer, who received with honors the degree of Doctor of Medicine from the University of Pennsylvania at Philadelphia in May.

Congratulations to Mr. and Mrs. Ralph Levy on the marriage of their daughter, Rosalyn, to Alan August on June 23.

The congregation extends sincere condolences to Mr. and Mrs. Abe Leavitt on the passing of Mr. Leavitt's mother, Mrs. Rebecca Leavitt, on May 23 in Bellingham, Washington.

The congregation also extends condolences to Miss Fannye Cohen on the passing of her sister, Estelle Cohen, on June 2 in Baltimore.

Congratulations to Mr. and Mrs. Steve Lawson on the birth of their second child, a son, Michael Aaron, on June 10.

Mazel Tov to Mr. and Mrs. Sol Weinstein whose daughter Nancy was married to William M. Bernstein on June 16.

MRS. HARVEY MORGAN

Columbia — Community Joyously Celebrates Bar-Mitzvah of Three Youngsters

Columbia was the scene of three Bar Mitzvahs. On June 29, Ian Scott Picow, son of Mr. and Mrs. Nathan Picow, celebrated his Big Day. Then on July 4, Jerry Marcus, son of Mr. and Mrs. Henry Marcus, read his **Haftorah.** And on Friday evening, July 5, the twin sons of Mr. and Mrs. David Baker, Frank and John, became Bar Mitzvahed at the Tree of Life Temple.

Representative Isadore Lourie was honored with a life membership by the Columbia Jaycees recently. Dr. Harry T. Zankel was installed as president of B'nai B'rith Lodge for the second term at the Center on June 15.

We extend heartfelt condolences to the families of Dr. Louis Birch, retired chief of Medical Service at the Veterans Administration, and Jack Friedman, owner of Bonded Loan Office.

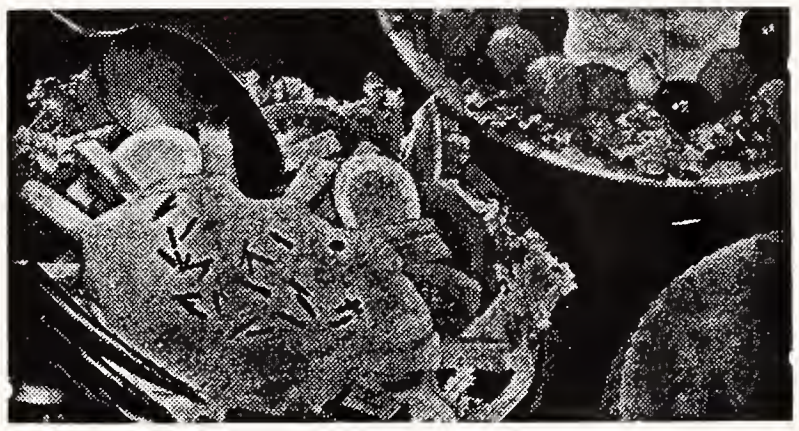
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Charlotte — Temple Israel Congregation Celebrate Many Wedding Days

The former Miss Ellen Polk became the bride of Stuart Alan Fligel in Temple Israel on Sunday, June 16. Rabbi Michael Hecht and Hazzan Robert Shapiro officiated. A reception followed in the Barringer Inn. She is the daughter of Mr. and Mrs. Hyman Polk. Mr .and Mrs. Paul Fligel are the bridegroom's parents. The newlyweds honeymooned at Dorado Beach, Puerto Rico. They both graduated from Myers Park High School. She attended Stephens College and University of Georgia. Her husband attended the University of South Carolina.

Sunday, June 23, was the wedding day for Marcia Weinstein and Paul Simon. Marcia is the daughter of Maurice A. Weinstein and the late Mrs. Weinstein and Paul is the son of Mr. and Mrs. Howard Simon of Springville, N. Y. The guests were dressed in evening gowns, tails and white gloves. The beautiful reception was held at the Barringer Inn in the upstairs banquet room. A harpist was located on the landing and at the head of the stairs, an announcer dressed in formal evening wear, announced the arrival of each guest to the receiving line. Amidst live white doves in cages and floating gardenias the guests ate gourmet delights.



MRS. STEVEN ALLEN EISENBERG

Mazal Tov to Mr. and Mrs. Manny Eisenberg on the marriage of their son Steven to Miss Barbara Cooley, daughter of Mr. and Mrs. George Cooley of Asheville, N. C. Returning from a honeymoon in Nassau they will reside in Drexel Hill, Pa.

Mazal Tov to Mrs. Riva Fross and Mrs. Harris Warren on their recent wedding.

Mr. and Mrs. George Brownstein celebrated their 35th wedding anniversary on July 9.

MRS. STANLEY KORNFELD

Mountain Lake — Where Retreat Means Advance

The 19th Annual Summer Retreat conducted by the North Carolina Association of Jewish Youth will be held at Camp Mountain Lake, Hendersonville, from August 21 to 28. The retreat is sponsored by the North Carolina Associations of Jewish Men, Women and Rabbis and is open to teenagers from the ages of 14 to 18. Circuit Rider Reuben Kesner is the director of the Retreat.

The week's religious, cultural, educational and social activities will be highlighted by the presence of the following guest lecturers: Mr. Irving Gottesman, editor of the American Jewish-Times Outlook; Mr. Eli Fahn, director of the Jewish Family Service, Atlanta; Mr. I. D. Blumenthal, chairman of the North Carolina Association of Jewish Men; Mrs. Marion Feinstein, instructor of the Israeli folkdance, Spartanburg; Rabbi Max Stauber of Spartanburg, and Mr. Herman A. Lebovitz, Jewish Welfare Board, consultant, Atlanta.

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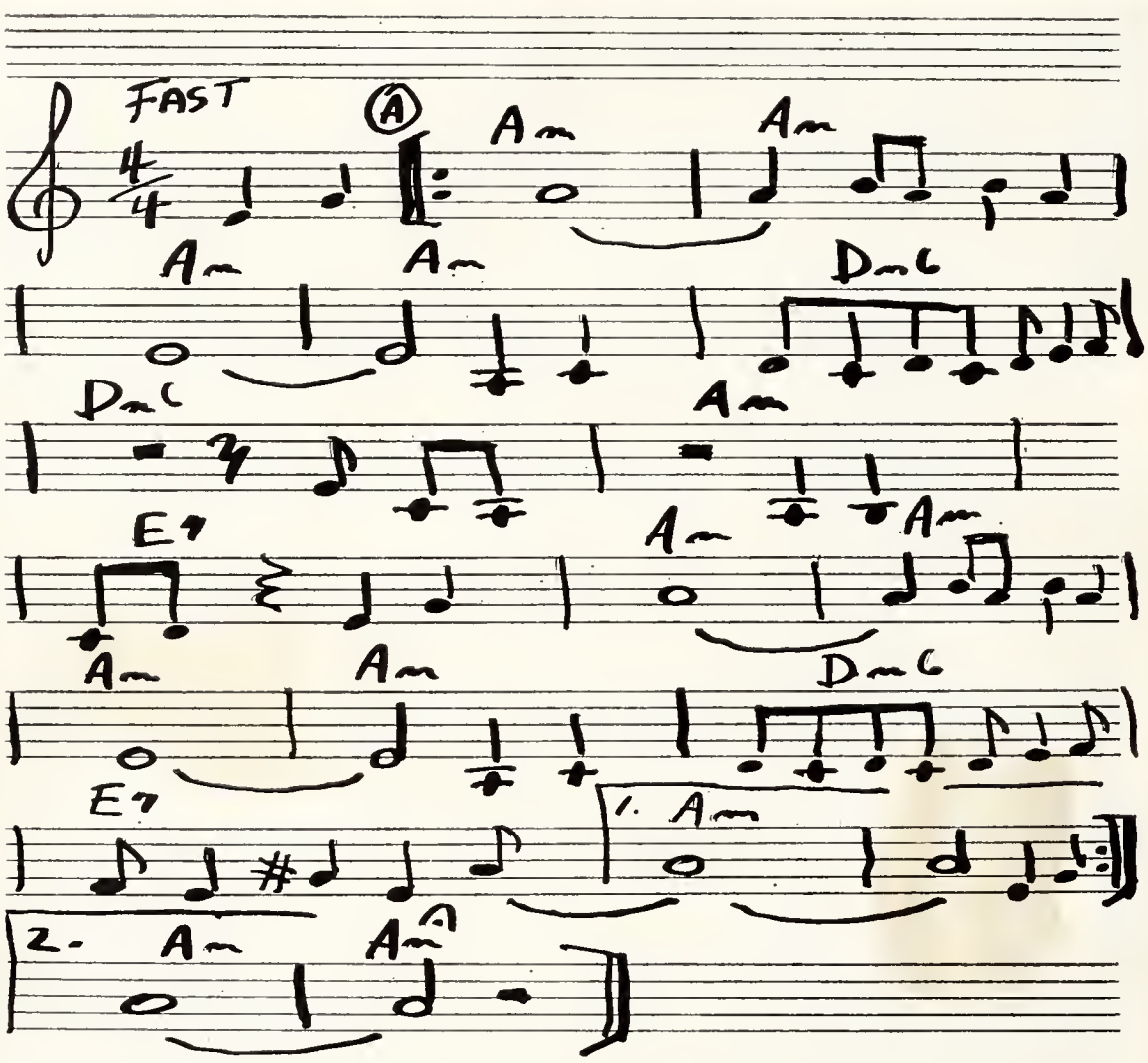
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